

**INNOVATIVE LEADERSHIP, ORGANISATIONAL CULTURE, REGULATORY
FRAMEWORK AND PERFORMANCE OF PENTECOSTAL CHURCHES IN KENYA**

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DECLARATION

I declare that this thesis is my original work and has not been previously in its entirety or in part been presented for a degree or other academic work.

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DEDICATION

This thesis is dedicated to my dear family; my wife Betty Ndetto, my children John Mark Ndetto, Philip Ndetto and Grace Ndetto, friends, and all Christians who desire to change the world. Additionally, I dedicate this endeavor to all pastors; a priceless gift from God.

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ACRONYMS AND ABBREVIATIONS

ANOVA	Analysis of Variance
BSC	Balanced Scorecard
CEOs	Chief Executive Officers
DT-SACCOs	Deposit-Taking Savings and Credit Cooperative Societies
NACOSTI	National Commission for Science, Technology and Innovation
NGO	Non-Governmental Organisation
OLS	Ordinary Least Square
PLS	Partial Least Square
SEM	Structural Equation Model
SPSS	Statistical Package for the Social Sciences
TKDA	TumaKavi Development Association
VIF	Variance Inflation Factor

OPERATIONAL DEFINITIONS OF TERMS

Innovative leadership	Tactics and tenets that integrate various perspectives of leadership in order to convince and encourage individuals to create novel goods, solutions, and concepts.
Organisational culture	An array of principles, convictions, beliefs, perspectives, structures, and values that guide and affect behaviour among workers across an organisation as a reflection of the way stakeholders feel about the organisation and its image as a whole
Pentecostal Church	Protestant Christian churches and denominations adhering to Pentecostal beliefs and practices that emphasise a direct, personal experience and express the power of the Holy Spirit in their worship, personal lives, and outreach to the world, often emphasising spiritual gifts and a dynamic relationship with God
Performance	The effective accomplishment of an obligation with a particular level of efficiency and effectiveness through ultimate employee productivity to satisfy the needs of customer
Regulatory framework	Refers to laws, policies and procedures which entails entail providing beneficial and effective environment for better performance

ABSTRACT

The centrality of the Church in influencing society cannot be overemphasised. In spite of the crucial role the church plays in positively influencing the Kenyan society, Kenyan Pentecostal churches face performance challenges. Church projects have stalled due to ineffectiveness, inefficient resource use and inadequate economic empowerment. For instance, full Gospel Churches of Kenya do not provide sufficient cash for church activities. Inefficiency of most Kenyan Pentecostal churches has further been associated with slow membership growth. In order to increase performance, church managers constantly strive to improve their leadership styles, whilst assuming that their followers accept them. The current study examined the relationships between innovative leadership, organisational culture, regulatory framework, and performance of Pentecostal churches in Kenya. Specifically, the study sought to determine the relationship between innovative leadership and performance of Pentecostal, the mediating effect of organisational culture, the moderating effect of regulatory framework, and the moderation-mediator effect on relationship between innovative leadership and performance of Pentecostal churches in Kenya. The underpinning theories were; Path-Goal Theory, Balanced Score Card Framework, Schein's Theory of Organisational Culture and Institutional theory. This study adopted positivism philosophy and a cross-sectional survey design. The target population comprised 4,279 Pentecostal churches in Kenya and a sample size of 331 Pentecostal churches. The study used structured questionnaires to collect primary data. The quantitative approach included descriptive and inferential analysis, with SPSS version 28 adopted as the tool for analysis. Study findings revealed a significant positive relationship between innovative leadership and the performance of Pentecostal churches in Kenya. Organisational culture was found to partially mediate this relationship, while the regulatory framework significantly moderated the relationship between innovative leadership and performance. The significant positive interaction term between organisational culture and regulatory framework ($B = 0.196$, $p = 0.048$) confirmed a moderated mediation effect on innovative leadership and performance of Pentecostal churches in Kenya. The study recommends that religious governing bodies develop policies promoting innovative leadership practices and supportive organisational cultures. It recommends that church leaders actively implement innovative leadership approaches and engage proactively with regulatory requirements—while refining regulatory frameworks to balance oversight with flexibility for innovation. Future research should explore other leadership styles in various religious contexts, investigate specific cultural dimensions, and examine the long-term effects of innovative leadership on church sustainability and community impact.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter provides the context of the study, delineating the background of the research, articulating the problem statement, and outlining the study's overarching and specific sub-objectives. Additionally, it underscores the significance of the study within the realm of innovative leadership in religious organisations, defines the research scope, and acknowledges its limitations and delimitations. The chapter concludes with a summary of its key components, setting the stage for the subsequent study chapters.

1.1 Background of the Study

Globally, the Pentecostal movement has experienced rapid growth, particularly in regions such as Africa, Latin America, and Asia. This expansion has been driven by various socio-cultural factors, including a search for spiritual fulfilment and community engagement in rapidly changing societies (Miller & Yamamori, 2007). However, this growth has not always translated into effective organisational structures or operational efficiency. Many Pentecostal churches operate with limited resources and may lack administrative frameworks to manage their growing congregations effectively. Research indicates that as Pentecostal churches expand, they often encounter significant governance and resource allocation challenges. For instance, in Nigeria and Brazil, the rapid growth of Pentecostalism has led to a gradual shift from a focus on spiritual experiences to addressing temporal concerns, reflecting broader socio-political and economic issues (Bampani & Valois, 2018). This shift can result in underperformance in areas such as employee productivity, where church staff may be overworked and undertrained, impacting their ability to serve the community effectively. A study by Sperber and Hern (2018) highlights that many church leaders lack formal management training, which can hinder their ability to lead effectively and maintain employee productivity. Additionally, emphasising spiritual experiences over organisational management can result in a lack of focus on operational best practices, further hindering efficiency.

Pentecostal churches often prioritise charismatic worship and spiritual manifestations, which can detract from the necessary administrative tasks that support sustainable growth (Robbins, 2004).

This focus on spiritual fervour can lead to neglect in financial management, human resources, and strategic planning, ultimately affecting the church's ability to effectively fulfil its mission. In areas where Pentecostal churches are well-established, such as the United States, there may be more resources available for training and development. However, even in these contexts, there can be a disconnect between the church's mission and its operational practices. For instance, churches may struggle with integrating modern technology into their operations, which can affect communication and outreach efforts (Freeman, 2015). In contrast, in regions where Pentecostalism is emerging, such as parts of Africa, rapid growth can lead to a lack of infrastructure and support systems, resulting in inefficiencies and challenges in maintaining employee productivity.

Globally, innovative leadership plays an important part in forming organisational culture and navigating regulatory frameworks to enhance church performance. Studies indicate that effective leadership in Pentecostal churches involves inspiring and motivating congregants, fostering a sense of unity, and developing strategies that align with the church's mission and vision (Smith, 2019; Johnson, 2021). For instance, a study of Pentecostal churches in South Korea found that transformational leadership styles, which emphasise vision, inspiration, and empowerment, were positively associated with church growth and member satisfaction (Kim, 2020). Similarly, research on Pentecostal churches in Brazil highlighted the importance of leadership that promotes a culture of innovation, adaptability, and social engagement (Oliveira, 2022). These studies suggest that innovative leadership is a key factor in the success of Pentecostal churches worldwide, as it enables them to effectively mobilise resources, engage with their communities, and respond to changing social and regulatory environments.

Regionally, the growth of Pentecostal churches in Africa has been remarkable, with many congregations experiencing explosive membership increases. For example, in South Africa, the rise of Pentecostal and indigenous churches has been linked to a broader cultural shift, where traditional mainline churches are declining in membership (The Conversation, 2024). This shift often occurs in contexts where resources are scarce, and the administrative capabilities of these churches are underdeveloped. Research indicates that many African Pentecostal churches operate with limited financial and human resources, which can hinder their ability to implement effective management practices (Burgess, 2020). This lack of infrastructure can lead to overworked staff

who may not receive adequate training or support, ultimately impacting their productivity and the quality of services provided to congregants. For instance, a study on Nigerian megachurches highlights that while these churches have significant influence and resources, they often struggle with operational inefficiencies due to rapid growth outpacing their administrative capabilities (Adedibu, 2023). Moreover, emphasis on spiritual experiences over Organisational management can exacerbate these challenges. Many Pentecostal churches prioritise charismatic worship and spiritual manifestations, which can detract from the necessary administrative tasks that support sustainable growth (Anderson, 2020). This focus can lead to neglect in areas such as financial management, human resources, and strategic planning, ultimately affecting the church's ability to fulfil its mission effectively.

At the local level, the performance of Pentecostal churches in Kenya can be significantly influenced by community engagement and the ability to meet congregants' needs. Churches that fail to adapt to their communities' specific cultural and social contexts may struggle to attract and retain members. For example, research shows that churches that engage in community-based initiatives and social services are more successful in fostering loyalty and participation among congregants (Oluoch, 2020). This dynamic is fundamental in Kenya, where poverty, unemployment, and health crises can heavily impact community needs and expectations from religious institutions. When Pentecostal churches do not align their programs and outreach efforts with the local context, they risk losing relevance and engagement. A study by Kamau (2019) highlights that many churches in Kenya have struggled to maintain their congregational base due to a disconnect between church activities and the pressing social issues faced by their communities. This can lead to decreased client engagement and a perception of underperformance, as congregants may feel that their needs are subordinated. Furthermore, local church leaders often lack the necessary training in management practices, which can hinder their ability to motivate and manage staff effectively, impacting overall productivity. Many leaders in Kenyan Pentecostal churches come from diverse backgrounds and may not have formal training in Organisational management or leadership (Gathogo, 2021). This lack of training can result in ineffective management of church resources, leading to burnout among staff and volunteers as they attempt to juggle multiple responsibilities without clear direction or support.

Innovative leadership is particularly crucial for the performance of Pentecostal churches, as they navigate complex and diverse cultural, social, and regulatory environments. Studies have shown that effective leadership in African Pentecostal churches involves not only the ability to inspire and motivate congregants but also capacity to adapt to local contexts, engage with community needs, and navigate political and legal challenges (Adeboye, 2020; Ngong, 2021). For example, a study of Pentecostal churches in Nigeria found that leadership styles that emphasized charisma, vision, and social engagement were associated with increased church growth and social impact (Adedibu, 2019). Locally, innovative leadership in Pentecostal churches is shaped by the country's unique religious, cultural, and regulatory landscape. The rapid growth of these churches has been driven by the constitutional guarantee of freedom of worship and the increasing demand for spiritual and social services. However, their Organisational structures and leadership practices often diverge from global norms, as they are primarily based on the vision and charisma of individual spiritual leaders. Studies indicate that effective leadership in Kenyan Pentecostal churches involves balancing diverse roles and responsibilities, managing limited resources, and promoting a culture of innovation, adaptability, and social engagement (Gez, 2018; Muriithi, 2020; Parsitau, 2022). However, the weak and fragmented regulatory framework governing these churches can create challenges for leadership and Organisational development, highlighting the need require further exploration into the factors that impact their efficacy and effectiveness in Kenya's changing political and religious context. Thus, this research examined the effect of Organisational culture, innovative management, and the legal framework on the performance of Pentecostal churches because these factors have been identified as crucial determinants of Organisational success.

1.1.1 Innovative leadership

It is generally believed that an innovative leader is a necessity for every successful organisation. As defined by Supriatna and Zulganef (2023), innovative leadership refers to strategies and principles that combine multiple perspectives on leadership in order to convince and encourage people to develop new products, services, and ideas. Therefore, to improve business outcomes in the complex industry, creative thinking is required. Every organisation that desires a promising future along with significant internal shifts requires an imaginative and innovative leader to motivate staff members. Using the innovative leader strategy is incredibly beneficial for any company in the challenging situations of today (Riza et al., 2020).

A couple of fundamental concepts; leadership and innovation, need to be assessed initially in order to better understand innovative leadership (Alharbi, 2021). This suggests that innovative leadership involves using creative techniques, components, methods, or ideas to address particular customer requirements while identifying solutions to both short-term and long-term problems. Innovative leaders share a number of traits, including the skills, knowledge, values, and aptitude to recognize present risks and anticipate future negative outcomes (Jiang & Chen, 2021). In this study, innovative leadership was operationalized using four key dimensions: creative thinking, teamwork, risk management, and change-oriented leadership. These dimensions capture the essential characteristics and behaviors of innovative leaders, enabling a comprehensive assessment of their impact on Organisational performance (Alharbi, 2021; Jiang & Chen, 2021; Riza et al., 2020).

Path- Goal Theory supports innovative leadership by providing a framework for leaders to structure the innovation process while allowing for flexibility, remove barriers that stifle creativity and experimentation, engage team members in generation and development of new ideas, and motivate teams to pursue ambitious and challenging innovation goals. Additionally, it fosters a supportive environment where risk-taking and learning from failure are encouraged, and it enables leaders to adapt their leadership approach to the specific demands of the innovation process and the needs of the innovative team. By effectively applying the principles of Path-Goal Theory, leaders can cultivate a context where innovation can flourish, leading to development of novel products, services, and processes that drive Organisational success (Supriatna & Zulganef, 2023).

1.1.2 Organisational Culture

Omara and Mahmooda (2020) define organisational culture as the norms, morals, principles, and views that direct employees' work. Njiru and Warue (2019) define organisational culture as an amalgamation of common principles, opinions, and guidelines that influence the way staff behave, think, and feel at work. Contrary to Alneyadi et al. (2019) definition of organisational culture as ingrained in organisational commerce and speech, Purnomo, Eliyana, and Pramesti (2020) define organisational culture as an ideal of value that every staff member embraces. This research adopted a working definition of organisational culture as espoused by Purnomo et al. (2020) who views it as an array of principles, convictions, beliefs, perspectives, structures, and values that guide and

affect behaviour among workers across an organisation as a reflection of the way stakeholders feel about the organisation and its image as a whole. Organisational culture refers to a representation and an assortment of values that every member of the organisation has in common. In this study, Organisational culture was operationalized using three key dimensions: beliefs, values (conscious goals, strategies, and philosophies), and norms, which collectively shape the shared assumptions, expectations, and behaviors within an Organisation.

The Schein Model of Organisational Culture provides an extensive framework for understanding the underlying influences on an Organisation's culture. The Schein Model states that a successful, cohesive Organisational culture relies, at least in part, upon an Organisation being able to align its espoused values with its basic underlying assumptions. Discrepancies between what an Organisation claims to value and what is actually practiced can lead to internal conflict and decreased performance (Akanji et al., 2020). Schein's Model (1980) of Organisational Culture is a powerful tool for analyzing and understanding the often-invisible forces that shape Organisational life. By examining artifacts, espoused values, and, most importantly, basic underlying assumptions, individuals and Organisations can gain valuable insights into their culture and work towards creating a more aligned and effective environment. (1980). Schein Model is relevant for examining the interplay between innovative leadership, Organisational culture, regulatory frameworks, and the performance of Pentecostal churches in Kenya.

1.1.3 Regulatory Framework

While Brömssen et al. (2020) defined regulatory framework as a mechanism through which governments, their affiliated entities, and supranational structures impose rules which have legal force, Kangethe, Simiyu, Gacheru, and Gacheru (2022) described it as an extensive variety of instruments by which authorities establish standards. Regulatory framework, on the other hand, was defined by Mishra and Kumar (2023) as the presence of a supporting infrastructure that aids in the control, direction, and implementation of a suggested course of legislation, rule, or action. According to Paul, Iravo, and Yusuf's (2020) regulatory framework includes all laws, rules, and policies put in place to oversee an institution or a particular activity. The current research considered regulatory framework as laws, policies and procedures which entail providing beneficial and effective environment for better performance and was operationalized using three

key dimensions: laws, policies, and procedures. (Brömssen, Ivkovits & Nixon, 2020; Kangethe et al., 2022; Mishra & Kumar, 2023; Paul et al., 2020).

In Kenya, the regulatory framework for churches and religious institutions is primarily encapsulated within the Societies Act No. 4 of 1968. The Act classifies these entities as societies and delegates the registration process to the Office of the Attorney General, specifically under the purview of the Registrar of Societies under Section 8 of the said Act (Republic of Kenya, 1968). Despite numerous proposals aimed at enhancing regulatory oversight over churches, none has materialized into legislation, largely due to constitutional safeguarding of religious freedom that allows individuals and communities the liberty to engage in religious practices, teachings, observances, and discussions (Constitution of Kenya, 2010).

1.1.4 Performance

Performance is defined as effective accomplishment of an obligation with a particular level of efficiency and effectiveness through ultimate employee productivity to satisfy the needs of customer. Efficiency, effectiveness and relevance, as the three essential elements of company performance, were taken into consideration in this definition. Nevertheless, it is believed that Organisations achievements can include a much wider set of factors such as stakeholder satisfaction (relevancy), the effective utilization of Organisational resources (efficiency), and performance aligned with Organisational objectives. It is from this premise that Hadiwijaya and Febrianty (2019) defined performance as what comes from or the level of an individual's overall accomplishment in accomplishing obligations over a specific period of time in comparison to a variety of alternatives, including the requirements job result, the desired outcome, or specifications that had been established in advance and accepted upon. Meanwhile, Barthelemy (2019) contends that effectiveness is correlated with how well a local congregation carries out its mandate. The performance of Pentecostal churches can be evaluated through various dimensions, including growth and membership, community engagement, spiritual vitality, adaptation to contemporary challenges and the overall effectiveness of the church as an organisation in fulfilling its mission.

One of the most notable characteristics of Pentecostal churches is their rapid growth, particularly in regions such as Africa, Latin America, and parts of Asia. Several factors have contributed to this growth including charismatic worship, which is often marked by vibrant services, emotional

expressions, and participatory elements that attract congregants seeking a personal connection with the divine. This engaging style of worship appeals to diverse demographics, contributing to increased membership (Anderson, 2019). Additionally, emphasis on personal experiences of the Holy Spirit, such as speaking in tongues, healing, and prophetic messages, resonates with individuals seeking transformative spiritual encounters. This focus on experiential faith often leads to higher congregant retention rates (Miller, 2020). Furthermore, Pentecostal churches are typically proactive in evangelism, utilising various strategies such as community outreach programs, media evangelism, and social justice initiatives. Their ability to meet communities' spiritual and social needs has played a significant role in attracting new members (Freeman, 2015).

Pentecostal churches have increasingly recognised the importance of community engagement as part of their mission, and this engagement can take several forms. Many Pentecostal churches provide essential services such as food banks, educational programs, and health clinics, which address immediate community needs. This outreach enhances the churches' visibility and communal credibility (Oluoch, 2020). Additionally, some Pentecostal leaders advocate for social justice, including poverty alleviation, education, and human rights. By addressing systemic issues, these churches demonstrate a commitment to a holistic ministry that extends beyond spiritual needs (Burgess, 2020).

The spiritual health of a Pentecostal church can significantly impact its overall performance, with key indicators of spiritual vitality including congregational engagement and effective discipleship programs. Active participation in worship services, prayer meetings, and small groups often reflects the congregation's spiritual health, and churches that foster a sense of community and belonging tend to experience higher engagement levels (Gathogo, 2021). Effective discipleship programs that equip members for spiritual growth and service can strengthen the church's performance, as these programs often focus on fostering leadership skills and deepening theological understanding (Kamau, 2019).

The operational efficiency of Pentecostal churches is crucial for their long-term sustainability, with several factors influencing organisational effectiveness. One key factor is leadership structure, as the effectiveness of church leadership, including ability to motivate and manage staff and

volunteers, plays a significant role in overall performance. Churches with clear governance structures and trained leaders are more likely to achieve their goals (Ng'ang'a, 2021). Additionally, effective management of financial and human resources is essential for the church's ability to implement programs and initiatives. Churches that practice transparency and accountability in their operations tend to gain the trust of their congregants and the wider community (Mthethwa, 2024).

Pentecostal churches operate in a continuously evolving landscape; presenting key challenges they must navigate to maintain relevance and effectiveness. Cultural shifts, including societal values and norms changes, can significantly impact church attendance and engagement, requiring Pentecostal churches to adapt while remaining connected to their congregants (Anderson, 2019). Additionally, technological advancements, particularly the rise of digital communication and social media, present opportunities and challenges; churches that effectively utilise technology for outreach and engagement can expand their reach and connect with younger generations (Freeman, 2015). Furthermore, Pentecostal churches face regulatory challenges in various contexts that can affect their operations, making it essential for them to understand and adapt to local laws and regulations to ensure sustained performance (Ng'ang'a, 2021).

Guided by the Balanced Scorecard (BSC) model and the performance issues experienced by Kenyan Pentecostal churches, this research adopted employee productivity, customer satisfaction, firm efficiency, and firm effectiveness as performance metrics (Pham et al., 2020). The study assessed Pentecostal churches' performance using non-financial measures, including attendance growth rate and community impact, and financial measures, including revenue diversification and operating expense ratio, to provide a comprehensive evaluation of their organisational effectiveness.

1.1.5 Pentecostal Churches

Pentecostalism in Kenya emerged in the early 20th century, shaped by global Pentecostal movements that emphasised spiritual renewal, speaking in tongues, and personal experiences with the Holy Spirit. Introduced in the 1920s through missionary efforts from Western denominations such as the Assemblies of God and the Pentecostal Holiness Church, the movement initially sought to engage with traditional African religious practices and colonial-era mainline Christianity. Over

time, Pentecostalism adapted to local contexts, incorporating African cultural expressions and fostering growth of indigenous churches. By the late 20th century, urban Pentecostal churches, such as Nairobi Chapel and Christ is the Answer Ministry (CITAM), experienced significant expansion, driven by vibrant worship, social engagement, and the appeal of prosperity gospel teachings to Kenya's urban population (Mugambi, 2020). From 1920 to 2020, successive renewal movements strengthened Pentecostalism's presence, particularly in urban centres, where it resonated with individuals seeking spiritual vitality and personal empowerment (Mugambi, 2020). Leadership in Kenyan Pentecostal churches reflects a variety of styles, including charismatic, transformational, and servant leadership, influenced by historical and cultural contexts. Charismatic leadership, characterised by inspirational and visionary qualities, is common among founding pastors who attract followers through personal appeal (Njiru & Warue, 2019). Transformational leadership, which focuses on inspiring collective goals and innovation, is observed in Progressive Pentecostal Churches (PPCs) like Nairobi Chapel, CITAM, and the International Christian Church, where leaders encourage adaptability and growth (Mugambi, 2017). Servant leadership, emphasising humility and service, is also evident, particularly in youth development programs, as noted in studies of churches in Nyeri Town sub-County (Global Scientific Journal, 2020). Research on the Pentecostal Assemblies of God in Eldoret found a moderate positive association between pastoral leadership styles, particularly idealised influence, and church performance ($R=0.309$) (IJMRA, 2020). However, challenges such as ageing leaders and unclear succession plans persist, with many founder-led churches lacking structured leadership development programs (Mugambi, 2017).

The organisational structure of Kenyan Pentecostal churches ranges from hierarchical to team-based models. Traditional hierarchical structures, where a senior pastor holds significant authority, are common in founder-led churches but are increasingly seen as less effective for modern expansion (Academia.edu, 2020). Progressive churches like Nairobi Chapel and CITAM adopt team-based leadership models, which involve lay leaders and departmental heads managing ministries such as youth or worship, fostering collaboration (Academia.edu, 2020). A study of the Pentecostal Evangelistic Fellowship of Africa (PEFA) in Bungoma County indicated that team-based structures are associated with greater unity and growth by reducing conflicts (Index Copernicus, 2020). Organisational structure moderates the relationship between leadership and

performance, with team-based approaches linked to enhanced outcomes in growing churches (IJRP.org, 2020).

The culture of Kenyan Pentecostal churches is vibrant, blending African spirituality with Christian theology, and is marked by expressive worship, orality, and a strong sense of community. Worship practices, including music, dance, and speaking in tongues, align closely with Kenyan cultural traditions, creating an engaging environment for members (Kgatle, 2020). This culture is associated with increased congregational giving, improved service delivery, and effective leadership training, as observed in urban Pentecostal churches (Kgatle, 2020). During the COVID-19 pandemic, churches adopted modern technologies, such as live-streamed services, which were linked to enhanced engagement (Sulkowski & Ignatowski, 2020). The emergence of prophetic churches has introduced tensions with traditional Pentecostal values, necessitating innovative leadership to balance growth and cultural integrity (Kgatle, 2020). Research in Nairobi-based churches established that a collaborative and adaptable culture is associated with increased numerical growth and member engagement, with organisational culture mediating the relationship between leadership and performance (Njiru & Warue, 2019).

Performance in Kenyan Pentecostal churches is often evaluated through numerical growth, member engagement, and social impact, with leadership styles and organisational culture showing significant associations. Transformational leadership in PPCs is linked to development of multiple leaders and new congregations, and it is associated with membership increases of up to 40% in some cases (Mugambi, 2017). Organisational culture appears to mediate the relationship between leadership and performance, with cultures promoting innovation and knowledge-sharing associated with performance improvements of up to 35% in religious organisations (Azeem et al., 2021). In Mombasa County, pastoral leadership styles showed a positive association with church growth, as evidenced by regression analysis (Strategicjournals.com,2020). However, methodological limitations, such as small sample sizes or lack of control groups, can restrict generalizability of findings (Lolowang et al., 2019). The current study addresses these gaps by examining organisational culture as a mediator in the relationship between innovative leadership and performance in Kenyan Pentecostal churches, using mediation analysis and a larger sample size to explore these associations without implying causality.

Kenyan Pentecostal churches have grown significantly since their introduction in the early 20th century, adapting to local contexts through vibrant worship and social engagement. Leadership styles, including charismatic, transformational, and servant approaches, are associated with church growth, though succession challenges remain. Organisational structures have shifted from hierarchical to team-based models, linked to improved collaboration and performance. These churches' expressive and innovative culture fosters engagement, with organisational culture mediating the relationship between leadership and performance. However, tensions arise in balancing traditional values with modern practices.

1.2 Statement of the Problem

Pentecostal churches in Kenya play a significant role in shaping societal dynamics. Yet, leadership within these churches is associated with various performance challenges, including inefficiencies in church programs, ineffective church projects, dissatisfied congregations, and low employee productivity (Nyandiri, 2020; Benedicte et al., 2022). A survey by Nyandiri (2020) found out that 65% of church leaders in Nairobi reported inefficiencies in church programs, and 58% noted ineffectiveness in church projects. Similarly, Benedicte et al. (2022) reported that 72% of congregants in Pentecostal churches across Kenya expressed dissatisfaction with church leadership, while 60% of church employees indicated low productivity. Financial mismanagement is another concern, with Kahura (2018) noting that 55% of Pentecostal churches in Kenya faced challenges in this area. Odongo and Okech (2019) observed that 68% of these churches experienced insufficient funding for activities. Mbogori and Matena (2019) highlighted that 75% of Full Gospel Churches of Kenya could not complete projects due to financial constraints. These statistics underscore pervasive performance issues in Kenyan Pentecostal churches, emphasising the need to investigate factors such as innovative leadership, organisational culture, and regulatory frameworks that may influence church performance.

While innovative leadership is recognised as a key strategy for addressing performance challenges across various sectors, significant gaps exist in research concerning its application to Kenyan Pentecostal churches. Ngang'a (2023) explored the influence of stakeholders on church growth within the Presbyterian Church of East Africa in Milimani South Presbytery, Nairobi, revealing a

contextual gap as the study focused on a different Christian denomination, limiting its applicability to Pentecostal churches in Kenya. Similarly, Temba (2024) examined determinants of performance in church and non-church businesses through a comparative study of Catholic Church projects and Kibo Poultry in Moshi, Tanzania, presenting another contextual gap due to its focus on a different country and denomination, which restricts relevance to the Kenyan Pentecostal context.

Ongare (2020) investigated the impact of monitoring and evaluation practices on the performance of church projects within the Anglican Church of Kenya, Eldoret Diocese. This study introduced a conceptual gap by focusing on monitoring, evaluation practices, and project performance, rather than the broader interplay of innovative leadership, organisational culture, and regulatory frameworks. Likewise, Ouma (2024) explored how core competencies, organisational culture, and balanced organisational controls affect church growth in Nairobi City County, highlighting a conceptual gap by emphasising these specific variables rather than the comprehensive role of innovative leadership and regulatory frameworks in performance. Additionally, Thiga et al. (2021) assessed the effect of church conflict on the growth of Pentecostal churches in Nairobi, employing a qualitative approach that relied on participants' subjective experiences. This approach created a methodological gap, as the qualitative method allowed for exploratory insights but lacked the structured quantification needed for broader generalizability. In contrast, the current study adopts a quantitative approach, using questionnaires to collect data from diverse participants to enhance generalizability.

Oguok (2021) conducted a study titled "Pedagogy from Below," focusing on theological education with leaders in Nairobi's informal settlements, specifically in Kibera, where the researcher lived and worked. This study presented a methodological gap due to its reliance on participant observation, which limited its scope to a specific community and qualitative insights. The current study addressed this by employing a quantitative data collection method, using questionnaires to gather information from a broader and more diverse participant base across Kenyan Pentecostal churches. Furthermore, the theoretical frameworks of previous studies, such as the resource-based view in Ongare (2020) and the dynamic capabilities theory in Thiga et al. (2021), differ from the theoretical underpinnings of the current study, which include Path-Goal Theory, Balanced Scorecard Framework, Schein's Theory of Organisational Culture, and Institutional Theory, thus

highlighting a theoretical gap. The current study sought to address these contextual gaps (by focusing specifically on Kenyan Pentecostal churches), conceptual gaps (by examining the interplay of innovative leadership, Organisational culture, and regulatory frameworks), methodological gaps (by using a quantitative approach for broader generalizability), and theoretical gaps (by applying a unique combination of theoretical frameworks) to investigate how these factors shape the performance of Pentecostal churches in Kenya.

1.3 Objectives of the Study

1.3.1 General Objective

The study's main objective was to examine the relationships between innovative leadership, organisational culture, and regulatory frameworks in the performance of Pentecostal churches in Kenya.

1.3.2 Specific Objectives

1. To determine the relationship between innovative leadership and the performance of Pentecostal churches in Kenya
2. To assess the mediating effect of organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya
3. To establish the moderating effect of the regulatory framework on the relationship between innovative leadership and performance of Pentecostal churches in Kenya
4. To examine the moderated mediation effect of regulatory framework and organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

1.3 Significance of the Study

From a management perspective, this research provides an overview of findings regarding factors that can enhance performance in an environment characterised by innovative leadership, organisational culture, and regulatory frameworks. This understanding could assist leaders in recognising the importance of creative leadership and in effectively implementing a thriving organisational culture for the benefit of Pentecostal churches. Consequently, the results will support Kenyan Pentecostal churches in reevaluating their leadership policies to integrate creativity, organisational culture, and regulatory frameworks while improving their performance.

The study highlights the intricacy of the relationship between leadership and Organisational performance by focusing on the indirect causal relationship. It acknowledges that innovative leadership does not function in isolation; its impact on church performance is influenced by external factors, particularly the regulatory framework. This understanding is crucial for church leaders and policymakers, as it emphasises the importance of considering the broader context in which leadership operates. Furthermore, mentioning a moderated regulatory framework indicates that the regulatory environment can either enhance or hinder the effectiveness of innovative leadership, which is especially relevant for Pentecostal churches in Kenya. This insight encourages leaders to adopt innovative practices while also engaging with and adapting to the regulatory landscape. By comprehending how regulations interact with leadership styles, church leaders can navigate challenges more effectively and leverage opportunities to improve performance. Additionally, this work fills a research gap and adds to the body of knowledge regarding the specific dynamics within Pentecostal churches in Kenya. The findings can inform future studies and provide a foundation for developing strategies that align innovative leadership with regulatory requirements, ultimately leading to enhanced church performance.

Beyond the scholarly discussion, the research has offers practical applications for church leaders. By recognizing the indirect relationship between leadership and performance, church leaders can implement more effective strategies that take into account both innovative practices and the regulatory context, promotion of a supportive setting for progress and expansion within their congregations. This holistic approach is essential for addressing the unique challenges faced by Pentecostal churches in Kenya today. Further, this study contributes to theoretical understanding by evaluating the applicability of the Path-Goal Theory, Balanced Scorecard Framework, Schein's Theory of Organisational Culture, and Institutional Theory within the context of Pentecostal churches in Kenya, potentially leading to the expansion or refinement of these theories. The findings may also guide policy decisions regarding the regulation and oversight of religious institutions, while offering practical insights for church leaders to enhance their leadership practices, cultivate a supportive Organisational culture, and effectively navigate regulatory challenges to improve overall church performance.

1.4 Scope of the Study

The study's content scope encompassed innovative leadership, organisational culture, regulatory framework, and the performance of Pentecostal churches. Geographically, the research was limited to Kenya, explicitly focusing on Pentecostal churches operating within the country. The general population was the 4,279 Pentecostal churches of Kenya. The time scope for the study was from May 2024 to September 2025, during which data collection, analysis, and reporting was conducted.

1.5 Delimitations of the Study

The study explicitly limited its focus to Pentecostal churches operating within Kenya, allowing for a concentrated examination of the interplay between the relevant variables within Kenya's specific socio-cultural, economic, and regulatory context. This approach acknowledges that these churches' dynamics may differ significantly in other nations. While this delimitation provided in-depth insights into the Kenyan context, it also means that the findings may not be directly transferable to Pentecostal churches in other countries, which may have distinct cultural norms, regulatory environments, and historical developments of the Pentecostal movement.

The study's content scope was intentionally confined to four specified variables: innovative leadership, Organisational culture, regulatory framework, and the performance of Pentecostal churches. This delimitation helped maintain a clear focus and manageable scope for the research, allowing for an in-depth exploration of the relationships between these specific constructs without being overwhelmed by other potentially relevant factors, such as theological differences, the historical context of specific denominations, or external economic influences. By concentrating on these four variables, the study provided targeted insights into their interrelationships within the Kenyan Pentecostal context. However, it will not address the impact of other potentially significant factors on church performance.

The researcher collected quantitative data using questionnaires as the primary research method. This methodological choice allowed for gathering of data from a relatively large sample, enabling statistical analysis and identification of patterns and relationships between the variables. It offered a organised method to data collection and analysis. However, while quantitative data can yield valuable insights into the extent and strength of these relationships, it may not capture the depth

and nuances of the experiences and perspectives of church leaders and members regarding innovation, culture, and performance. Although qualitative methods could offer richer contextual understanding, they were intentionally excluded from this study's primary data collection approach to maintain focus and effectively manage resources within the given timeframe.

1.6 Chapter Summary

The chapter Chapter One has provided the foundational background, bringing forth its concepts as well as their measures. It clearly details the contextual problem; empirical research associated with the current research, gaps in these studies, and what the current study undertook. Also listed are the guiding objectives and their significance, captured to show the beneficiaries and implications. Further, it outlines outlined the study's scope; contextual, conceptual, methodological, geographical, and time scopes are also addressed. The chapter further provides the factors that may constrain the research and what may delimit the generalisation of the study findings.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter comprises the theoretical and empirical insights derived from the literature review, conceptual framework, and identified gaps that the investigation addressed. It showcases theories that inform the variables under study and contribute to constructing the conceptual framework. The chapter considers empirical research works, highlighting the contribution of empirical researchers, themes, methodologies, findings and gaps that the present research aimed to fill.

2.1 Theoretical Literature Review

The study was anchored on Path-Goal Theory and supported by Schein's Theory of Organisational Culture to explain the mediating variable organisational culture. Similarly, the Institutional theory accounted for the moderating variable regulatory framework while Balanced Scorecard (BSC) Framework measured the performance of Pentecostal churches in Kenya.

2.1.1 Path-Goal Theory

Path-Goal Theory, developed by Robert House in 1971 and refined in 1996, provides a robust framework for understanding how leaders motivate and guide followers toward achieving organisational goals by adapting their behaviours to the needs of their followers and the situational context (House, 1971; House & Mitchell, 1974). Rooted in Martin G. Evans' work on leadership behaviours and Victor Vroom's expectancy theory, which suggests that motivation depends on expected outcomes, Path-Goal Theory posits that effective leadership involves clarifying paths to goals, removing obstacles, and providing support tailored to followers' characteristics and task demands (Northouse, 2021). This theory served as the anchor for the current study on Kenyan Pentecostal churches because it offered a flexible, contingency-based framework to explore how innovative leadership influences church performance through organisational culture and within regulatory frameworks, while accounting for the unique dynamics of church members as followers rather than subordinates in a traditional sense.

Path-Goal Theory identifies four leadership behaviours (directive, supportive, participative, and achievement-oriented) that leaders can adopt based on situational factors and follower

characteristics (Northouse, 2021). Directive leadership has guidelines and expectations, suitable for complex or ambiguous tasks while supportive leadership fosters a friendly environment, enhancing satisfaction in repetitive or stressful tasks. On its part, participative leadership involves consulting followers and incorporating their input, promoting commitment. Achievement-oriented leadership sets challenging goals and expresses confidence in followers' abilities, motivating high performance (Evans & House, 1996). In the context of Kenyan Pentecostal churches, these behaviours align with innovative leadership, which involves adapting strategies to inspire creativity, foster change, and achieve Organisational goals such as membership growth and community impact (Larasa et al., 2020). Unlike traditional workplace settings, church members are not subordinates but rather active participants in a shared mission. Path-Goal Theory's focus on followers—rather than strictly subordinates—makes it applicable, as it emphasizes leaders' roles in motivating and guiding individuals toward collective goals, which suits the collaborative and voluntary nature of church membership (Schutz & Castleberg, 2023).

The theory underpins innovative leadership by providing a framework to examine how leaders in Kenyan Pentecostal churches can adapt their behaviours to foster innovation and enhance performance. For example, an innovative leader might use participative leadership to engage church members in developing new outreach programs, encouraging creative ideas that align with the church's mission (Cakir & Adiguzel, 2020). This approach may be particularly effective for members with high levels of education or ministry experience, who are likely to value involvement. Alternatively, achievement-oriented leadership could involve setting ambitious goals for church growth or social impact, motivating members to innovate within a supportive Organisational culture (Northouse, 2021). The theory's contingency perspective allows it to account for member characteristics, such as commitment to change or ministry experience, and task characteristics, such as the complexity of community engagement activities, which are critical in church settings (Schutz & Castleberg, 2023).

Path-Goal Theory also explains the role of Organisational culture as a mediator in the relationship between innovative leadership and church performance. A culture that values collaboration and innovation can amplify effectiveness of participative or achievement-oriented leadership, as members are more likely to embrace new ideas and contribute to church goals (Cakir & Adiguzel,

2020). For instance, a church with an open, adaptive culture may respond positively to a leader's participative approach, leading to increased member engagement and program effectiveness, whereas a bureaucratic, tradition-bound culture might limit the impact of innovative leadership (Schutz & Castleberg, 2023). The theory's emphasis on aligning leadership behaviors with situational factors makes it suitable for analyzing how Organisational culture mediates the influence of leadership on performance outcomes like membership growth, service delivery, and community impact.

Furthermore, Path-Goal Theory addresses regulatory framework as a key situational factor influencing leadership effectiveness. In Kenya, Pentecostal churches operate within regulatory constraints, such as compliance with government policies on religious Organisations, which can be viewed as task characteristics (Cakir & Adiguzel, 2020). Directive leadership may be necessary to ensure adherence to these regulations, providing clear guidance to members on compliance processes. Supportive leadership can reduce resistance or stress associated with regulatory demands, while participative leadership might involve members in discussions on navigating regulations, fostering a sense of shared responsibility (Schutz & Castleberg, 2023). Achievement-oriented leadership could encourage innovative solutions to meet regulatory requirements while advancing the church's mission, such as developing sustainable funding models (Northouse, 2021). By adapting leadership behaviours to the regulatory context, Path-Goal Theory helps explain how innovative leaders can enhance church performance within external constraints.

The justification for using Path-Goal Theory as the anchor lies in its ability to integrate the study's variables (innovative leadership, Organisational culture, regulatory framework, and performance) within a contingency framework tailored to the unique context of Kenyan Pentecostal churches. Unlike other leadership theories, such as transformational leadership theory, which focuses primarily on inspiring change, Path-Goal Theory emphasizes the leader's role in adapting to follower and task characteristics to achieve specific goals, making it particularly relevant for studying innovative leadership in dynamic religious settings (Northouse, 2021). For example, the theory can explore how a pastor's participative leadership fosters innovative outreach strategies in a church with an adaptive culture, or how directive leadership ensures compliance with regulatory frameworks, enhancing operational efficiency. The theory's focus on follower motivation aligns

with the voluntary, mission-driven nature of church members, who are motivated by spiritual and communal goals rather than hierarchical subordination (Larasa et al., 2020).

In Kenyan Pentecostal churches, Path-Goal Theory predicts that innovative leadership behaviours- whether directive, supportive, participative, or achievement-oriented - can enhance performance outcomes, such as membership growth, member engagement, administrative efficiency, regulatory compliance, and community impact, by aligning with member characteristics and Organisational culture (Cakir & Adiguzel, 2020). For instance, a leader using a participative approach might involve members in designing community programs, strengthening engagement in churches with collaborative cultures, while an achievement-oriented approach might set ambitious goals for social impact, boosting performance in churches with innovative cultures (Schutz & Castleberg, 2023). Regulatory framework, as a task characteristic, further shapes these dynamics, requiring leaders to adapt their behaviours to ensure compliance while fostering innovation (Northouse, 2021). By providing a framework to examine these associations, Path-Goal Theory supports the current study's exploration of how innovative leadership, mediated by Organisational culture and influenced by regulatory frameworks, relates to the performance of Kenyan Pentecostal churches, without assuming causal relationships.

2.1.2 Balanced Scorecard (BSC) Framework

Kaplan and Norton (1996) proposed the BSC framework; an approach that strongly emphasizes creation of strategic targets as a means of achieving goals (Kaplan & Norton, 1996). Furthermore, measuring methods are developed to deliver facts required to comprehend when objectives are being attained and when performance is balanced or adversely influenced. The BSC Model of measuring performance of organisations evaluates performance of organisations from financial, internal process, consumer as well as learning and innovations perspectives ((Mihaela, 2022)

BSC helps translate a company's goals and tactics into an assortment of performance metrics, serves as a framework for performance assessment mechanism; in a bid to add non-financial to financial measures (Taouab & Issor, 2019). Performance is evaluated using four perspectives: financial, customer, innovation and learning, and internal processes. Controlling financial resources is essential for company success , informed by a financial viewpoint. Majority of organisations put financial results first while disregarding all other client viewpoints. Perspective

is all about knowing what customers want in terms of quality, price, and distribution, but most critically, what they want from the business moving ahead. The processes viewpoint emphasizes how crucial it is for the company to be aware of how internal processes function. An organisation's ability to empower and develop its personnel and innovation framework is fundamentally linked to their customer, internal process, and financial achievement. This is the main idea behind innovation and learning perspectives.

The BSC Framework is a tactical administrative tool that allows establishments to explain their vision and strategy into a coherent set of performance measures. It moves beyond traditional financial metrics by incorporating non-financial perspectives, such as customer satisfaction, internal business processes, and learning and growth, which are crucial for long-term success (Kaplan & Norton, 1996). This holistic approach is particularly relevant for non-profit Organisations like Pentecostal churches, where performance is not solely measured by financial outcomes but also by mission effectiveness, community impact, and congregational growth. By integrating these diverse metrics, the BSC Framework enables church leaders to maintain a balanced view of Organisational performance, ensuring that all aspects of the church's mission are addressed.

Furthermore, the BSC Framework supports alignment of individual and Organisational goals through its focus on linking strategic objectives with measurable outcomes. In the context of Pentecostal churches, this alignment is crucial for ensuring that all members of the Organisation, from the clergy to administrative staff, work towards the same mission and vision. The framework encourages development of Key Performance Indicators (KPIs) that are directly linked to the church's strategic goals. These include increasing membership engagement, enhancing community outreach programs, and improving internal processes like financial management (Taouab & Issor, 2019). By monitoring these KPIs, church leaders can make informed decisions that drive continuous improvement and sustainable growth.

Moreover, the BSC Framework emphasizes the importance of innovation and learning, which are critical components for Organisational resilience and adaptability in a rapidly changing environment. For Pentecostal churches, fostering a ethos of continuous learning and innovation is

essential to remain relevant and effective in their mission. This includes not only developing new approaches to worship and community engagement but also adopting best practices in leadership and management. The BSC Framework's focus on learning and growth as a key perspective ensures that churches invest in the development of their human capital and the enhancement of their Organisational capabilities, which are necessary for achieving long-term success (Mihaela, 2022). By integrating this perspective into their strategic management processes, Pentecostal churches can better navigate the challenges of a dynamic social and regulatory landscape.

The BSC clarifies measures of performance in three vital domains for non-profit organisations, such as Pentecostal churches: interactions with customers (customer satisfaction), key internal operations (efficiency and effectiveness), and learning and development (employee productivity) (Pham et al., 2020). In order to demonstrate that the BSC model's elements adequately account for performance, Pham et al. (2020) assessed performance in light of the influence of several BSC model factors (Truong et al., 2020).

2.1.3 Schein Model of Organisational Culture

Edgar H. Schein, a prominent scholar in the field of Organisational psychology and management, primarily developed the Schein Model of Organisational Culture. His foundational work on organisational culture began in the 1980s, with his seminal book, *Organisational Culture and Leadership*, first published in 1985 and later updated in subsequent editions, including the fourth edition released in 2010 (Schein, 2016; Akanji et al., 2020).

According to Morente et al. (2018), the Schein Model of Organisational Culture places focus on clan cultures, meritocracy, Denison, and adhocracy as the components required to strengthen different aspects of organisational culture. The clan cultures operate like a family, requiring that people interact with one another in a familial manner (Siehl & Martin, 1984). They develop constructive viewpoints, collaborate and are mutually integrated as to converse, share opinions, and offer support and assistance to one another. Because of this, clan cultures place a strong focus on coordinating with one another, integrating with one another, and offering support and aid.

Organisations embrace flexibility and innovation when the adhocracy model of organisational culture is used (Morente et al., 2018). Organisations' ability to swiftly adapt and change constitutes one of its primary advantages. In other circumstances, individuals might not be fully aware of their job responsibilities and duties. By effectively implementing communication procedures and fostering virtues of ethics, morality, assiduity, resourcefulness, and conscientiousness, they are able to raise awareness. These qualities are necessary for carrying out their job responsibilities effectively and reaching intended goals and objectives. Creating a sense of community and loyalty among employees, as well as offering employees a competitive edge by assisting them in understanding appropriate behaviour and social system stability, are key tenets of organisational culture (Siehl & Martin, 1984).

Furthermore, Furnhan and Gunter (1993) assert that organisation culture, which consequently establishes standards for behaviour, needs to be established whenever productive working relationships have been to be maintained within those who work together. This is true given that behaviour has a big impact on an organisation's performance and its culture might influence how its members behave. Consequently, an organisation's culture has a significant impact on how well it performs (Ibrahim & Obianuju, 2019). Hence, organisational culture matters because it affects how well a firm integrates internally (by promoting employee experience) and responds to external variables (customer experience), both of which are crucial for performance results (Indiya, Mise, Obura & Ojera, 2021). Additionally, the firm's objective includes a defined performance orientation that business managers use to guide organisational performance (Mousavi et al., 2015). According to McDougall and Ronkainen (2019), this is the justification behind using Schein's Organisational Culture Model to describe how organisational culture affects customer excellence management and organisational performance.

The Schein Model of Organisational Culture serves as the present study's theoretical framework since it emphasizes elements required to increase numerous performance-related characteristics (Morente et al., 2018). These elements include beliefs and values. Values place a strong emphasis on metrics and methods for providing solutions through creative leadership to enhance performance. Meanwhile, it is acknowledged through the adhocracy model of organisational culture that exercising creative skills would help with effective performance.

Schein's Model of Organisational Culture was relevant to the study in examining the association between Organisational culture and the performance of Pentecostal churches in Kenya for several key reasons. First, the model provides a structured and multi-layered approach to defining and analyzing the complex concept of Organisational culture within the context of Pentecostal churches. It moves beyond simply describing surface-level practices to understanding the deeper values and unconscious assumptions that drive behavior and ultimately influence performance (Morente et al., 2018). Additionally, by examining the artifacts, espoused values, and basic underlying assumptions prevalent in Kenyan Pentecostal churches, a study can identify specific cultural elements that may either facilitate or hinder various aspects of church performance. For instance, the style of worship and communication (artifacts) might influence member engagement and growth (performance), while a church that explicitly values outreach and community service (espoused values) might demonstrate stronger performance in terms of social impact. Equally, a church with a deeply ingrained assumption that innovation is necessary for relevance might be more adaptable and experience growth in changing social contexts (performance), whereas assumptions that rigidly adhere to tradition could limit outreach effectiveness in contemporary society (Homburg & Pflesser, 2000).

Furthermore, the model emphasizes that the deepest level of culture is the most powerful driver of behavior and performance. This allowed the study to uncover these fundamental beliefs within Kenyan Pentecostal churches and analyze how they shape the churches' approaches to ministry, community engagement, leadership, and overall effectiveness; understanding these unconscious assumptions can provide profound insights into the cultural roots of performance outcomes (Schein, 2016). Additionally, the model highlights the importance of alignment amongst three levels of culture, enabling the study to examine the extent to which artifacts and practices observed in Kenyan Pentecostal churches align with their espoused values and, more fundamentally, with their underlying assumptions. Importantly, congruence across these levels is often associated with a stronger and more effective Organisational culture, potentially leading to better performance, while discrepancies can indicate internal tensions or areas where stated ideals are not being lived out in practice, potentially hindering performance (Indiya et al., 2021).

Contextualizing performance within Kenyan culture is also crucial, as application of Schein's model allowed the researcher to analyze Organisational culture within the specific socio-cultural context of Kenya. In this context, the basic underlying assumptions of Kenyan Pentecostal churches is likely shaped by broader Kenyan cultural norms, regional historical influences of Christianity, and the unique characteristics of the Pentecostal movement within the country. This makes it essential to understand this cultural embedding for accurately interpreting the relationship between culture and performance (Schein, 2016). Finally, Schein's model provides a framework for future interventions considering the study endeavoured to offer recommendations for improving church performance. Therefore, the model helps identify cultural factors that need to be addressed, as interventions aimed at changing deeply ingrained assumptions are the most challenging but can lead to the most sustainable impact on Organisational culture and performance (Homburg & Pflesser, 2000).

2.1.4 Institutional Theory

Institutional Theory was proposed by Lancaster (1989) and DiMaggio and Powell (2000). It emphasises how norms, regulations, cultural beliefs, and scripts control and enable social behaviour and give purpose to social life (Sahin & Mert, 2022). In earlier works, the stabilising function of institutions was stressed through formation of fields, structures, organisational forms, and identities of social actors. More recent writings have focused on the dual purpose of institutes in epochs of transformation, where interests, agency, and power each have a part to play in attaining solidity or dominance. The three institutional pillars, or building blocks of an institution are cognitive-cultural, normative, and regulatory, which are all simultaneously linked to the assets and pursuits that give social life structure and importance (Scott & Davis, 2007).

Essentially, these three components can be found in an institutional structure. This theory focuses institutional emphasis on regulative, sociological, and normative elements in terms of economics and politics, while anthropology and organisation focus on cognitive-cultural factors. Based on the idea of an institutional isomorphism mechanism, the three pillars can be distinguished from one another. The institutional capability of the regulatory pillar, which may also be viewed mechanically as a coercive mechanism, allows it to set rules, monitor adherence to its environment, and impose punishments in order to influence environmental behaviour (Scott, 2014). This aspect focuses on formal rules and regulations governing organisational behaviour. It includes laws,

policies, and enforcement mechanisms that compel organisations to conform to specific standards. In the context of Pentecostal churches in Kenya, this could involve compliance with government regulations regarding religious practices, financial reporting, and community engagement.

The normative pillar emphasizes norms that produce prescriptive, analytical, and essential actions throughout interactions with others. This pillar emphasizes ethics and standards that shape the expectations and behaviours of persons in Organisations. It reflects the social obligations and responsibilities that Organisations feel towards their members and the broader community. For Pentecostal churches, this might include ethical standards and community service expectations that guide their operations and interactions with congregants. Additionally, this structure introduces values and norms. While norms focus on how things must be done correctly, values signify a shared intention to create standards in already-existing institutions or behaviours (Scott, 2014).

The existence and interaction of environmental actors are emphasized by the cognitive pillar. It is generated by the existence of symbols (words, signs, and gestures) as they relate to perception of objects and actions (Yuga & Anas, 2020). This aspect pertains to shared beliefs and understandings that influence how individuals perceive their environment and make decisions. It encompasses the taken-for-granted assumptions that shape Organisational culture. In the case of Pentecostal churches, cultural-cognitive elements could include theological beliefs that inform their practices and the collective identity of the congregation.

The importance of Institutional Theory to the study in examining the relationships between the regulatory framework and the performance of Pentecostal churches in Kenya is profound. Application of this theory facilitated analysis of how the regulatory environment influences church operations and performance outcomes. For instance, understanding the regulative pillar allowed for an exploration of how compliance with government regulations affects church activities, such as outreach programs and financial management, which are critical for maintaining legitimacy and operational effectiveness within the community (Scott, 2014). Moreover, the normative pillar of Institutional Theory highlights the social expectations and values that shape the behavior of church leaders and members, influencing how they perceive their roles and responsibilities in relation to regulatory requirements (DiMaggio & Powell, 1983). This aspect is particularly relevant in the

Kenyan context, where cultural norms and community expectations can significantly impact church performance and engagement with regulatory frameworks (Mugambi, 2020). Additionally, the cultural-cognitive pillar emphasizes the shared beliefs and assumptions that guide decision-making within churches, which can affect how they interpret and respond to regulatory pressures (Scott, 2014). By examining these cultural elements, the study can uncover how deeply held beliefs about governance, accountability, and community service influence the churches' ability to adapt to regulatory changes and enhance their performance (Mugambi, 2020).

2.2 Empirical Literature Review

Hereunder the research offers an assessment of empirical research that proved critical in showcasing converge and divergence with the present study. This is review on the concept of the research and relationship summarised as; innovative leadership and performance; innovative leadership, organisational culture and performance; innovative leadership, regulatory framework and performance; and innovative leadership, organisational culture, regulatory framework and performance.

2.2.1 Innovative Leadership and Performance

Utilizing a descriptive and a correlational research design, Abun et al. (2023) examined the relationship between innovative leadership, knowledge, and skills of employees, and their impact on innovative work behaviour. Findings revealed that innovative leadership encourages innovative work practices amongst employees. However, the study had methodological gaps, considering that correlation analysis was insufficient to provide cause and effect. In addition to methodological gaps, the research conceptual gaps exhibited in inadequate performance measures.

In their study, Bataineh et al. (2022) surveyed 169 private hospital nurses in Jordan to investigate how inclusive leadership affected their ability to adapt their performance where age, gender, and education constitute the study's controls. Cross- sectional and quantitative nature of the research investigation yielded descriptive and inferential statistics from data obtained by means of a questionnaire. Findings indicate that inclusive leadership has a favourable association with adaptive performances. This analysis displayed methodological gaps of relying on descriptive research design to explain the phenomena, but it could not clarify the reasons behind a

phenomenon. Therefore, the current research sought to overcome this gap using explanatory research design.

Salman and Auso (2022) investigated the relationship between innovative leadership and enhanced strategic performance through a questionnaire administered to 108 students at Duhok Polytechnic University in Iraq. Utilizing a qualitative approach, the study employed correlation analysis to determine that strategic performance is influenced by originality and innovative leadership, indicating that innovative leadership may lead to increased customer satisfaction. However, use of correlational analysis presents a methodological gap, as it does not establish cause and effect. Additionally, the study faced contextual limitations, focusing specifically on students from Duhok Polytechnic University in northern Iraq, which may not be representative of broader industry contexts. The current study applied multiple regression analysis to infer its findings.

Ghodang (2021) evaluated the impact of innovative leadership and job satisfaction on the performance of 405 teachers in public high schools in North Sumatra. subsequent to the responses to the research was gathered using a questionnaire, Structural Equation Model (SEM) was applied for analysis. Based on the findings of the investigation, while innovative leadership and teacher job satisfaction have strong correlation with teachers' performance, as they additionally possess a positive and significant impact on each other. The study by Ghodang (2021) had contextual gaps that restricted generalizability of its findings because it concentrated on a particular sector and geographical area. By concentrating on Pentecostal churches in Kenya, the current study fills this void.

Sukkar and Diallo (2021) investigated the impact of innovative leadership on raising educational standards. From a mixed methods approach, it employed a correlation survey design, with 150 staff members of the Julius Nyerere Kankam University as the target population. Data that underwent quantitative analysis were given descriptive statistics. Results demonstrated that innovative leadership possesses a significant impact on improving educational quality, as well as administrative staff productivity. However, use of correlation analysis failed to show the cause and effect relationship. The present study used multiple regression analysis to overcome these limitations. Sukkar and Diallo (2021) study was industry specific; focussing on the education

sector in Kankan thus limiting applicability of the findings and its analysis of moderating and mediating variables. The present research employed organisational culture to mediate while regulatory framework will moderate.

Arunwarakorn and Suthiwartnarueput (2019) studied the impact of 317 teachers and administrators' innovative leadership on developing competency in high-performance organisations. It was possible to obtain descriptive statistics and perform stepwise multiple regression and Pearson's correlation. Results showed that adopting their creative leadership approach to a high degree resulted in high levels of performance. A transformational vision, risk management, moral and accountability, and an innovative organisational climate were used as the dimensions of innovative leadership in that study. The study relied on competencies as a basis for measuring performance, resulting to limited measures of performance. Customer satisfaction, efficiency, and effectiveness were covered in the current study.

Hadiwijaya and Febrianty (2019) sampled 73 employees from Badan Perencanaan Pembangunan Daerah (Bappeda) to examine the effects of creative leadership and knowledge sharing on employee performance. The researchers used the Partial Least Squares (PLS) method for their analysis, which is particularly useful for exploring complex relationships and interactions among variables in a relatively small sample size. Findings revealed that innovative leadership had a significant and positive impact on employee performance, suggesting that leadership styles that encourage creativity and innovation can enhance the effectiveness and productivity of employees. This highlights the importance of fostering a culture of innovative leadership within Organisations to drive performance outcomes. However, the study also presented methodological gaps that limit applicability of its findings. The small sample size of 73 participants limits the contextual relevance of these findings due to their restricted generalizability. This study explored the relationship of creative leadership on the performance of Pentecostal churches in Kenya, but with the limitations acknowledged. This study also explored a different Organisational context and potentially a larger sample of contributes from a body of literature from leadership and Organisational performance. The aim was to generate more rigorous evidence about the effect of creative leadership on performance outcomes in a religious Organisation.

An examination of the leadership style employed at Tuma Kavi Development Association (TKDA) in Ghana's Northern Region was conducted by Akparep et al. (2019), focusing on its influence on Organisational performance. A total of eleven respondents contributed to the sample used for this study employing qualitative methodology. The results indicated a solid correlation between Organisational performance and the leadership style in use, demonstrating that TKDA's leadership style positively affected operational success. However, the small sample size was a methodological concern for the study and limited the regional relevance of the findings. This limitation also raises the possibility the findings may not generalize to broader demographic or environments. Aiming to mitigate this limitation by increasing sample size to improve generalization of findings, the current study explored the relationship between (emerging) performance of Pentecostal churches in Kenya and innovative leadership. This strategy aimed to provide a more complete understanding of how leadership styles can influence performance in a different Organisational setting.

A study by Løvaas et al. (2020) delved into the relationship between managers' motivation, transformational leadership, and innovation within a religious Organisation. The research highlights that managers who exhibit high levels of intrinsic motivation are more likely to adopt transformational leadership styles, which, in turn, significantly enhances innovative capabilities of the Organisation. Transformational leaders in religious settings, such as Pentecostal churches, are crucial in fostering an environment that encourages creativity and novel approaches to ministry and community engagement. The study further reveals that when leaders are genuinely motivated by their work, their transformational leadership behaviors inspire their subordinates to think creatively, embrace change, and boost the overall effectiveness of the Organisation. It highlights the vital role that creative leadership has in facilitating the operational, strategic, and spiritual goals of religious Organisations. That said, Løvaas et al. (2020) may have neglected to address challenges transformational leaders may face, such as lack of resources or resistance to change, because they focused solely on the more affirmative features of transformational leadership. Another limitation is that there was only one religious Organisation included in the researchers' study. This limitation limits the applicability of the findings across other denominational and cultural contexts.

Watt and Voas (2020) explored the psychological types and self-assessed leadership skills of clergy within the Church of England, providing insights into how different leadership styles can impact church performance. Their findings suggest that clergy who align their leadership approach with their psychological type are more effective in managing their congregations and driving church growth. In particular, those who exhibit innovative leadership qualities - such as openness to new ideas, adaptability, and a focus on transformational change - tend to have a more significant positive impact on their church's performance. This is because innovative leaders are better equipped to navigate the complexities of modern religious life, addressing both spiritual and practical needs of their congregations. Watt and Voas (2020) posit that by tailoring their leadership approach to their psychological strengths, leaders can more effectively foster a culture of innovation that enhances overall vitality and sustainability of the church. Nevertheless, dependence on self-assessment may have introduced bias, as clergy could overestimate their leadership capabilities or align responses with ideal leadership traits. Additionally, the study by Watt and Voas (2020) was context-specific to the Church of England, limiting the applicability of the findings to other denominations or cultural settings that may have different leadership dynamics.

Cormode (2020) comprehensively analyses how church leaders and their congregations can adapt to an ever-changing world through innovative leadership. The study emphasizes that churches that fail to innovate risk becoming irrelevant in today's rapidly evolving social and cultural landscape. Innovative leadership, as discussed by Cormode, involves the ability to envision and implement new ministry strategies and capacity to engage and mobilize congregations in the process of change. This approach to leadership is shown to significantly boost church performance by making it more responsive to the needs of the community and better equipped to fulfil its mission. The study observes that leaders who embrace innovation can transform their churches into dynamic Organisations that not only survive but thrive in the face of external challenges, thereby enhancing both their spiritual and Organisational effectiveness. However, Cormode (2020) primarily highlights the benefits of innovative leadership without thoroughly examining potential obstacles, such as resistance to change or limitations in resources that could hinder its implementation. Moreover, the study does not address how different contexts, such as varying church sizes or cultural environments, might influence effectiveness of innovative strategies, potentially limiting the generalizability of its recommendations.

Hodge et al. (2020) examined attitudes of religious leaders towards integrating psychology and church ministry, using a mixed-methods approach that combined quantitative surveys and qualitative interviews. Study findings revealed that leaders open to integrating psychological principles into their ministry practices tended to demonstrate more innovative leadership behaviours. Such leaders were more likely to adopt new approaches to pastoral care, counselling, and community engagement, which positively impacted their churches' overall performance. The study concluded that innovative leadership in religious settings often involves a willingness to cross traditional boundaries, such as integrating secular knowledge like psychology, to enhance the effectiveness of ministry work. This willingness to innovate not only improved the well-being of congregants but also strengthened the church's role as a relevant and responsive institution in the community. While Hodge et al. (2020) effectively demonstrated the positive impact of integrating psychological principles into ministry practices, the study did not fully explore potential challenges leaders might face, such as theological conflicts or resistance from congregants wary of secular influences. Additionally, the mixed-methods approach provided a broad perspective but may have limited the depth of understanding regarding how these innovative practices are implemented and sustained across different church contexts.

Mengesha et al. (2021) explored the concept of frugal knowledge sharing and its role in promoting frugal innovation diffusion within African church communities, using a qualitative case study methodology. Their research focused on how church women, often leaders within their communities, facilitated spread of low-cost, innovative solutions to local challenges. The study established that these women, by leveraging their leadership positions and local networks, were able to effectively disseminate frugal innovations that significantly enhanced community resilience and performance. Innovative leadership demonstrated by these church women was characterized by a deep understanding of local needs, resource constraints, and a commitment to practical, sustainable solutions. This approach not only improved the socio- economic conditions of their communities but also reinforced the church's position as a pivotal institution in fostering grassroots development. Although Mengesha et al. (2021) provided valuable insights into the role of women leaders in promoting frugal innovation, focus on a qualitative case study may limit ability

to generalize the findings across diverse church communities in Africa. Furthermore, the study stressed the positive outcomes of frugal leadership without thoroughly examining potential barriers or challenges these women faced in implementing and sustaining such innovations within their communities.

A study by Freeburg (2020) utilized a complex adaptive systems framework to investigate leadership and innovation within public libraries, drawing parallels with other public institutions such as churches. The study employed a mixed-methods design, incorporating both surveys and interviews to assess how leaders navigated complexity and fostered innovation. Findings indicated that leaders who embraced innovative practices- such as adapting to technological changes, engaging in continuous learning, and encouraging staff to experiment with new ideas - were more successful in enhancing performance of their Organisations. In the context of churches, similar innovative leadership practices could be instrumental in driving Organisational change and improving service delivery to congregants. The study underscored the importance of adaptability and the ability to manage complexity as key components of innovative leadership that contribute to sustained Organisational performance. While Freeburg (2020) effectively highlighted the significance of innovative leadership in navigating complexity within public institutions, the study's context of public libraries may not fully capture unique challenges and nuances of church leadership, such as spiritual goals, congregational dynamics, and cultural contexts. Additionally, the use of mixed methods approach may have curtailed a deeper focus on specific mechanisms through which innovation directly translates to improved performance in religious settings.

Nixon (2024) emphasizes the critical role of innovative leadership in revitalizing churches that are at risk of decline. In his book, *I Refuse to Lead a Dying Church*, Nixon argues that church leaders must embrace change, challenge the status quo, and implement innovative strategies to breathe new life into their congregations. He provides numerous examples of church leaders who have successfully turned around struggling churches by adopting a proactive and visionary approach to leadership. These leaders focused on understanding the evolving needs of their communities, leveraging new technologies, and fostering a culture of inclusivity and creativity within their churches. The impact of such innovative leadership on church performance is evident in increased

membership, enhanced community engagement, and a renewed sense of purpose among congregants. Nixon's work highlights that innovation is not just about new programs or technologies but also about a mindset that is open to transformation and growth. While Nixon (2024) provides compelling examples of how innovative leadership can revitalize struggling churches, the study focuses largely on success stories, potentially overlooking instances where innovation efforts were met with resistance or failed to achieve the desired outcomes. Moreover, the strategies proposed may not be universally applicable, as churches vary significantly in size, resources, and cultural contexts, suggesting a need for more nuanced guidance on how to adapt these leadership practices to different church environments.

Bag et al. (2021) carried out a multimethodological study focusing on the role of innovative leadership in harnessing big data analytics for developing resilient supply chains for healthcare during the COVID-19 pandemic. The study examined the use of big data by leaders in the healthcare industry to enhance the resilience of their companies utilizing various quantitative and qualitative methods such as questionnaires and case studies. From the study, it emerged that leaders who adopted an innovative approach were more successful in using data analytics to anticipate disruptions, optimize resource allocation, and maintain continuity of care during the COVID 19 pandemic. Although the study focused on healthcare, the principles of innovative leadership identified- such as adaptability, data-driven decision-making, and cross-functional collaboration - are equally applicable to religious Organisations like churches. By embracing these principles, church leaders can enhance their Organisational performance, particularly in times of crisis or significant change, ensuring that they remain relevant and effective in serving their communities. While Bag et al. (2021) effectively demonstrated how innovative leadership can enhance resilience through data analytics in healthcare, the direct application of these findings to church contexts may be challenging due to differences in Organisational structure, resource availability, and mission focus. Additionally, the study's emphasis on big data analytics may not fully consider potential technological limitations or data privacy concerns that churches might face when attempting to implement similar strategies.

According to Alblooshi et al. (2021) who explored the relationship between leadership styles and Organisational innovation transformational and innovative leadership styles are strongly correlated with higher levels of Organisational innovation. Leaders who adopt these styles are more likely to encourage creativity, foster a culture of continuous improvement, and support the implementation of new ideas. Findings indicated that Organisations led by innovative leaders are better equipped to adapt to changing environments and maintain competitive advantages. In the context of religious Organisations, such leadership styles can significantly enhance church performance by driving innovation in worship practices, community outreach programs, and Organisational management. The review underscores the importance of leadership that is not only visionary but also capable of mobilizing resources and people to achieve sustainable innovation and growth. While Alblooshi et al. (2021) offered a wide-ranging overview of the associations among leadership styles and innovation, the study's reliance on a systematic literature review may limit its applicability in specific contexts, such as religious Organisations, where the dynamics of leadership and innovation can differ significantly from secular institutions. Additionally, the synthesis may not fully account for potential challenges leaders might face when promoting innovation, such as cultural resistance, resource constraints, or balancing traditional values with the need for change.

Erhan et al. (2022) explored the transition from conventional to digital leadership and its impact on innovative work behaviour, particularly in the context of digitalization. Using a comprehensive review of literature and empirical analysis, the study demonstrates that digital leadership, characterized by integration of digital tools and technologies, significantly enhances innovative work behaviour among employees. Leaders who effectively embrace digitalization are found to be more successful in fostering an environment that encourages creativity, experimentation, and the adoption of new ideas. This shift to digital leadership is particularly pertinent in religious Organisations, where digital tools can be leveraged to enhance communication, outreach, and service delivery. The study underscores that innovative leadership in the digital era is not just about using technology but about transforming leadership practices to align with the evolving digital landscape, thereby improving overall Organisational performance. Erhan et al. (2022) provide valuable insights into the role of digital leadership in enhancing innovative work behaviour. However, the study primarily focuses on the general benefits of digitalization without fully addressing potential challenges, such as digital literacy gaps, resistance to technological change,

and cybersecurity concerns. Furthermore, application of digital leadership principles to religious Organisations requires careful consideration of unique cultural and spiritual dynamics, which may not be fully captured by the study's analysis.

Gerlach et al. (2020) conducted a longitudinal study to examine the relationship between ambidextrous leadership and innovation performance. As shown with ambidextrous leadership, blending the practice of taking advantage of new possibilities and optimizing use from already existing assets is especially effective for enhancing innovative performance over time. The study, which tracked leadership behaviours and innovation outcomes across multiple Organisations, found that leaders who could switch between these dual modes of leadership were better equipped to sustain innovation in their Organisations. For religious Organisations, such as churches, this form of leadership can be instrumental in balancing traditional practices with the need for innovation to remain relevant in a changing social and cultural environment. By fostering both stability and adaptability, ambidextrous leaders can enhance church performance, ensuring that innovation does not come at the expense of core values or mission. Gerlach et al. (2020) effectively demonstrate benefits of ambidextrous leadership for sustaining innovation. Despite this convergence to the present study, Gerlach et al. (2020) focus on multiple Organisational settings may not account for the unique challenges faced by religious institutions, where balancing tradition and innovation can involve complex cultural and doctrinal considerations. Additionally, the longitudinal design highlights benefits of balancing exploration and exploitation over time but may not fully explore how leaders initially develop the skills necessary to effectively switch between these modes or address potential resistance to this dual approach within church settings.

A study by Wang et al. (2022) investigated how supportive leadership promotes employee innovation under conditions of uncertainty, with a focus on the Chinese e-commerce industry. The research was conducted using a quantitative methodology. Employee information was collected using surveys and the association between innovation outcomes and leadership was analyzed. The results indicated that when circumstances are somewhat unclear, supportive leadership (which refers to empathetic behaviors, encouragement to take part, and providing resources) enhances employee innovation considerably. Supportive leadership creates a psychologically safe

atmosphere, which stimulates employees' risk-taking behavior and encourages them to propose new ideas. Although conducted in the e-commerce sector, the implications of this study are relevant to religious Organisations facing uncertain or challenging times. By adopting a supportive leadership style, church leaders can foster a culture of innovation that enhances Organisational resilience and performance, even in the face of adversity. Although Wang et al. (2022) effectively highlight the positive impact of supportive leadership on fostering innovation in uncertain environments, the study's focus on the e-commerce sector may limit its direct applicability to religious Organisations, which operate under different structural, cultural, and resource constraints. Additionally, the quantitative approach provides valuable statistical insights but may not fully capture the nuanced dynamics of how supportive leadership is perceived and implemented within the context of religious communities, where motivations for innovation might be influenced by spiritual and doctrinal considerations.

Arici and Uysal (2022) conducted a systematic review to explore the relationships between leadership, green innovation, and green creativity within service industries. The study posits that leaders who prioritize sustainability and green initiatives significantly boost both green innovation and creativity among their teams. These leaders are characterized by their commitment to environmental responsibility, which they integrate into the Organisational culture, driving the adoption of green practices and technologies. Arici and Uysal (2022) contend that innovative leadership, particularly in the context of green innovation, not only improves environmental performance but also improves the overall Organisational performance by aligning business practices with the growing demand for sustainability. In religious Organisations, leaders who embrace green innovation can similarly improve their church's relevance and appeal, particularly among younger, environmentally conscious congregants, thereby enhancing the church's overall impact and performance. While Arici and Uysal (2022) provide a thorough review of the impact of green innovation and creativity on Organisational performance, emphasis on service industries may not fully address unique dynamics present in religious Organisations, where spiritual priorities and resource limitations could affect the adoption of green initiatives. Moreover, while the review underscores the benefits of sustainability-focused leadership, it may not sufficiently explore potential challenges of integrating green innovation within religious settings, such as aligning

environmental goals with doctrinal beliefs or overcoming resistance from less environmentally-focused congregants.

Bagheri et al. (2022) examined the role of entrepreneurial leadership in fostering innovative behaviour among employees in high-technology new ventures. Using a mixed-methods approach that included interviews and surveys, the study found that CEOs who demonstrate entrepreneurial leadership qualities such as risk-taking, proactiveness, and innovativeness are more successful in encouraging their employees to engage in innovative behaviours. These leaders create a culture that values experimentation and supports the development of new ideas, which is crucial for success of high-technology ventures. The findings connote that in any Organisation, including religious ones, entrepreneurial leadership can play a critical role in driving innovation and improving performance. By adopting an entrepreneurial mindset, church leaders can inspire their congregations to think creatively about ministry and community engagement, leading to more dynamic and effective church activities. The study by Bagheri et al. (2022) provides valuable insights into the influence of entrepreneurial leadership on innovation. However, its focus on high-technology ventures may not fully translate to religious contexts, where risk-taking and proactiveness are shaped by different constraints, such as spiritual considerations and community traditions.

A study by Nani and Safitri (2021) explored the relationship between formal management control systems, Organisational performance and innovation, focusing on the moderating role of leadership characteristics. The study, conducted through quantitative analysis of survey data, averred that visionary thinking and adaptability, significantly influence the effectiveness of management control systems in fostering innovation. Leaders who possess these traits are better able to align control systems with the Organisation's innovation goals, thereby enhancing overall performance. It therefore implies that In the context of religious Organisations, such as churches, church eaders who combine strong management practices with a visionary approach can create an environment conducive to innovation. This, in turn, can lead to improved Organisational performance, as churches effectively implement new programs and initiatives that meet the evolving needs of their congregations. Nani and Safitri (2021) provide a valuable link between

leadership characteristics and effectiveness of management control systems in promoting innovation and this provided an invaluable convergence to the present study. However, focus on formal control systems may not fully apply to religious Organisations, where management structures are often less formalized and more influenced by spiritual principles. Moreover, while Nani and Safitri (2021) vouch for the benefits of visionary leadership, such proposition may not fully address how varying degrees of formality in control systems across different church settings might impact the adoption of innovative practices.

Anchored on the Adaptive Leadership Theory, Rachmad (2022) emphasizes the importance of leaders being able to navigate complex and changing environments. The study posits that innovative leadership is crucial for enhancing Organisational performance, particularly in contexts where traditional leadership approaches may fall short. In the words of Rachmond, adaptive leaders identify and respond to emerging challenges and opportunities, often by nurturing a culture of continuous learning and innovation within their Organisations. In churches, this type of leadership can significantly improve performance by enabling the Organisation to adapt to societal changes, congregational needs, and technological advancements. By encouraging flexibility and creativity, adaptive leaders can ensure that their Organisations remain relevant and effective in fulfilling their mission, even in the face of uncertainty. However, applying this approach to religious settings presents challenges, given the need to balance tradition and innovation. Encouraging adaptability in churches requires careful consideration of deeply held beliefs and practices. Furthermore, while the emphasis on fostering a culture of learning and innovation is valuable, there is a need to explore how these principles can be applied in a way that complements, rather than disrupts, the spiritual and cultural identity of the Organisation.

A study by Novitasari et al. (2020) explored the relationship between authentic leadership and innovation, with focus on the role of psychological capital. Their study found that leaders who demonstrate authenticity characterized by transparency, ethical behaviour, and a genuine concern for their employees are more likely to inspire innovation within their Organisations. The presence of psychological capital, which includes attributes like optimism, resilience, and self-efficacy, further enhances this relationship by empowering employees to take risks and engage in creative

problem-solving. In the context of Organisational performance, particularly in religious institutions, authentic leadership can lead to a more motivated and innovative workforce. This, in turn, drives performance improvements as employees are better equipped to develop and implement new ideas that align with the Organisation's mission and values. The study by Novitasari et al. (2020) effectively highlights the positive impact of authentic leadership on fostering innovation, particularly when paired with strong psychological capital among employees. However, the general applicability to religious institutions may require further exploration, considering that the dynamics of leadership and employee relationships in such settings often differ from secular Organisations. In addition, while the role of psychological capital is well-established, understanding how it interacts with spiritual motivations and values in religious contexts would provide deeper insights into promoting innovation in these unique environments.

A study by Bashir and Pradhan (2023) examines the influence of knowledge-oriented leadership on business model innovation and open innovation, highlighting the mediating role of absorptive capacity. Their findings suggest that leaders who prioritize knowledge sharing, and continuous learning are better able to foster an innovative culture within their Organisations. This knowledge-oriented leadership style directly impacts performance by enhancing the Organisation's ability to absorb and apply new information, leading to more effective innovation processes. Church leaders who adopt this approach can significantly improve performance by encouraging the exploration of new ministry models, outreach strategies, and operational efficiencies. By building an Organisation's absorptive capacity, knowledge-oriented leaders ensure that the church remains dynamic and responsive to both internal and external challenges, thereby enhancing its overall effectiveness and impact. The focus on knowledge-oriented leadership and its impact on innovation offers valuable insights into how leaders can drive performance through learning and information sharing. However, applying these principles within religious Organisations may require a nuanced approach, as the goals and values of such institutions often extend beyond business performance. Moreover, while absorptive capacity is crucial for innovation, the unique cultural and doctrinal elements present in churches might influence how new knowledge is integrated and utilized, suggesting that further exploration of these factors would strengthen the understanding of innovation within religious contexts.

Charalampous and Papademetriou (2021) introduced the concept of intermediate inverted leadership, which is an inclusive leadership model designed to enhance Organisational performance through innovation. This model emphasizes a leadership style that empowers lower-level employees by inverting traditional hierarchical structures, allowing those closest to the work to make decisions and contribute ideas. Such an approach fosters a culture of inclusion and creativity, where diverse perspectives are valued, leading to greater innovation within the Organisation. Applied to religious Organisations, this model encourages broader participation in decision-making processes, thereby driving performance through grassroots innovation. Leaders who adopt this inclusive approach can significantly enhance their Organisation's capacity for innovation, which in turn leads to improved operational and strategic outcomes. According to Charalampous and Papademetriou (2021) intermediate inverted leadership provides a compelling framework for enhancing innovation through inclusive decision-making. While this model effectively encourages broader participation and creativity, its application in religious Organisations may face challenges related to traditional leadership structures and established hierarchies. In the same vein, while fostering grassroots innovation is beneficial, religious leaders might need to carefully balance this inclusivity with maintaining doctrinal consistency and spiritual guidance, ensuring that empowerment at all levels aligns with the Organisation's core mission and values.

Chaithanapat et al. (2022) explored the relationships among knowledge-oriented leadership, customer knowledge management, innovation quality, and firm performance in SMEs. They reported that leaders who prioritize knowledge sharing and actively manage customer knowledge are better positioned to drive high-quality innovations. This leadership approach not only enhances innovation but also significantly improves firm performance by aligning innovations with customer needs and market demands. Although the study focuses on SMEs, the principles of knowledge-oriented leadership are highly relevant to religious Organisations as well. By fostering a culture that values knowledge and encourages the continuous exchange of ideas, church leaders can drive innovation in ministry practices and community engagement, ultimately leading to enhanced performance in fulfilling their mission. The study by Chaithanapat et al. (2022) provides insightful connections between knowledge-oriented leadership and improved innovation quality, particularly through strategically managing customer knowledge. However, while these principles

can be adapted to religious Organisations, the dynamics of knowledge sharing in such settings differ from SMEs, as congregational needs and spiritual considerations may require a distinct approach to innovation. Moreover, the study's focus on customer alignment might not fully translate to a church context, where the emphasis is often on community impact and spiritual growth rather than market demands, indicating the need for tailored strategies in knowledge management and leadership.

Examining the impact of psychological capital and authentic leadership on innovation work behaviour, Purwanto et al. (2021) highlight how these factors contribute to Organisational performance. Findings showed that leaders who demonstrate authenticity - through transparency, ethical behaviour, and a genuine concern for their followers- are more effective in fostering an environment that promotes innovation. Psychological capital, which includes optimism, resilience, and self-efficacy, further enhances this effect by equipping employees with the mental and emotional resources needed to engage in innovative behaviours. In religious Organisations, authentic leadership coupled with a focus on building psychological capital can lead to significant improvements in performance. This is achieved by creating a supportive environment where innovation thrives, allowing the Organisation to adapt to changing circumstances and better serve its community. Purwanto et al. (2021) effectively link authentic leadership and psychological capital to innovation, offering a pathway for enhancing Organisational performance. However, in religious settings, applying these principles might require adapting approaches to account for unique cultural and spiritual contexts, where the definition of performance may extend beyond traditional Organisational metrics. Moreover, fostering psychological capital in faith-based environments may need to incorporate spiritual aspects, ensuring that optimism, resilience, and self-efficacy align with the religious beliefs and values that drive the Organisation's mission.

The study by Haruna (2022) explores the critical role of leadership in facilitating Organisational change, emphasizing that innovative leadership is essential for successfully navigating and implementing change within Organisations. The study highlights that leaders who embrace innovative approaches are more likely to drive Organisational transformation effectively. Such leaders not only encourage the adoption of new practices and technologies but also foster a culture

that is open to change and continuous improvement. In religious Organisations, where change can be met with resistance due to long-standing traditions, innovative leadership is particularly crucial. Leaders who skilfully manage the process of change by introducing new ideas and strategies while maintaining core Organisational values are more likely to enhance Organisational performance, ensuring that the church remains relevant and effective in its mission. Haruna (2022) offers valuable insights into the role of innovative leadership in facilitating change, particularly highlighting the importance of balancing transformation with core values. However, while the emphasis on fostering a culture open to change is compelling, the study could further explore strategies for overcoming resistance in religious contexts, where deeply rooted traditions and beliefs may pose unique challenges. Further, understanding how leaders can align new practices with spiritual goals would provide a more nuanced perspective on effectively managing change in religious Organisations.

Yet another study by Karatepe et al. (2020) investigated the relationship between servant leadership, climate for creativity, and innovation within the hotel industry. It was established that a climate for creativity mediates the impact of servant leadership on management innovation and innovative behaviour. Leaders who practice servant leadership, categorised by selecting the needs of others and fostering a supportive work environment, create a conducive atmosphere for creativity and innovation. This leadership style encourages employees to think creatively and engage in innovative behaviours, and this directly enhances Organisational performance. While the study focuses on the hotel industry, the implications are relevant for religious Organisations as well. By cultivating a climate that supports creativity and innovation, church leaders can drive meaningful change and improve performance, particularly in how they engage with their congregations and communities. Karatepe et al. (2020) effectively demonstrate how servant leadership fosters a climate conducive to creativity and innovation, enhancing Organisational performance. However, translating these findings to religious Organisations may require careful consideration of the distinct spiritual and communal goals that differ from the hotel industry. In addition, while servant leadership naturally aligns with the values of many religious institutions, the practical challenges of fostering creativity in a context where tradition often plays a dominant role could benefit from further exploration to provide tailored strategies for encouraging innovation in church settings.

Purwanto et al. (2021) examined the effect of management innovation, transformational leadership, and knowledge sharing on market performance in the Indonesian consumer goods industry. The study's findings highlight that transformational leadership, which involves inspiring and motivating employees to exceed their usual levels of performance, plays a significant role in fostering innovation within Organisations. Leaders who prioritize management innovation and encourage knowledge sharing are better positioned to enhance market performance. Although the study by Purwanto et al. (2021) is set within the consumer goods sector, the principles of transformational leadership and management innovation are highly applicable to religious Organisations. Church leaders who adopt these practices can significantly improve their Organisation's performance by fostering a culture of innovation, encouraging knowledge exchange, and implementing new strategies that align with their mission and goals. Purwanto et al. (2021) effectively demonstrate the influence of transformational leadership on fostering innovation and improving market performance. However, applying these concepts to religious Organisations requires careful adaptation, as their goals extend beyond market outcomes to include spiritual growth and community impact. Moreover, while management innovation and knowledge sharing are beneficial, religious settings often face unique constraints, such as resource limitations or adherence to longstanding traditions, which could shape how these principles are implemented effectively to drive both innovation and mission fulfilment.

Aman-Ullah et al. (2022) studied the interplay between human capital, Organisational performance, and innovative leadership, revealing that innovative leadership significantly moderates the impact of human capital on Organisational performance. The study, which analyzed data from 250 Organisations, found that companies with high levels of innovative leadership experienced a 20% increase in performance outcomes when human capital was optimized. This finding underscores the importance of innovative leadership in harnessing the potential of skilled employees to drive Organisational success. In churches where human capital includes both staff and volunteers, leaders who employ innovative strategies can similarly enhance performance by effectively utilizing the talents and skills within their congregations. Aman-Ullah et al. (2022) provide invaluable evidence on the moderating role of innovative leadership in maximizing human

capital for improved performance. However, while the 20% increase in performance is significant, applying these insights to religious Organisations requires an understanding of how to effectively cultivate and leverage diverse forms of human capital, including unpaid volunteers. Meanwhile, the unique challenges faced by churches, such as balancing spiritual goals with Organisational efficiency, may require tailored approaches to ensure that innovative leadership practices align with both mission-driven and operational objectives.

Bannay et al. (2020) explored the impact of inclusive leadership behaviours on innovative workplace behaviour, focussing on the mediating role of work engagement. Working with a sample of 300 employees, findings showed that inclusive leadership behaviours led to a 15% increase in work engagement, which in turn boosted innovative workplace behaviour by 25%. The study highlights that leaders who practise inclusivity and actively engage their employees are more successful in fostering innovation. For religious Organisations, inclusive leadership can be a powerful tool for enhancing innovation in ministry and community outreach, as it encourages active participation of all members, leading to improved Organisational performance. Bannay et al. (2020) effectively demonstrate how inclusive leadership enhances work engagement and subsequently drives innovation within Organisations. While the study findings highlight benefits of inclusivity, applying this model to religious Organisations may be complex, as varying degrees of hierarchical structures and traditional beliefs could influence how inclusivity is practiced. Equally, translating a 15% increase in work engagement and a 25% boost in innovative behaviour to a church context requires consideration of how to engage a diverse range of congregants, whose motivations may differ from those in a typical workplace.

Alheet et al. (2021) investigated the effect of different leadership styles on employees' innovative work behaviour, using a quantitative approach with a sample size of 500 employees across various industries. Findings revealed that transformational leadership was the most effective in promoting innovative work behaviour, positively impacting 35% of the employees surveyed. This leadership style, characterized by inspiring and motivating employees, significantly enhanced the Organisation's capacity for innovation. In the context of religious Organisations, adopting transformational leadership can lead to similar improvements in performance by encouraging staff

and volunteers to think creatively and implement new ideas that align with the Organisation's mission and objectives. Alheet et al. (2021) provide valuable insights into how transformational leadership effectively promotes innovative work behaviour. However, the deduction that transformational leadership positively impacts 35% of employees suggests that other factors or leadership styles might also play a significant role in fostering innovation. For religious Organisations, where diverse motivations and values exist, a nuanced approach to transformational leadership may be needed to ensure that creative thinking and idea implementation are balanced with the Organisation's spiritual and communal values. This balance is crucial to inspire and motivate in a way that resonates with both staff and volunteers.

Delanoy and Kasztelnik (2020) explored how Business Open Big Data Analytics supports innovative leadership decision-making in Canada. Their research demonstrated that leaders who effectively utilize big data analytics can make more informed and innovative decisions, and significantly improve Organisational performance. It emerged from the study that companies that integrated big data into their decision-making processes saw a 30% increase in their ability to innovate and adapt to market changes. This study highlights the importance of data-driven leadership in today's rapidly changing business environment. In religious Organisations, where data may come from member engagement, community feedback, or financial reports, leaders who harness this information to guide strategic decisions can significantly enhance the church's performance and relevance. Delanoy and Kasztelnik (2020) make a strong case for the value of data-driven leadership in enhancing innovation and adaptability. However, applying these principles to religious Organisations may present challenges, as the types of data available and their relevance to decision-making differ from those in a business context. In addition, while a 30% increase in innovation capabilities is notable, integration of big data in religious settings must be approached with sensitivity to privacy concerns, ethical considerations, and the unique ways in which congregational feedback and community needs shape Organisational decisions beyond purely financial or market-driven factors.

The study by Saka-Helmhout et al. (2020) examined the role of informal institutions in driving firm innovation in sub-Saharan Africa, emphasizing that innovative leadership is crucial in

navigating unique institutional contexts. Their study found out that firms that leveraged informal networks and cultural practices as part of their innovation strategy experienced up to a 25% increase in innovative outputs compared to those that relied solely on formal structures. This underscores the adaptability and creativity required of leaders in such environments. For religious Organisations operating in similar contexts, recognizing and integrating local customs and informal networks into leadership strategies can be a powerful driver of innovation, ultimately leading to enhanced performance and community impact. Saka-Helmhout et al. (2020) effectively highlight how leveraging informal institutions can significantly boost innovation in sub-Saharan Africa. However, while the study points to the benefits of engaging informal networks, application to religious Organisations requires careful consideration of how these practices align with the Organisation's values and mission. The adaptability and creativity needed to incorporate local customs must also be balanced with the potential challenges of managing diverse expectations and maintaining doctrinal consistency, ensuring that the integration of such practices supports both innovation and the spiritual objectives of the Organisation.

Asurakkody and Kim (2020) analysed effects of knowledge-sharing behaviour on innovative work behaviour among nursing students, with a focus on the mediating role of self-leadership. The study surveyed 200 nursing students, and established that those who engaged in self-leadership and actively shared knowledge were 40% more likely to exhibit innovative work behaviour meaning leadership, even at the individual level, can significantly influence innovation. In the context of religious Organisations, fostering a culture of knowledge sharing and self-leadership among staff and volunteers can lead to greater innovation in ministry practices and outreach efforts, thereby improving overall Organisational performance. Asurakkody and Kim (2020) provide substantive evidence of the link between self-leadership, knowledge sharing, and innovation, underscoring the importance of empowering individuals to take initiative. In as much as these principles can be applied to religious Organisations, fostering self-leadership and encouraging knowledge sharing might require approaches tailored to the context of volunteer-driven structures and spiritual motivations. In deed the challenge lies in ensuring that such empowerment aligns with the church's mission and teachings, maintaining coherence while promoting innovative practices.

2.2.2 Innovative leadership, Organisational Culture and Performance

In a study by Lee (2022), the relationship between Organisational commitment, leadership style, and culture was explored within primary hospitals in New Taipei City. Using a quantitative approach with convenience sampling and questionnaires, it emerged that leadership significantly influenced Organisational commitment, with Organisational culture partially mediating the relationship between transformational leadership and Organisational commitment. However, the study excluded higher-level leaders' perspectives, potentially skewing the representation of hospital leadership views. In conclusion, findings highlight the Organisational culture's mediating role but suggest broader perspectives are needed.

Gökalp and Soran (2022) investigated the influence of leadership and Organisational culture on pilot performance in Istanbul, Turkey. Employing a quantitative methodology with questionnaires, correlation, regression, and mediation analyses, they collected data from 151 participants. The findings revealed that leadership styles positively impacted students' flying abilities, but Organisational culture had a greater mediating effect on performance. The study's focus on flight training facilities limited its generalizability. In conclusion, Organisational culture significantly mediates leadership's impact on performance.

Omara and Mahmooda (2020) explored Organisational performance, training, and development in Malaysian courier service Organisations, with Organisational culture as a mediator. A quantitative approach using descriptive and inferential statistics and questionnaires was adopted. The study deduced a connection between effective Organisational performance and training, with Organisational culture mediating this relationship. In conclusion, Organisational culture mediates the link between training and performance, but broader factors, for instance industry-specific concerns, require exploration. The current study addresses this by incorporating critical thinking, teamwork, risk management, and change-oriented leadership as indicators of innovative leadership, with Organisational culture as a mediator in Kenyan Pentecostal churches.

Purnomo et al. (2020) examined how leadership style, Organisational culture, and job satisfaction affected employee performance at the Regional Revenue Agency of East Java in Surabaya, with Organisational commitment as a mediating variable. Using a quantitative approach with Partial Least Squares-Structural Equation Modelling (PLS-SEM) and questionnaires, data were collected from 87 staff members. Findings indicated that Organisational commitment fully mediated job satisfaction's influence on performance, while Organisational culture, not leadership style, significantly impacted performance. The lack of control groups limited causality determination. In conclusion, Organisational culture's mediating role is significant, but causal links need further study. The current study uses mediation analysis to explore Organisational culture's mediating role in Kenyan Pentecostal churches.

Njiru and Warue (2019) investigated factors influencing the numerical growth of Pentecostal churches in Embu West sub-County. Using a quantitative approach with stratified sampling, questionnaires, and descriptive and inferential statistics, they selected 165 participants from a population of 530. The study established that Organisational culture, leadership styles, and structure significantly drove church growth, but the study omitted mediating variables. In conclusion, Organisational culture and leadership are key, but mediation analysis is needed. The current study incorporates Organisational culture as a mediator and the legal system as a moderator in Kenyan Pentecostal churches.

Akça et al. (2018) explored the effects of Organisational culture and leadership on performance among shopping mall managers. Employing a quantitative approach with questionnaires, correlation, and regression analyses, they collected data from 103 managers. Results revealed significant correlations between Organisational culture, leadership, and performance, but the absence of a control group limited causality conclusions. In conclusion, Organisational culture mediates leadership's impact on performance, but experimental designs are needed.

Lolowang et al. (2019) evaluated the impact of Organisational culture and leadership on employee performance in Jayapura. Using a quantitative approach with PLS analysis and questionnaires, they collected data from 96 employees. Study findings showed that Organisational culture

significantly influenced performance, while leadership had no discernible effect. Considering that the small study sample limited juxtaposition of findings, it can thus be inferred that while Organisational culture's mediating role is critical. The current study fills this gap by using a larger sample and mediation analysis in Kenyan Pentecostal churches.

A study by Rizki et al. (2019) examined Organisational culture, employee performance, innovative behavior, and transformational leadership at PT Bank Danamon Indonesia. Using a quantitative approach with Structural Equation Modeling (SEM) and questionnaires, the study sampled 100 workers. Findings revealed that culture significantly affected performance, but the study's context-specific focus limited generalizability. In conclusion, Organisational culture mediates leadership's impact, but broader contexts need exploration.

Similarly, Marigat (2022) investigated how Organisational culture affected the relationship between charismatic leadership and job satisfaction in Kenyan national schools. Using an explanatory survey design with proportionate and systematic sampling, questionnaires, and descriptive and inferential statistics, the study sampled 367 teachers from a population of 8,160. Findings confirmed a significant positive relationship between charismatic leadership and job satisfaction, but reliance on satisfaction as the sole performance measure posed a limitation. In conclusion, Organisational culture mediates leadership's effect, but broader performance indicators are needed. The current study includes satisfaction, effectiveness, efficiency, and productivity as performance measures in Kenyan Pentecostal churches.

Suprapti et al. (2020) studied the impact of leadership style, Organisational culture, and innovative behaviour on public health centre performance during the COVID-19 pandemic. Using a quantitative approach with questionnaires and mediation analysis, the sample size was not specified but included health centre staff. The study concluded that innovative leadership shaped a resilient culture, mediating performance improvements. In conclusion, Organisational culture's mediating role is vital in crises. The current study examines this in Kenyan Pentecostal churches using mediation analysis.

Khan et al. (2020) examined leadership styles, innovative work behaviour, Organisational culture, and citizenship behaviour. Using a quantitative approach with questionnaires and mediation analysis, the sample size was not specified but included Organisational employees. From the study findings, it was evident that transformational leadership fostered a culture supporting innovative behaviour, mediating performance confirming that Organisational culture's mediating role is critical. The current study investigates this in Kenyan Pentecostal churches.

Using the Competing Values Framework, Zeb et al. (2021) analysed the nexus between Organisational culture, innovation, and performance. Employing a quantitative approach with questionnaires and mediation analysis, the study sampled 350 employees across industries. From the study findings, it emerged that a balanced culture increased innovative behavior by 22% and performance by 18%, with Organisational culture mediating the relationship between innovative leadership and performance. In conclusion, a balanced culture enhances performance through mediation. Yet another study on Organisational culture was by Bendak et al. (2020) who developed the Innovative Culture Enhancement Framework to explore how transforming Organisational culture enhances innovation. Using a mixed-methods approach with case studies and quantitative analysis, the study concluded that there was a 30% increase in innovation rates, with Organisational culture mediating the relationship between innovative leadership and performance. The present study therefore inferred that Organisational culture's mediating role drives innovation and performance.

Jamali et al. (2022) examined leadership styles' impact on faculty performance in higher education, with Organisational culture as a moderating and mediating variable. From a quantitative approach involving a sample of 400 faculty members, study findings revealed that transformational leadership enhanced performance in supportive cultures, with Organisational culture mediating the relationship. It could thus be concluded that aligning leadership with culture maximizes performance. Related to Jamali et al (2022) was Lam et al. (2021) who investigated Organisational culture, knowledge management, and innovation capability. Using structural equation modelling and questionnaires, data was collected from 450 employees across industries.

It emerged that a culture of knowledge sharing increased innovation outputs by 28%, with Organisational culture mediating the relationship between innovative leadership and performance, implying that knowledge-sharing culture enhances innovation and performance.

Naveed et al. (2022) explored Organisational culture, innovation, and effectiveness, focusing on Organisational resistance. The study quantitatively sampled 500 managers and findings confirmed that resistance reduced innovation effectiveness by 35%, but innovative leadership mitigated this through a mediating Organisational culture. It could thus be concluded that leadership reduces resistance via culture to enhance performance. In another study, Tran (2021) examined Organisational culture, leadership behavior, and job satisfaction in Vietnam. Using a mixed-methods approach and a sample of 600 employees, it was evident that transformational leadership enhanced job satisfaction and performance, with Organisational culture as a mediator. In conclusion, aligned leadership and culture boost performance. The current study explores this in Kenyan Pentecostal churches using mediation analysis.

Virgiawan et al. (2021) explored Organisational culture as a mediator between motivation, transformational leadership, and employee performance. Using structural equation modelling and questionnaires, they collected data from 400 employees. Findings revealed that Organisational culture mediated the relationship, increasing performance by 30% leading to the conclusion that culture enhances leadership's impact on performance. Another study by Oh and Han (2020) investigated how Organisational culture influences Organisational learning and performance. Using a mixed-methods approach involving interviews and surveys of 350 employees, they found that a learning-oriented culture enhanced learning and performance by 25%, with culture mediating the association between innovative leadership and performance. In conclusion, a learning culture drives performance, and therefore, the present study borrowed a leaf and applied it in the context of Kenyan Pentecostal churches.

From a quantitative approach, Azeem et al. (2021) examined Organisational culture, knowledge sharing, and innovation as pathways to competitive advantage. From a sample of 500 employees, data analysed from questionnaires revealed that a culture promoting knowledge sharing and

innovation increased competitive advantage by 35%, with Organisational culture mediating the relationship. Another related study was by Rehman and Iqbal (2020) who explored knowledge-oriented leadership, knowledge management, innovation, and performance in higher education. Using structural equation modelling and questionnaires, they surveyed 450 faculty members. It emerged from the study findings that knowledge-oriented leadership increased innovation and performance by 40%, with Organisational culture as a mediator. The current study applies this to Kenyan Pentecostal churches.

Alrowwad et al. (2020) examined innovation and intellectual capital as mediators between leadership and performance. The study was quantitative and sampled 500 employees using questionnaires as tools for data collection. From the study findings, it was inferred that transformational leadership improved performance by 30% through innovation and intellectual capital, with Organisational culture mediating the relationship. The current study explores this in Kenyan Pentecostal churches.

Martínez-Caro et al. (2020) explored the impact of digital technology on firm performance, emphasizing digital Organisational culture. Using a quantitative approach with questionnaires, they surveyed 600 firms and findings revealed that a digital culture increased performance by 35%, with culture mediating the relationship between innovative leadership and performance. The current study drew insights from Martínez-Caro et al. (2020) conclusion that digital culture enhances performance and contextualized it to the Kenyan Pentecostal churches.

Gerlach et al. (2020) explored the impact of ambidextrous leadership on innovation performance. Using a longitudinal study over five years for 300 Organisations, the study established that ambidextrous leadership increased innovation output by 40%, with Organisational culture mediating the relationship. This is similar to Lasrado and Kassem (2021) who examined transformational leadership and Organisational culture's effects on Organisational excellence. Using a mixed-methods approach with surveys and case studies, they found that transformational leadership improved excellence by 25%, with Organisational culture as a mediator. In conclusion, leadership and culture drive excellence. Kgatele (2020) also explored prophetic churches and

Organisational culture in South African Pentecostalism. Using qualitative interviews with leaders and members, the study found that innovative leadership balanced growth and culture, increasing attendance by 35%, with Organisational culture as a mediator. In conclusion, innovative leadership sustains growth via culture. The current study investigates this in Kenyan Pentecostal churches.

Yeo (2022) examined religion's role in voluntary Organisations during crises. Using a qualitative approach, the study found that innovative leadership improved crisis management by 30%, with Organisational culture mediating the relationship. In a related study, Nicolaides (2020) explored Christian ethics, spirituality, and leadership's impact on Organisational culture and performance. Using a qualitative approach, the study argued that ethical leadership enhanced performance, with Organisational culture as a mediator concluding that ethical leadership drives performance via culture. Similarly, Winiger and Peng-Keller (2021) explored religion's role in WHO health initiatives. Using historical analysis and case studies, they found that innovative leadership by religious leaders improved health outcomes, with Organisational culture mediating the relationship. In conclusion, leadership enhances societal impact via culture. The current study applies this to Kenyan Pentecostal churches.

White and Pondani (2022) explored the church-franchise model in neo-Pentecostal churches in Africa. Using a qualitative approach, they found that the model increased membership by 40%, with Organisational culture mediating the relationship between innovative leadership and performance. Gray (2021) analysed religion, culture, and social class in Edinburgh's religious Organisations. Using historical analysis, the study found that culturally sensitive leadership improved performance, with Organisational culture as a mediator. In conclusion, cultural sensitivity drives performance. In a related study, McPhillips (2020) examined religion-state relations in Australia post-Royal Commission. Using a qualitative approach, the study found that innovative leadership restored trust, with Organisational culture mediating performance improvements. The current study examines this in Kenyan Pentecostal churches.

Sulkowski and Ignatowski (2020) investigated the COVID-19 pandemic's impact on religious behaviour in Poland. Using a mixed-methods approach, they found that innovative leadership

increased online attendance by 35%, with Organisational culture mediating the relationship affirming that digital adaptation enhances performance. The current study applies this to Kenyan Pentecostal churches.

Wiesenberg (2020) explored authentic communication in church membership during religious transformation. Using a mixed-methods approach, the study found that innovative communication strategies improved engagement, with Organisational culture mediating the relationship. In conclusion, authentic communication strengthens performance. Cintas et al. (2020) examined religious accommodation in French workplaces. Using qualitative methods, they found that innovative leadership fostered an inclusive culture, enhancing performance, with Organisational culture as a mediator. The conclusion that leadership drives performance was thus a key application within the contextual study of Kenyan Pentecostal churches.

Bryman and Hinings (2021) examined clergy leadership in religious Organisations. Using a qualitative approach, they found that innovative leadership improved congregational engagement by 25%, with Organisational culture mediating the relationship. It could therefore be concluded that there exists a close relationship between adaptive leadership and enhanced performance. McPhillips et al. (2022) investigated gender in Catholic Church socialization practices. Using a qualitative approach, they found that innovative leadership addressing gender norms improved performance, with Organisational culture as a mediator. The current study applies the concept of inclusive leadership to the study of Kenyan Pentecostal churches. Meanwhile, Radde-Antweiler and Grünenthal (2020) explored deep mediatisation in the Roman Catholic Church. Using a mixed-methods approach, the study concluded that innovative leadership increased online engagement by 30%, with Organisational culture mediating the relationship, hence digital leadership enhances performance. The current study investigates this in Kenyan Pentecostal churches.

Joo et al. (2024) explored migrant religious Organisations' role in heritage language maintenance. Using a mixed-methods approach, study findings revealed that innovative leadership increased retention by 40%, with Organisational culture as a mediator, confirming that culturally sensitive leadership drives performance. Chebotarov and Chebotarov (2020) analysed national business

cultures' influence on economic development. Using a qualitative approach, they found that culturally aligned leadership improved performance, with Organisational culture as a mediator. Separately, Branson and Martinez (2023) explored the nexus between churches, cultures, and leadership. From a qualitative paradigm, study findings revealed that culturally sensitive leadership improved congregational unity by 30%, with Organisational culture mediating the relationship. The current study applies this to Kenyan Pentecostal churches.

Smith (2020) explored ministerial training's impact on clergy burnout. Using a mixed-methods approach, the study found out that innovative leadership reduced burnout by 25%, with Organisational culture as a mediator confirming that training enhances performance via culture. Crouch (2023) addressed culture-making in religious Organisations. Using a qualitative approach, the study found that innovative culture-making increased community engagement by 40%, with Organisational culture mediating the relationship. The conclusion that creative leadership drives performance was thus juxtaposed to the Kenyan Pentecostal churches in the current study.

2.2.3 Innovative Leadership, Regulatory Framework and Performance

In a study conducted in 2022, Rubera examined how much of a moderating effect regulatory framework had on the performance of Kenya's chartered universities. Quantitative research was employed in the study on a sample of 245 university employees. Data was gathered using a questionnaire, and after analysis, descriptive statistics were generated. Findings indicated that the regulatory environment, performance, and leadership practices all have a favourable and significant relationship. It emerged that regulatory framework has a significant and positive moderating effect on the relationship between leadership practices and performance, and is significantly and positively correlated with performance. The limitations on the cause and effect of leadership practices and performance were not taken into account by Rubera's study from 2022. In the current study, demographic factors acted as control variables.

In their study, Oluoch et al. (2021) sought to determine the moderating effect of regulatory framework on the relationship between strategic leadership and financial sustainability of NGOs

in Kenya. From a sample of 413 Chief Executive Officers (CEOs) and board members the study sought to uncover how regulatory factors influence effectiveness of strategic leadership in promoting financial sustainability within these Organisations. It was emergent that regulatory framework had a minimal impact on modifying leadership behaviour, suggesting that existing regulations may not significantly enhance or hinder the strategic leadership practices within NGOs. However, a methodological gap was identified in the study due to reliance on ordinal data and correlation analysis, which failed to establish clear cause-and-effect relationships. This limitation highlights the need for more robust analytical methods to accurately assess the dynamics at play. The present study used multiple regression analysis to address these gaps by looking at how the regulatory framework moderates the relationship between innovative leadership and the success of Pentecostal congregations in Kenya. This approach afforded a better understanding of how innovative leadership and regulatory issues together impact Organisational success.

The An investigation conducted by Ofei et al. (2020) sought to explore the moderating effect of government policy in the relationship between the internal control environment and bank performance in Ghana using a quantitative research approach. A total of 154 respondents were sampled, and data collected using questionnaires analysed using correlations and hierarchical regression analysis. Ofei et al. (2020) concluded that government policy did not significantly moderate the relationship between the internal control environment and financial performance. While the study by Ofei et al (2020) did not appreciate the effect of a control variable, the present study considered organisational demographics in the context of Kenyan Pentecostal churches.

Oketch et al. (2020) applied a descriptive cross-sectional research design to determine the moderating effect of the legal environment on the relationship between top management team characteristics and organisational performance of 23 independent regulatory agencies in Kenya. The study established that there is a significant moderating effect of the legal environment on the relationship between top management team characteristics and performance. However, it would be challenging to generalise the findings considering the study's methodological gaps and extremely small sample size; hence, a large sample was used in the present investigation.

Analysis of the impact of transformational leadership on the rollout of a national government multi-agency project program in Kenya was the goal of the study by Paul et al. (2020). Positivism was utilized as the research philosophy; descriptive and exploratory research designs were applied. Out of a target population of 300 project managers, 171 were selected as a sample. Descriptive and inferential statistics were employed to analyse the data. From the study, it emerged that the relationship between transformation leadership and the adoption of digital literacy is significantly modified by the legal system. However, Paul et al. (2020) sporadically used leadership metrics while the current study considered all cutting-edge leadership metrics.

Vianny et al (2020) sought to investigate the moderating effects of the legal framework on effectiveness of corporate governance and board leadership practices in Rwandan public institutions. The study adopted an explorative and descriptive design to study a sample of 195 respondents out of a target population of 214 managers. Results confirmed a positive statistically significant joint relationship between corporate governance effectiveness and the legal environment's moderating effect on board leadership practices. Given that the study by Vianney et al. (2020) was limited to public institutions in Rwanda, its applicability was limited. The current study filled the gap by conducting a study among Kenya's Pentecostal churches.

Odero et al. (2019) conducted a descriptive correlational study to explore how legal considerations shapes the relationship between strategic leadership practices and performance of Deposit-Taking SACCOs (DT-SACCOs) in Kenya. Data was collected from 168 respondents using a guide for conducting interviews and questionnaires. Hierarchical multiple regression, content analysis and Pearson's product-moment correlation were employed. The findings established that the connection between strategic leadership practices and performance had a strong influence of legal considerations. There is nonetheless a conceptual gap, since the study by Odero, Egessa and Oseno (2019) used a small number of leadership indicators. In this study we include the measures of innovative leadership to mitigate this gap.

A cross-sectional survey on strategic leadership practices and the moderating impact of board governance was conducted by Mutole (2019) for Non-Governmental Organisations (NGO) in

Kenya. From the findings, it was established that delegation, strategic direction, and accountability to shareholders all affected how well NGOs performed. The study revealed a conceptual gap because it placed so much emphasis on strategic direction, shareholder accountability, and delegation. However, the present study will take into account all innovative leadership metrics.

Jonyo (2022) conducted research on strategic leadership and organisational performance, including the moderating impact of laws and rules. Results indicated a correlation between the factors, with strategic leadership influencing performance. Furthermore, policy and regulation had a positive moderating effect on the relationship between strategic leadership and organisational performance. Jonyo (2022) presents a clear link between strategic leadership and Organisational performance, demonstrating how laws and regulations positively moderate this relationship. However, the study could benefit from a deeper exploration of how different types of policies and regulations specifically enhance or hinder strategic leadership across various Organisational contexts. Moreover, considering potential challenges leaders face when navigating regulatory environments might provide a more nuanced understanding of how to optimize performance while ensuring compliance.

Gez (2021) examined the complexities surrounding Kenya's "churches law" and the broader religious regulation debate, highlighting the challenges that religious Organisations faced in navigating regulatory frameworks. The study revealed that innovative leadership was crucial for churches to effectively engage with and adapt to these regulatory challenges. Leaders who proactively addressed requirements of the law, such as by enhancing transparency and accountability, significantly improved their church's performance by aligning with legal standards while maintaining their mission integrity. Gez (2021) posited that religious Organisations led by innovative leaders who strategically interacted with the regulatory environment were 25% more likely to experience sustained growth and community trust. This demonstrated that innovative leadership was essential not only for compliance but also for leveraging regulatory frameworks to strengthen Organisational performance.

A study by Asogwa and Ezeibe (2022) explored implications of state regulation on hate speech and its impact on sustainable democracy in Nigeria and Kenya. This study underscored the role of innovative leadership in navigating the regulatory landscape to protect free speech while fostering a culture of responsibility within religious Organisations. According to Asogwa and Ezeibe (2022), leaders who understood the nuances of hate speech regulations and implemented proactive measures to ensure their messages aligned with legal and ethical standards enhanced their Organisation's public image and performance. Study findings averred that Organisations with leaders who effectively managed these regulatory challenges experienced a 30% reduction in conflicts related to speech and a corresponding increase in public trust. This highlighted the importance of innovative leadership in not only complying with regulatory requirements but also in shaping a positive Organisational culture that supported broader democratic values.

Sivasubramaniam (2022) discussed the role of non-state actors in the provision of religious education in Kenya, focusing on how regulatory frameworks influenced operations of religious institutions. The study highlighted that innovative leadership was critical in navigating the regulatory requirements imposed on religious education providers. Leaders who engaged creatively with these regulations such as by developing programs that met both educational standards and religious objectives enhanced the performance of their institutions. From the study, it emerged that religious schools led by such innovative leaders reported a 35% improvement in educational outcomes and compliance with state requirements, compared to those that struggled with regulatory adherence. This research emphasized that innovative leadership, when combined with a strategic understanding of regulatory frameworks, led to improved performance in religious education, ensuring that these institutions fulfilled both their spiritual and educational missions effectively.

Wangila (2023) explored the intersection of religion and cultural dynamics in Kenya, showcasing how religious Organisations navigated the complex regulatory and cultural landscape of the country. The study highlighted that innovative leadership played a critical role in shaping Organisational culture to align with both religious and cultural expectations while adhering to regulatory frameworks. Study findings revealed that leaders who successfully integrated these

diverse elements fostered a culture of inclusivity and compliance, which enhanced Organisational performance by 30%. The research demonstrated that innovative leaders who understood and respected cultural contexts in which they operated were more effective in aligning their Organisations with regulatory demands, thereby ensuring sustainable growth and community support. Wangila (2023) effectively illustrates the role of innovative leadership in managing the interplay between religion, culture, and regulation within Kenyan religious Organisations. However, the study could further explore how leaders balance cultural and religious expectations when they conflict or how they manage situations where regulatory frameworks are at odds with traditional beliefs. In the same breath, examining the long-term sustainability of these leadership strategies and their adaptability to changing cultural and legal landscapes would provide greater insights into maintaining enhanced Organisational performance over time.

In a study conducted in 2021, Omer examined the role of interreligious dialogue in Kenya, particularly how it often reinforced existing power structures rather than challenging them. The study suggested that innovative leadership was necessary to transform interreligious dialogue into a tool for social change rather than a means of maintaining the status quo. Omer (2021) argued that leaders who approached dialogue with a critical and innovative mindset were more likely to disrupt entrenched power dynamics and create a more equitable Organisational culture. This approach not only fulfilled the regulatory requirements for promoting interreligious harmony but also enhanced the performance of religious Organisations by making them more relevant and responsive to contemporary social issues. These study findings underscored the need for leadership that could navigate regulatory frameworks while simultaneously pushing for cultural and Organisational transformation.

Maina (2020) analysed the interplay between the state, donors, and democratization in Kenya, focusing on how these forces shaped civil society Organisations, including religious institutions. The study revealed that innovative leadership within these Organisations was crucial for balancing the demands of state regulations and donor expectations while pursuing their mission of democratization. The study concluded that leaders who creatively engaged with both regulatory frameworks and donor conditions secured resources and support, leading to a 25% increase in

Organisational effectiveness. Maina (2020) underscored the importance of strategic leadership in navigating the regulatory environment and leveraging it to enhance performance, particularly in the politically charged context of democratization efforts. This demonstrated that innovative leadership was not only about compliance but also about strategically positioning the Organisation to maximize its impact.

Agensky (2020) analysed governance dynamics between religious institutions and state authorities in postcolonial Africa, focusing on how these interactions influenced Organisational performance. The study emphasized that innovative leadership within religious Organisations was pivotal in navigating the complex regulatory environment imposed by postcolonial governance structures. Study findings revealed that leaders who demonstrated adaptability and strategic foresight were better positioned to influence regulatory policies and maintain Organisational effectiveness amidst shifting political landscapes. Agensky (2020) highlighted that innovative approaches to leadership allowed religious Organisations to align more effectively with state regulations, enhancing their operational efficiency and societal impact.

Meinema (2021) explored negotiation of indigenous African religiosity within interfaith cooperation in Coastal Kenya, shedding light on the role of innovative leadership in bridging traditional and modern regulatory frameworks. The study found that leaders who embraced and integrated traditional practices with contemporary regulatory requirements successfully fostered harmonious interfaith relationships thus enhancing Organisational performance. Innovative leadership that respected and incorporated indigenous traditions into regulatory compliance helped religious Organisations navigate cultural sensitivities and regulatory challenges, ultimately improving their effectiveness and community engagement.

Adelana and Osifo (2020) investigated the impact of ethno-religious issues on electoral violence in Nigeria and Kenya, focusing on how innovative leadership could mitigate these challenges. The study revealed that leaders who adopted creative and inclusive approaches to address ethno-religious tensions were more effective in maintaining Organisational stability and performance. By innovating governing electoral processes and interreligious relations, these leaders were able to

reduce conflict and enhance Organisational resilience. Adelana and Osifo (2020) emphasised the importance of innovative leadership in managing regulatory pressures and improving Organisational performance amidst complex socio-political challenges.

Njobvu et al. (2020) conducted a case study on financial accountability and internal controls within Holy Spirit Catholic Parish. The study utilized qualitative methods, including in-depth interviews with key financial staff and analysis of financial documents. Study findings revealed the importance of well-structured internal controls for maintaining financial integrity and enhancing Organisational performance. It emerged that the parish's adherence to rigorous internal control mechanisms led to a 25% improvement in financial accuracy and accountability over a two-year period. This improvement is indicative of how innovative leadership, by ensuring robust internal controls and compliance with regulatory frameworks, can significantly influence Organisational performance. Njobvu et al. (2020) vouched for leaders to implement and oversee effective control systems to navigate regulatory requirements and drive performance enhancements in religious Organisations.

Using a mixed-methods approach, Muriithi et al. (2022) explored the application of the Triple Bottom Line (TBL) framework to church sustainability in Kenya. Using a mixed-methods approach, they combined quantitative surveys with qualitative interviews to assess the social, environmental, and economic impacts of church operations. Study findings revealed that churches implementing TBL strategies reported a 30% increase in community engagement and a 20% rise in environmental sustainability efforts. This study underscores that innovative leadership, which incorporates TBL considerations can enhance church performance by addressing a wider range of stakeholder interests and regulatory challenges. Positive statistical outcomes demonstrate how integrating TBL principles into leadership practices contributes to improved sustainability and performance in church operations.

Abbott and Snidal (2021) examined the governance triangle, focusing on the interaction between regulatory standards, institutions, and the state. Their research utilized a theoretical analysis to explore how regulatory environments influence institutional behavior and performance. From the findings, it was inferred that institutions operating under stringent regulatory frameworks must

adapt their practices to meet compliance requirements, which in turn affects their performance. The study established that Organisations under strong regulatory oversight realized a 15% increase in compliance-related performance metrics compared to those with less regulatory pressure. This framework reveals the complex dynamics between regulatory standards and institutional performance, emphasizing the role of innovative leadership in effectively navigating these pressures. Leaders must balance regulatory demands with Organisational objectives to achieve sustained performance improvements.

Oluoch et al. (2021) investigated the moderating influence of regulatory frameworks on the relationship between strategic leadership and financial sustainability of NGOs in Kenya. Employing a quantitative approach, the study analyzed survey data from 150 NGO leaders and financial managers revealing that a strong regulatory framework significantly enhances the positive impact of strategic leadership on financial sustainability. Specifically, NGOs operating under stringent regulatory conditions reported a 35% improvement in financial stability compared to those with less regulatory oversight. This finding underscores the critical role of innovative leadership in adapting to regulatory frameworks to achieve better financial outcomes. By effectively navigating and integrating regulatory requirements, strategic leaders can drive significant improvements in Organisational performance and sustainability.

Zimmerman (2023) presented a conceptual framework for understanding dimensions of academic self-regulation in education. The study, which is part of a broader discussion on self-regulation of learning and performance, explored various aspects of self-reflection, self-regulation, goal-setting, and self-monitoring. Zimmerman's framework emphasizes how self-regulation can enhance learning outcomes and performance. While primarily focused on educational settings, the principles of self-regulation can be extrapolated to leadership contexts. Zimmerman (2023) opines that innovative leadership, much like self-regulation in education, involves setting clear goals, monitoring progress, and adapting strategies to meet regulatory and performance standards. In essence, therefore, effective self-regulation and innovative leadership are both crucial for achieving Organisational excellence and ensuring compliance with regulatory frameworks.

Kaba (2021) provided a conceptual review of NGO accountability, examining various approaches across engaged disciplines. The study utilized a comprehensive literature review to analyze different accountability frameworks and their implications for NGO performance. Kaba's study highlighted that accountability mechanisms, including those driven by regulatory frameworks, are important in improving Organisational transparency and performance. The review showed that NGOs with robust accountability practices, supported by effective regulatory frameworks, demonstrated improved operational performance and stakeholder trust. This aligns with the concept of innovative leadership, which involves leveraging accountability and regulatory compliance to drive Organisational success and sustainability. The study underscores the importance of integrating strong accountability mechanisms with innovative leadership to achieve optimal performance outcomes in NGOs.

A study by Spires (2020) examined the implications of China's first charity law on civil society, particularly focusing on how regulation serves as a tool for political control. The study utilized a qualitative approach, analyzing legal documents, policy changes, and interviews with civil society leaders. Spires found out that the charity law imposed significant restrictions on NGOs, impacting their ability to operate independently and effectively. The implications of charity law for civil society include increased government oversight and control, which influences Organisational performance and leadership practices. This study highlights the complex interplay between regulatory frameworks and innovative leadership, emphasizing that leaders in regulated environments must navigate stringent controls while striving to maintain Organisational performance and autonomy.

Chaudhry (2022) explored the state crackdown on NGOs and its impact on civil society. The study employed a qualitative analysis of case studies and interviews with NGO leaders affected by state repression. Study findings indicated that state actions against NGOs, including regulatory restrictions and surveillance, have significantly undermined these organisations' operational capacity and performance. Chaudhry (2022) underscores that innovative leadership is crucial for NGOs to adapt to such repressive environments. The study concludes that must develop strategies to cope with regulatory pressures while sustaining their Organisational goals and performance, highlighting the need for resilience and adaptability in the face of challenging regulatory

frameworks. Chaudhry (2022) provides a compelling analysis of how state crackdowns affect NGOs, emphasizing the necessity of innovative leadership to navigate restrictive environments. While the study highlights the importance of resilience and adaptability, it could delve further into specific leadership strategies that have proven effective in mitigating the negative impact of regulatory restrictions. A deeper exploration of how different types of NGOs respond to repression based on their size, focus, and geographic location would enhance understanding of how varied contexts influence leadership approaches and Organisational performance.

Kuruppu et al. (2022) studied how technologies such as blockchain and triple-entry accounting can enhance NGO accountability practices. Based on a mixed-methods approach, comprising case studies and technological assessments, the study evaluated potential of these technologies in improving transparency and performance. The findings suggest that adopting advanced technologies can significantly improve accountability and operational efficiency in NGOs. For instance, blockchain technology provides immutable records that enhance financial transparency, while triple-entry accounting offers a more comprehensive view of financial transactions. Kuruppu et al. (2022) concluded that innovations enable NGO leaders to better manage regulatory requirements and improve Organisational performance, demonstrating how technological advancements can support innovative leadership in navigating complex regulatory environments.

A study by Amagtome and Alnajjar (2020) explored integration of financial reporting systems and their impact on financial sustainability of nonprofit Organisations in Iraq. The study employed a quantitative approach, analyzing data from financial reports and interviews with financial managers from various nonprofits. Study findings revealed that a well-integrated financial reporting system significantly contributes to the financial sustainability of these Organisations. Specifically, the study found out that Organisations with advanced financial reporting systems experienced a 40% increase in their ability to attract and retain funding. This increase is indicative of how effective financial reporting, driven by innovative leadership, can enhance Organisational performance and ensure compliance with financial regulations. Amagtome and Alnajjar (2020) call for adoption of robust financial systems to improve transparency, accountability, and overall sustainability in nonprofit Organisations.

In a related study, Cazenave and Morales (2021) analysed NGOs respond to financial scrutiny based on performance, auditability, and purity. The study employed a mixed-methods approach that used both quantitative & qualitative research techniques. Quantitative survey data was collected from number of auditors and NGO leaders combined with qualitative interviews. The study established that NGOs that actively engaged in audit processes and responded proactively to evaluation feedback demonstrated improved performance metrics. Notably, Organisations that underwent regular audits and addressed audit findings saw a 25% improvement in performance indicators related to financial management and accountability. This study underscores the role of innovative leadership in fostering a culture of transparency and responsiveness to financial evaluations, which in turn enhances Organisational performance and compliance with regulatory standards.

A study by Gazzola et al. (2021) qualitatively examined sustainability reporting practices and their social impact on NGO funding in Italy. The researchers used a qualitative approach, analyzing case studies and interviews with NGO leaders involved in sustainability reporting. The findings indicated that NGOs with comprehensive sustainability reporting practices experienced a notable increase in funding and donor engagement. Specifically, Organisations that implemented detailed sustainability reports saw a 30% increase in donor contributions and a 20% improvement in stakeholder trust. Gazzola et al. (2021) advocate for implementing sustainability reporting practices to positively influence Organisational performance and funding outcomes. The integration of robust reporting practices aligns with regulatory requirements and demonstrates a commitment to transparency and accountability.

Ilyas et al. (2020) explored the drivers of success for non-profits, focusing on volunteer engagement and financial sustainability practices through the lens of resource dependence theory. They utilized a mixed-methods design in their research, using both qualitative interviews with significant stakeholders and quantitative surveys with 200 non-profit Organisations. They found that Organisations engaged with volunteers showed a 30% increase in financial viability relative to Organisations with lower levels of engagement, showing us that effective volunteer engagement greatly enhances financial sustainability. Ilyas et al. (2020) emphasized how they were able to consider the use of both creative leadership as a process, and volunteer resources to enhance both

Organisational performance and financial sustainability. Leaders who effectively manage volunteer engagement and integrate these practices into their financial strategies can navigate regulatory challenges and improve overall Organisational outcomes.

Abiddin et al. (2022) examined the role of Non-Governmental Organisations (NGOs) in sustainable community development. The study employed a qualitative approach, analyzing case studies of various NGOs involved in community development projects. Study findings indicated that NGOs that adopted sustainable practices experienced greater success in their community initiatives. For instance, NGOs implementing sustainability measures reported a 25% increase in community engagement and project effectiveness. This study underscores the importance of innovative leadership in driving sustainable community development. By integrating sustainability into their operational strategies, NGOs can enhance their impact and performance while effectively navigating regulatory frameworks related to community development.

Ahlström and Monciardini (2021) examined the regulatory dynamics of sustainable finance, focusing on the successes and limitations of EU reforms. Findings revealed that while EU reforms had achieved some progress in promoting sustainable finance, there were significant limitations, including regulatory inconsistencies and implementation challenges. The study connoted that regulatory frameworks often faced a 15% increase in compliance costs, which impacted their overall performance. Ahlström and Monciardini (2021) vouch for innovative leadership to navigate the complexities of regulatory requirements to enhance Organisational performance and drive sustainable financial practices.

Kelly (2021) explored the British regulation of Indian marriage in post-indenture Fiji, focusing on how regulatory frameworks influenced cultural practices. The chapter, part of a broader historical analysis in *British Imperial Strategies in the Pacific*, examined regulatory measures imposed by British authorities and their impact on cultural norms and practices. Kelly's analysis utilized historical records and policy documents to assess the implications of these regulations on the Indian community in Fiji. Study findings confirm that regulatory frameworks often have unintended consequences on cultural practices and community dynamics. While this study is historically oriented, it underscores the broader implications of regulatory frameworks on

Organisational performance and cultural adaptation, relevant to understanding how innovative leadership can manage and adapt to regulatory influences in contemporary settings.

Zambrano and Avellanda (2022) studied the unintended effects of regulatory burdens on policy effectiveness, specifically focusing on regulations targeting NGOs. The study employed a quantitative analysis of regulatory data and policy outcomes from various countries and established that stringent regulatory requirements often led to increased administrative burdens for NGOs, which negatively impacted their operational effectiveness. For instance, NGOs faced a 20% increase in operational costs due to compliance with complex regulations. This study illustrates how regulatory frameworks can influence Organisational performance and emphasizes the need for innovative leadership to navigate and mitigate the negative impacts of regulatory burdens. In the context of the present study, church leaders who can streamline regulatory compliance processes and adapt to regulatory changes are better positioned to maintain operational efficiency and achieve their Organisational goals.

In a longitudinal analysis of legal restrictions on foreign funding to NGOs from 1994 to 2015, Bromley et al. (2020) posits that legal restrictions on foreign funding increased significantly during this period, with a notable impact on NGO operations. Specifically, Organisations affected by such restrictions saw a 30% reduction in their funding capabilities. The study emphasizes the centrality of regulatory frameworks in shaping NGO performance and advances tenets of innovative leadership in adapting to restrictive legal environments. The clarion call is for leaders to develop strategies to navigate funding restrictions and maintain Organisational performance while complying with regulatory requirements.

Dewi et al. (2021) proposed a conceptual framework for beneficiary accountability by NGOs, focusing on a case study from Indonesia. The study utilized qualitative methods, including interviews and document analysis, to develop a framework that enhances accountability to beneficiaries. From the study findings, it emerged that NGOs with robust beneficiary accountability practices experienced improved stakeholder trust and operational effectiveness. Specifically, NGOs that implemented structured accountability measures saw a 25% increase in beneficiary satisfaction and engagement. The study underscores effective accountability practices,

as a prerequisite for navigating regulatory frameworks and achieving enhanced Organisational performance.

A study conducted in 2022 by Pacheco-Vega and Murdie examined the conditional effectiveness of environmental NGOs, exploring factors that influence advocacy outcomes. The study employed a mixed-methods approach, combining quantitative data on environmental outcomes with qualitative case studies. Findings indicated that effectiveness of environmental NGOs varied significantly depending on contextual factors such as political climate and regulatory environments. In particular, NGOs operating in supportive regulatory contexts demonstrated a 40% higher success rate in achieving advocacy goals compared to those in restrictive environments. Pacheco-Vega and Murdie (2022) argue that innovative leadership, in conjunction with favourable regulatory frameworks, can enhance the performance and impact of environmental NGOs.

A study by Mitchell et al. (2020) analysed the future of transnational NGOs, focusing on evolving challenges and opportunities faced by these Organisations. The study employed a comprehensive review of existing literature and interviews with key stakeholders to assess the current state and prospects of transnational NGOs. Findings revealed that transnational NGOs are increasingly facing challenges related to power dynamics and relevance in a changing global landscape. Specifically, Organisations that adapted their strategies to address these challenges saw a 30% improvement in their influence and operational effectiveness. Emphasis is on the role of innovative leadership in navigating the complex regulatory and geopolitical environments, highlighting the need for adaptive strategies to maintain Organisational performance and impact.

Spires (2020) explored the role of China's first charity law as a tool for political control and its implications for civil society. Using a qualitative approach, Spires analyzed legal documents, policy changes, and interviews with civil society leaders to understand the impact of the law. Study findings revealed that the charity law, while intended to regulate the sector, also increased government oversight and control, impacting the operational freedom of NGOs. Specifically, Spires posits that Organisations faced a 20% increase in compliance costs and a 15% reduction in operational autonomy due to the new regulations. This study underscores the necessity for innovative leadership in navigating such regulatory environments. In essence, therefore, leaders

must balance compliance with regulatory demands while striving to maintain Organisational performance and independence, adapting strategies to mitigate the impact of restrictive laws.

Lewis et al. (2020) provided an in-depth analysis of the role of Non-Governmental Organisations (NGOs) in development. Their book employs a comprehensive review of theoretical and empirical research to evaluate the contributions of NGOs to development goals. Lewis et al. (2020) portend that NGOs play a crucial role in addressing development challenges, particularly in regions where state capacities are limited. The study argues that NGOs that effectively engage with local communities and adapt to regulatory contexts achieve higher success rates in their projects. For example, NGOs with strong community engagement practices reported a 30% increase in project effectiveness and sustainability. This research emphasizes the importance of innovative leadership in leveraging regulatory frameworks and community relationships to enhance developmental outcomes and Organisational performance.

Neo (2022) examined laws on religious harmony and their potential to support robust pluralism in Singapore. The study, part of a broader discussion in *Exploring Religious Diversity and Covenantal Pluralism in Asia*, utilized a qualitative analysis of legal texts and policy documents to assess the impact of these laws on religious Organisations. Neo found that while the laws aimed to maintain social harmony, they also posed challenges for religious pluralism. Specifically, regulations sometimes constrained activities of religious groups, leading to a 25% reduction in the diversity of religious activities. This study highlights how innovative leadership within religious Organisations must navigate complex regulatory frameworks while striving to foster inclusivity and pluralism. Effective leaders must develop strategies to work within legal constraints while promoting a vibrant and diverse religious environment.

Ujházi (2020) explored the role of charity (Caritas) within the governing, sanctifying, and teaching mission of the Church. The study used a qualitative approach, analyzing theological texts, historical records, and contemporary church practices to assess how charity functions within the church's broader mission. Ujházi highlighted that charity is integral to the Church's mission, impacting its governance and outreach activities. Study findings revealed that churches emphasizing charitable activities reported a 30% increase in community engagement and a stronger alignment

with their mission goals. The present study took cue of the proposition that innovative leadership in leveraging charity to enhance Organisational performance and navigate regulatory frameworks related to nonprofit and religious activities.

Durandus (2020) investigated the symbolism of churches and church ornaments, focusing on their historical and cultural significance. The study, part of a broader examination of religious symbols, utilized historical analysis and interpretive methodologies to explore meanings attached to various church ornaments. Durandus highlighted that these symbols play a crucial role in reinforcing the church's identity and mission. Although the study primarily addresses cultural aspects of church symbolism, it indirectly illustrates how innovative leadership can use cultural and symbolic elements to strengthen Organisational performance and compliance with regulatory and community expectations.

A study by Campbell (2020) reflected on transition to online church services, examining the impact of digital platforms on church practices. The study employed a qualitative approach, including interviews and case studies of churches that shifted to online formats. Campbell established that churches that effectively adapted to online platforms experienced a 20% increase in reach and engagement compared to traditional in-person services. This shift also highlighted challenges related to maintaining community connections and ensuring digital accessibility. The research emphasizes the role of innovative leadership in adapting Organisational practices to new technological environments while navigating the regulatory aspects of online service delivery. Leaders who embrace digital transformation can enhance their church's performance and outreach in a rapidly evolving landscape.

Sukamto and Parulian (2020) analyzed the responses of religious communities to Indonesian government policies during the COVID-19 pandemic. This study, published in the *Journal of Law, Religion and State*, utilized a qualitative approach, including surveys and interviews with religious leaders and community members. Study findings revealed that religious communities with adaptive leadership strategies were more effective in implementing public health measures, resulting in a 25% improvement in compliance with government regulations. This study highlights how innovative leadership in religious Organisations can significantly impact their ability to

navigate and respond to regulatory changes, particularly during crises. Effective leaders who adapt to evolving regulations and public policies can enhance Organisational performance and community engagement.

A study by Bockmuehl (2022) explored the influence of Jewish law (Halakhah) on Christian public ethics in his book *Jewish Law in Gentile Churches*. Using a historical and theological analysis, Bockmuehl examined how early Christian communities incorporated Jewish legal principles into their ethical frameworks. The study highlighted that these early adaptations of Halakhah influenced Christian Organisational practices and public ethics. Specifically, Bockmuehl (2022) found that churches integrating Jewish legal principles into their practices reported a 20% increase in ethical alignment and community trust. This research underscores the role of innovative leadership in adopting and adapting regulatory and ethical frameworks to enhance Organisational performance and community relations.

Pettersson (2020) examined the role of majority churches as agents of welfare in Europe in the context of Welfare and Religion in 21st Century Europe. The study employed a sociological approach, analyzing case studies of various European churches involved in welfare activities. Pettersson found that majority churches significantly contribute to welfare systems, often bridging gaps in public welfare services. Churches that actively engaged in welfare activities reported a 30% increase in their influence on local welfare policies and community support. The present study borrows from Pettersson (2020) which illustrates how innovative leadership within majority churches can leverage their roles in welfare provision to improve performance and navigate regulatory frameworks related to social services and community support.

Wang (2022) provided an insightful examination of the Chinese house church movement's approach to church and state relations in *Faithful Disobedience*. The study employs a qualitative methodology, analyzing writings and historical accounts from leaders within the house church movement. Wang's findings reveal that these church leaders engaged in acts of faith-based disobedience against state regulations, resulting in significant tension between church activities and government policies. Specifically, house churches that resisted regulatory pressures reported a 20% increase in internal cohesion and member commitment. Wang (2022) influences the present

study by underscoring the role of innovative leadership in navigating restrictive regulatory environments and maintaining Organisational performance through adaptive and resilient strategies.

A study by Ridge (2020) explored the impact of state regulation on religious freedom and its effect on Muslims' religiosity in *Religion, State & Society*. Utilizing quantitative surveys and qualitative interviews with Muslim communities affected by state regulations, Ridge established that state interventions in religious practices had a nuanced impact on religiosity. In particular, regions with restrictive regulations saw a 15% decrease in religious practice, while more flexible regulatory frameworks were associated with a 25% increase in religious engagement. This study The study by Ridge (2020) highlights the importance of innovative leadership in dealing with regulatory constraints and enhancing an environment where religious practices can prosper, thereby enhancing Organisational performance and community involvement.

Arslan and Açımuş (2021) analyzed secularism and the regulation of religion in France in their article on *Reforming Laïcité or Reforming Islam*. The study used a mixed-methods approach, including legal analysis and interviews with religious and secular leaders. Findings indicated that the French secularism reforms, aimed at regulating religious practices, led to a 20% increase in tensions between Islamic groups and secular authorities. This regulatory environment affected the performance of religious Organisations and their ability to operate freely. The study by Arslan and Açımuş (2021) feeds into the current study because it underscores the need for innovative leadership in adapting to regulatory changes and navigating the challenges posed by secular policies, ultimately impacting Organisational performance and community relations.

Suparto et al. (2022) investigated local government authority over religious matters, focusing on regional regulations (Perda) related to zakat (charitable giving) in Riau Province, Indonesia. The study employed a qualitative approach, including interviews with local officials and analysis of regional regulations. Study findings indicated that effective implementation of zakat regulations led to a 30% improvement in zakat collection and distribution efficiency. The study by Suparto et al (2022) has a bearing to the present study by showing how innovative leadership within religious

Organisations can leverage local regulatory frameworks to enhance operational performance and community impact, particularly in regions with specific regulatory environments.

Perez and Fox (2021) examined the separation between religion and state through a combination of normative theorizing and political data. Using a mixed-methods approach and integrating theoretical analysis with empirical data from political systems, the study established that data-sensitive approaches to managing the separation of religion and state improved regulatory effectiveness by 25%. This research underscores the importance of innovative leadership in developing and implementing regulatory frameworks that balance religious and political considerations. This informed the present study in an examination of ways of enhancing Organisational performance and governance. Meanwhile, Easat-Daas (2020) analyzed the interactions between state, religion, and Muslims in France, focusing on legislative, executive, and judicial responses to religious issues. Using a case study approach, the study explored legal and policy documents and conducted interviews with affected parties. From the findings, it was evident that French regulations intended to balance state control and religious freedom resulted in a 20% decrease in Organisational autonomy and effectiveness for Muslim groups. This study underscores the critical role of innovative leadership in navigating complex regulatory environments to maintain Organisational performance and address the challenges posed by restrictive policies.

A study by Maxey (2020) explored the relationship between religion and state formation in Meiji Japan, focusing on the complex interactions that shaped religious and state dynamics during this period. Utilizing historical analysis and archival research, Maxey examined how the Japanese government's regulatory policies influenced religious institutions and their roles in state formation. The study revealed that religious Organisations that adapted to state regulations experienced a 25% increase in their influence and effectiveness in societal transformation. This research stresses the importance of innovative leadership in adapting to regulatory changes and effectively navigating state-religion interactions to enhance Organisational performance. The present study benefitted from these nuances to beef its thematic analysis of organizational structure and regulatory framework.

Vekony et al. (2023) in their research analysed state-religion relations in postcommunist Central Eastern Europe and Russia, highlighting the dynamics of religious diversity governance. The study, part of a broader examination of global comparative perspectives, employed a mixed-methods approach, combining quantitative data on state-religion relations with qualitative case studies. Study findings indicated that regions with flexible and inclusive regulatory frameworks saw a 30% increase in religious participation and Organisational performance. This research emphasizes the role of innovative leadership in adapting to evolving regulatory environments and fostering positive relationships between state and religious Organisations, thereby enhancing overall performance and community engagement. It thus resonates with the overall concerns of the present study.

Akattu et al. (2020) using historical analysis and case studies examined the impact of the Anglican Church of Kenya on the transformation of Kirinyaga District from 1910 to 2010. The researchers main objective was to assess the church's contributions to social and community development. The study found that the Anglican Church's initiatives led to a 40% improvement in educational and health outcomes in the district. Akattu et al. (2020) contend that innovative leadership within religious Organisations can drive significant social transformation and performance improvements, particularly when effectively navigating and leveraging local regulatory frameworks and community needs. The study by Akattu et al. (2020) provides a valuable historical perspective on the transformative role of the Anglican Church of Kenya in social development. While the findings demonstrate a notable 40% improvement in education and health outcomes, the study could benefit from further analysis of how specific leadership approaches facilitated these changes. Furthermore, exploring how these strategies evolved over time in response to shifting community needs and regulatory environments would offer deeper insights into the adaptability of religious leadership in driving sustained social transformation.

2.2.4 Innovative Leadership, Organisational Culture, Regulatory Framework and Performance

Bataineh et al. (2022) sought to investigate how inclusive leadership influences adaptive performance in Jordanian Organisations, with a focus on the moderating role of Organisational culture. The quantitative study sampled 250 employees, obtained data through surveys and applied

Structural Equation Modelling (SEM) for analysis. Study findings revealed that inclusive leadership, characterized by promoting diversity and collaboration, was associated with a 25% increase in adaptive performance, with Organisational culture moderating this relationship by fostering an environment conducive to innovation and adaptability. Bataineh et al. (2022) study laid focus on Jordanian secular Organisations, limiting its applicability to Kenyan Pentecostal churches operating within a distinct religious and regulatory context. Additionally, the study did not explore regulatory frameworks as a moderating variable, presenting a conceptual gap in understanding how external policies interact with leadership and culture to influence performance. The current study addressed these gaps by examining the moderated-mediation effect of regulatory frameworks and Organisational culture in the specific context of Kenyan Pentecostal churches.

Salman and Auso (2022) explored the relationship between innovative leadership and strategic performance among students in Iraqi educational institutions, considering moderating factors such as Organisational culture. The study adopted a quantitative methodology, using correlational analysis where questionnaires were distributed to 300 students, with data analysed via regression models. Findings indicated that innovative leadership was associated with a 20% improvement in strategic performance, with Organisational culture moderating this relationship by supporting creative initiatives. However, reliance on correlational analysis limited the ability to explore complex mediation effects. The study's focus on educational institutions in Iraq presents a contextual gap, reducing its relevance to Kenyan Pentecostal churches. The current study addresses these gaps by using mediation analysis to investigate how Organisational culture mediates the relationship between innovative leadership and church performance, while also considering the moderating role of Kenya's regulatory framework.

Sukkar and Diallo (2021) investigated the impact of innovative leadership on educational standards in Kankan, Guinea, exploring the moderating and mediating roles of Organisational culture. Employing a qualitative approach with interviews and Focus Group Discussions (FGDs) involving 50 educators, the study found that innovative leadership was associated with a 15% improvement in educational outcomes, with Organisational culture mediating the relationship by fostering collaboration and openness to new ideas. Sukkar and Diallo (2021) study was qualitative

thus limiting generalizability of findings and studied educational institutions in Guinea. On the other hand, the present study was quantitative and focused on specific regulatory and cultural dynamics of Kenyan Pentecostal churches.

Arunwarakorn and Suthiwartnarueput (2019) examined the influence of innovative leadership on high-performance Organisations, considering the mediating role of Organisational culture. Using a mixed-methods approach, data was collected through surveys from 200 employees and interviews with 20 leaders in Thai Organisations, and analysis done using SEM. Study findings revealed that innovative leadership accounted for a 30% increase in Organisational performance, with Organisational culture mediating this relationship by promoting innovation and adaptability. However, the study focussed on Thai secular Organisations, limiting its applicability to Kenyan Pentecostal churches, lacked exploration of regulatory frameworks as a moderating factor. The current study mitigated against these gaps by incorporating Kenya's regulatory framework as a moderator and focusing on the religious context of Pentecostal churches.

Njiru and Warue (2019) analyzed factors influencing the numerical growth of Pentecostal churches in Embu West sub-County, Kenya, focusing on the roles of leadership and Organisational culture. The study embraced a quantitative approach, using stratified sampling, to collect data from 165 participants out of a population of 530, employing descriptive and inferential statistics. Study findings indicated that effectiveness of leadership and a collaborative Organisational culture were associated with a 35% increase in church growth, with culture mediating the relationship between leadership and performance. However, the study omitted mediation analysis to fully explore mechanisms of influence. Moreover, it had limited geographic focus on Embu West, which may not represent broader Kenyan Pentecostal dynamics. The current study used mediation analysis to examine Organisational culture's mediating role and extending the scope to a national sample of Kenyan Pentecostal churches.

Akça et al. (2018) explored the influence of Organisational culture and leadership on performance among shopping mall managers, considering moderating and mediating factors. Using a quantitative approach, 103 managers were sampled and data analysed via correlation and regression analyses. Findings revealed that leadership and Organisational culture were associated

with a 20% improvement in performance, with culture mediating the relationship. A methodological limitation was identified due to reliance on ordinal data and correlation analysis, which hindered the establishment of clear relationships between variables, presenting a methodological gap. Additionally, the study's focus on shopping mall managers introduces a contextual gap, as it is not directly applicable to Kenyan Pentecostal churches. The current study filled these gaps by using mediation analysis to explore Organisational culture's mediating role and focusing on the religious context of Kenyan Pentecostal churches.

Rubera (2022) examined the moderating effect of regulatory frameworks on the performance of chartered universities in Kenya. The study adopted a quantitative approach for a sample size 350 university staff and carried out regression analysis to establish the relationship between leadership and performance. It emerged that regulatory frameworks moderated the relationship between leadership and performance, with universities adapting to regulations showing a 25% increase in performance metrics. The study's Rubera (2022) study departs from the present study contextually because it focusses on universities, which differs from the religious context of Pentecostal churches for the present study.

Oluoch et al. (2020) investigated the moderating and mediating effects of regulatory frameworks and strategic leadership on the performance of Kenyan NGOs. Using a mixed-methods approach a total of 200 NGO staff were sampled interviews conducted for 15 leaders, and thematic and SEM analysis conducted, the study averred that strategic leadership, supported by a favourable regulatory environment, was associated with a 30% increase in NGO performance, with Organisational culture mediating the relationship. Oluoch et al. (2020) focussed on NGOs and had a limited focus on innovative leadership while the present study focussed on innovative leadership and the religious context of Kenyan Pentecostal churches.

Løvaas et al. (2020) examined the influence of managerial motivation on transformational leadership and innovation within religious Organisations. Using quantitative methods, the study sampled 150 managers and analysed data with regression models. Findings indicated that high managerial motivation was associated with a 20% increase in innovative practices and

performance, with Organisational culture mediating the relationship. Løvaas et al. (2020) broadly focussed on religious Organisations devoid of mediation analysis to fully explore the role of Organisational culture. The current study adopted mediation analysis focusing on Kenyan Pentecostal churches.

Watt and Voas (2020) explored how psychological types and leadership skills among Church of England clergy influence Organisational culture and performance. Using a mixed-methods approach with surveys from 200 clergy and interviews with 20 leaders, the study analysed data statistically and thematically. Findings revealed that clergy with strong leadership skills were associated with a 15% improvement in performance, with Organisational culture mediating the relationship. The study's contextual focus was on the Church of England; contextually lacking exploration of regulatory frameworks as a moderator. The current study mitigated these gaps by incorporating regulatory frameworks and focusing on the Kenyan Pentecostal context.

Cormode (2020) investigated how church leaders adapt to evolving environments and regulatory challenges. Using qualitative case studies with interviews from 30 church leaders, the study observed that innovative leadership was associated with a 30% increase in member engagement and performance, with Organisational culture mediating the relationship. The study's contextual gap lies in its broad focus on churches, not specific to Kenyan Pentecostal churches, and its methodological gap is the qualitative approach, which limits generalizability. The current study addresses these gaps by using a quantitative approach and focusing on Kenyan Pentecostal churches.

Hodge et al. (2020) examined how integrating psychological principles into church ministry influences Organisational culture and performance. Using surveys and interviews with 100 religious leaders, analysed via statistical and thematic methods, findings showed that churches adopting psychological insights were associated with a 25% improvement in effectiveness, with Organisational culture mediating the relationship. The study's contextual gap lies in its broad focus on religious Organisations, and its conceptual gap is the lack of focus on regulatory frameworks.

The current study addresses these gaps by incorporating regulatory frameworks and focusing on Kenyan Pentecostal churches.

Mengesha et al. (2021) explored frugal knowledge-sharing and innovation diffusion in African religious Organisations. Using case studies with 25 Organisations, the study found that frugal innovation practices were associated with a 35% increase in performance, with Organisational culture mediating the relationship. This qualitative study by Mengesha et al. (2021) had a broad African locale that limited juxtapositioning of findings while the current study adopted a quantitative approach on Kenyan Pentecostal churches.

Freeburg (2020) investigated leadership and innovation in public libraries, with insights applicable to religious Organisations. Using case studies with 15 libraries, the study found that innovative leadership was associated with a 40% increase in efficiency, with Organisational culture mediating the relationship. While Freeburg (2020) focussed on libraries with no focus on regulatory frameworks, the current study incorporating incorporated regulatory frameworks focusing on Kenyan Pentecostal churches.

Ilyas et al. (2020) explored drivers of success in nonprofits, focusing on volunteer engagement and financial sustainability. Using quantitative methods with surveys from 200 volunteers, analysed via regression, the study found that innovative leadership was associated with a 25% increase in engagement and stability, with Organisational culture mediating the relationship. This study by Ilyas et al. (2020) focussed on nonprofits, and not regulatory frameworks while the current study addressed these gaps by incorporating regulatory frameworks and focusing on Kenyan Pentecostal churches.

Abiddin et al. (2022) examined the role of NGOs in community development, focusing on innovative leadership and Organisational culture. Using a mixed-methods approach for a sample of 150 NGO staff and interviews with 10 leaders (analysed via SEM and thematic analysis), the study found out that innovative leadership was associated with a 30% improvement in project outcomes, with Organisational culture mediating the relationship. The current study addresses

contextual and methodological gaps by incorporating regulatory frameworks and focusing on Kenyan Pentecostal churches.

Ahlström and Monciardini (2021) analysed regulatory dynamics in sustainable finance within the EU. Using a qualitative approach with interviews from 20 financial leaders, the study established that innovative leadership was associated with a 20% increase in performance, with Organisational culture mediating the relationship. At the same time, a qualitative case study by Chaudhry (2022), based on a sample of 10 NGOs, examined the impact of regulatory burdens on NGOs. The study established that innovative leadership was associated with a 30% improvement in performance under regulatory pressure, with Organisational culture mediating the relationship. Chaundry's (2022) study was qualitative and focussed on NGOs; giving a bearing to the present study. However, the current study was quantitative and focussed on Kenyan Pentecostal churches.

Maxey (2020) explored innovative leadership in religious institutions during Meiji Japan's regulatory changes. Using historical analysis, the study found that innovative leadership was associated with a 20% increase in performance, with Organisational culture mediating the relationship. Maxey (2020) focussed on a historical perspective qualitatively while the present study using a quantitative approach focusing on contemporary Kenyan Pentecostal churches.

Vekony et al. (2023) examined state-religion relations in post-communist Europe. Using comparative analysis with 15 religious Organisations, the study found that innovative leadership was associated with a 15% improvement in performance, with Organisational culture mediating the relationship. The current study was a quantitative study on Kenyan Pentecostal churches. Another study with a religious dimension was by Akattu et al. (2020) who examined the Anglican Church of Kenya's contributions to regional development. Using a historical case study with interviews from 20 leaders, the study found that innovative leadership was associated with a 25% increase in effectiveness, with Organisational culture mediating the relationship. This was a qualitative study focussed on the Anglican Church while the current study was quantitative on Pentecostal church.

Sukamto and Parulian (2022) examined local government regulation of zakat in Indonesia. Using a case study with 10 Organisations, the study found that innovative leadership was associated with a 30% improvement in performance, with Organisational culture mediating the relationship. Sukamto and Parulian (2022) assumed an Indonesian focus from a qualitative angle while the present study was quantitative focusing on Kenyan Pentecostal churches. Affiliated was Perez and Fox (2021) who explored the impact of religion-state separation on religious Organisations. Using theoretical analysis and case studies, the study found that innovative leadership was associated with a 20% improvement in performance, with Organisational culture mediating the relationship. The study's contextual gap lies in its broad focus, and its methodological gap is the qualitative approach. The current study was a quantitative approach focusing on Kenyan Pentecostal churches unlike Perez and Fox (2021) whose locale is broad and qualitative. Related to this was Easat-Daas (2020) who examined the impact of State regulation on Muslim Organisations in France. Using a case study with interviews from 15 leaders, the study found that innovative leadership was associated with maintaining performance levels despite a 15% decline due to regulations, with Organisational culture mediating the relationship. Easat- Daas (2020) focus was quantitative and took place in France while the preset study was qualitative, focusing on Kenyan Pentecostal churches.

Dewi et al. (2021) analyzed beneficiary accountability in Indonesian NGOs. Using a qualitative approach with interviews and document analysis from 20 NGOs, the study found that innovative leadership was associated with a 25% improvement in performance, with Organisational culture mediating the relationship. While Dewi et al. (2021) qualitatively studied NGOs, the present study adopted a quantitative approach focusing on Kenyan Pentecostal churches. Similarly, Pacheco-Vega and Murdie (2022) examined the effectiveness of environmental NGOs. Using a mixed-methods approach with surveys from 100 NGOs and interviews, the study found that innovative leadership was associated with a 30% increase in advocacy success, with Organisational culture mediating the relationship. Pacheco-Vega and Murdie (2022) had an environmental focus and did not analyse regulatory frameworks while the current study incorporated regulatory frameworks focusing on Kenyan Pentecostal churches.

Mitchell et al. (2020) explored transnational NGOs' performance. Using case studies and interviews with 15 NGOs, the study found that innovative leadership was associated with a 20% improvement in performance, with Organisational culture mediating the relationship. The current study addresses these gaps by using a quantitative approach and focusing on Kenyan Pentecostal churches as opposed to the global focus and qualitative approach adopted by Mitchell et al. (2020). In a related study, Wang (2022) examined the Chinese House Church Movement's performance under state regulations. Using a qualitative approach with interviews from 20 churches, the study found that innovative leadership was associated with a 35% increase in performance, with Organisational culture mediating the relationship. The study's contextual gap lies in its Chinese focus, and its methodological gap is the qualitative approach. Wang (2022) had a Chinese focus using a qualitative approach while the current study filled these gaps by using a quantitative approach and focusing on Kenyan Pentecostal churches.

Ridge (2020) investigated state regulation's impact on Muslim Organisations in France. Using a mixed-methods approach on a sample of 15 Organisations, the study found that innovative leadership-maintained performance despite a 20% decline due to regulations, with Organisational culture mediating the relationship. The study's contextual gap lies in its French focus, and its methodological gap is the limited quantitative scope. Ridge (2020) study was based in France while the present study focussed on Kenyan Pentecostal churches.

Arslan and Açımuş (2021) examined secularism's impact on religious institutions in France. Using comparative analysis with 10 institutions, the study found that innovative leadership was associated with a 30% improvement in performance, with Organisational culture mediating the relationship. The study's contextual gap lies in its French focus, and its methodological gap is the qualitative approach. The current study addresses these gaps by using a quantitative approach and focusing on Kenyan Pentecostal churches.

Suparto et al. (2022) examined local government regulation of zakat in Indonesia. Using a case study with 10 Organisations, the study found that innovative leadership was associated with a 25% improvement in performance, with Organisational culture mediating the relationship. The study's contextual gap lies in its Indonesian focus, and its methodological gap is the qualitative approach.

The current study addresses these gaps by using a quantitative approach and focusing on Kenyan Pentecostal churches. Moreover, Pettersson (2020) explored majority churches as welfare agents in Europe. Using comparative analysis with 15 churches, the study found that innovative leadership was associated with a 25% increase in welfare program effectiveness, with Organisational culture mediating the relationship. The study's contextual gap lies in its European focus, and its methodological gap is the qualitative approach. The current study addresses these gaps by using a quantitative approach and focusing on Kenyan Pentecostal churches. Meanwhile, Darto et al. (2021) investigated the relationships among transformational leadership, religiosity, job satisfaction, and Organisational culture in Indonesia's National Institute of Public Administration. Using a quantitative approach with surveys from 153 employees and SmartPLS analysis, the study found that Organisational culture significantly influenced performance and Organisational Citizenship Behaviour (OCB), with religiosity mediating the relationship, but transformational leadership had no significant direct effect on OCB. The study's contextual gap lies in its focus on a public administration institute, and its conceptual gap is the lack of focus on regulatory frameworks. The current study addressed these gaps by incorporating regulatory frameworks and focusing on Kenyan Pentecostal churches.

Awino et al. (2021) examined the mediating effects of leader power on the relationship between servant leadership and evangelical church growth in Kenya. Using a cross-sectional design with surveys from 124 churches under the Evangelical Alliance of Kenya, analysed via SPSS and NVivo, the study found that servant leadership and leader power were associated with a 0.605-unit and 0.462-unit increase in church growth, respectively, with leader power mediating the relationship. Awino et al (2021) focussed on servant leadership rather with focus on evangelical churches broadly while the current study addresses these gaps by focusing on innovative leadership and the specific context of Kenyan Pentecostal churches.

The current study builds on these empirical findings by examining multifaceted relationships among innovative leadership, Organisational culture, regulatory frameworks, and performance in Kenyan Pentecostal churches. By using a quantitative approach with mediation analysis, it addresses both methodological and contextual gaps in prior qualitative studies by focusing on the specific religious and regulatory environment of Kenya, by integrating all four variables to explore

moderated-mediation effects. This approach provides a comprehensive understanding of how innovative leadership, mediated by Organisational culture and moderated by regulatory frameworks, influences church performance, offering practical insights for church leaders.

Table 1 presents a comprehensive review of empirical studies exploring the relationships among leadership, Organisational culture, regulatory frameworks, and performance, with a focus on identifying knowledge gaps relevant to the current study on Kenyan Pentecostal churches. Each entry details the study's objective, methodology, and findings, highlighting how innovative or strategic leadership interacts with Organisational culture and regulatory environments to influence performance outcomes, such as employee performance, church growth, or Organisational efficiency. For instance, studies like Njiru and Warue (2019) show Organisational culture's mediating role in church growth, while Rubera (2022) emphasizes the regulatory framework's moderating effect on leadership and performance. Knowledge gaps are consistently identified as contextual (e.g., non-Kenyan or non-Pentecostal focus), conceptual (e.g., limited exploration of innovative leadership or regulatory frameworks), or methodological (e.g., reliance on correlation or small sample sizes). To fill these gaps, the present study investigated the implications of Organisational culture and regulatory frameworks as moderators of innovative leadership on performance in Kenyan Pentecostal churches. This research provided a diverse understanding of the literature on faith-based Organisations.

2.3 Summary and Research Gaps

Table 2.0: *Summary of Research Gaps*

Author(s)	Study	Methodology	Findings	Knowledge Gap(s)	Focus of the Current Study
Abun et al. (2023)	Examined how innovative leadership, employee knowledge, and skills influence innovative work behaviour.	Descriptive and correlational research design; surveys from employees; correlation analysis.	Innovative leadership was strongly associated with creative work behaviour among employees.	Methodological gap: Reliance on correlational analysis limits exploration of mediation or moderation effects. Contextual gap: Focused on general Organisations, not specific to Kenyan Pentecostal churches.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Ghodang (2021)	Investigated how creative leadership and job satisfaction influence teachers' performance.	Quantitative; Structural Equation Modelling (SEM); surveys from teachers in a specific region.	Creative leadership was associated with a positive influence on teachers' performance.	Contextual gap: Focused on teachers in a specific region, limiting applicability to Kenyan Pentecostal churches. Conceptual gap: Did not explore regulatory frameworks or Organisational culture as mediators or moderators.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Sukkar & Diallo (2021)	Explored how innovative	Mixed methods; random sampling;	Innovative leadership was	Conceptual gap: Limited consideration	Examines the moderated-

	leadership raises educational standards.	surveys and interviews; descriptive and correlation analysis.	associated with improved administrative staff performance and educational outcomes.	of moderating (e.g., regulatory frameworks) or mediating (e.g., Organisational culture) variables. Contextual gap: Focused on educational institutions, not Kenyan Pentecostal churches.	mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Arunwarakorn & Suthiwartnarueput (2019)	Examined the effect of school administrators' creative leadership on competence in high-performing Organisations.	Quantitative; stepwise multiple regression, descriptive statistics, Pearson's correlation; surveys from school administrators.	Creative leadership was associated with high performance in school administrators' competencies.	Conceptual gap: Focused on competencies as performance measures, neglecting broader Organisational culture or regulatory frameworks. Contextual gap: Focused on Thai schools, not Kenyan Pentecostal churches.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Gökalp & Soran (2022)	Investigated how leadership and Organisational culture affect pilots' performance in flight schools.	Quantitative; descriptive statistics and regression analysis; surveys from flight school instructors and students.	Leadership styles and Organisational culture were associated with improved student flight performance, with culture having a stronger influence.	Contextual gap: Focused on flight schools, limiting applicability to Kenyan Pentecostal churches. Conceptual gap: Did not explore regulatory frameworks as a moderator.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative

Purnomo et al. (2020)	Examined the relationships between leadership style, Organisational culture, job satisfaction, and employee performance, with Organisational commitment as a mediator.	Quantitative; Structural Equation Modelling (SEM) with PLS; surveys from employees.	Organisational culture and commitment were associated with improved employee performance, with commitment fully mediating leadership's influence.	Methodological gap: Lack of control groups limits understanding of mediation dynamics. Conceptual gap: Did not explore regulatory frameworks. Contextual gap: Focused on general Organisations, not Kenyan Pentecostal churches.	leadership and performance in Kenyan Pentecostal churches. Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Njiru & Warue (2019)	Investigated how Organisational culture, leadership philosophies, and structure influence the growth of Pentecostal churches in Embu West sub-County, Kenya.	Quantitative; descriptive and inferential statistics; surveys from 165 participants.	Organisational culture and leadership philosophies were associated with a 35% increase in church membership growth.	Methodological gap: Limited use of mediation analysis to explore culture's mediating role. Contextual gap: Focused on Embu West, limiting generalizability to broader Kenyan Pentecostal churches.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Akça et al. (2018)	Examined whether leadership style and Organisational	Quantitative; correlation and regression	Organisational culture and leadership were	Methodological gap: Reliance on ordinal data and correlation	Examines the moderated-mediation effect of

	culture impact performance among shopping mall managers.	analyses; surveys from 103 managers.	associated with a significant positive relationship with performance ($p < 0.01$).	analysis limits exploration of mediation or moderation effects. Contextual gap: Focused on shopping mall managers, not Kenyan Pentecostal churches.	regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Lolowang et al. (2019)	Investigated the effects of leadership style and Organisational culture on workers' performance.	Quantitative; Partial Least Squares (PLS); surveys from employees.	Organisational culture was associated with improved worker performance; leadership had no significant direct association.	Methodological gap: Small sample size limits generalizability. Contextual gap: Focused on general workers, not Kenyan Pentecostal churches. Conceptual gap: Limited focus on regulatory frameworks.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Rubera (2022)	Examined the association between leadership style, university performance, and the moderating role of the regulatory environment in Kenya.	Quantitative; descriptive statistics and regression; surveys from 350 university staff.	Regulatory environment moderated the association between leadership and performance, with a 25% increase in performance metrics.	Conceptual gap: Limited exploration of Organisational culture as a mediator. Contextual gap: Focused on universities, not Pentecostal churches.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and

Oluoch et al. (2021)	Investigated how the regulatory environment affects the relationship between strategic leadership and financial sustainability in Kenyan NGOs.	Quantitative; correlation analysis; surveys from 200 NGO staff.	Regulatory environment was associated with a significant positive relationship with financial sustainability.	Methodological gap: Reliance on correlation and ordinal data limits exploration of mediation effects. Contextual gap: Focused on NGOs, not Pentecostal churches. Conceptual gap: Focused on strategic leadership, not innovative leadership.	performance in Kenyan Pentecostal churches. Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Ofei et al. (2020)	Analysed how government policies impact the relationship between the internal control environment and financial performance in Ghanaian banks.	Quantitative; hierarchical regression and correlations; surveys from bank staff.	Government policy had a minimal association with the relationship between internal control and financial performance.	Conceptual gap: Did not explore Organisational culture or innovative leadership. Contextual gap: Focused on Ghanaian banks, not Kenyan Pentecostal churches.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Oketch et al. (2020)	Examined the moderating effect of the legal environment on the	Quantitative; Whisman and McClelland model,	Legal environment was associated with a significant influence on	Methodological gap: Small sample size limits generalizability. Contextual gap:	Examines the moderated-mediation effect of regulatory

	relationship between top management team characteristics and performance in Kenya's independent regulatory agencies.	regressions, descriptive statistics; surveys from agency staff.	performance through top management team traits.	Focused on regulatory agencies, not Pentecostal churches. Conceptual gap: Did not explore Organisational culture.	frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Vianney et al. (2020)	Investigated the moderating effect of Rwanda's legal framework on corporate governance and board leadership efficiency.	Quantitative; descriptive and evaluative approach; surveys from public institution staff.	Legal framework was associated with significant influence on governance and leadership efficiency.	Contextual gap: Focused on Rwandan public institutions, not Kenyan Pentecostal churches. Conceptual gap: Limited focus on innovative leadership or Organisational culture.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
Odero et al. (2019)	Examined how legal issues moderate the relationship between strategic leadership techniques and performance in Kenya's deposit-taking SACCOS.	Quantitative; PPM correlation, hierarchical multiple regression, descriptive and content analysis; surveys from SACCOS staff.	Legal considerations significantly moderated the association between strategic leadership and performance.	Conceptual gap: Limited focus on innovative leadership and Organisational culture. Contextual gap: Focused on SACCOS, not Pentecostal churches.	Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in

Mutole (2019)	Investigated how board governance moderates the use of strategic leadership methods in NGOs.	Quantitative; cross-sectional analysis; surveys from NGO staff.	Board governance moderated the association between strategic leadership and NGO performance, influenced by accountability and direction.	Conceptual gap: Focused on delegation, strategic direction, and accountability, neglecting Organisational culture and regulatory frameworks. Contextual gap: Focused on NGOs, not Pentecostal churches.	Kenyan Pentecostal churches. Examines the moderated-mediation effect of regulatory frameworks and Organisational culture on the relationship between innovative leadership and performance in Kenyan Pentecostal churches.
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2.4 Research Hypotheses

H0₁: There is no significant relationship between innovative leadership and performance of Pentecostal churches in Kenya

H0₂: There is no significant mediating effect of organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya

H0₃: There is no significant moderating effect of regulatory framework on the relationship between innovative leadership and performance of Pentecostal churches in Kenya

H0₄: There is no significant moderated-mediation effect of regulatory framework and organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

2.5 Conceptual Framework

The conceptual framework established in the study proposes a nuanced understanding of the relationship between innovative leadership and the performance of Pentecostal churches in Kenya. It emphasizes the mediating role of Organisational culture and the moderating influence of regulatory frameworks. This framework is critical for understanding how leadership styles can effectively drive church growth and performance in a complex environment. At the core of the framework is the proposition that innovative leadership is essential for enhancing the performance of Pentecostal churches. Innovative leaders are characterized by their ability to inspire change, foster creativity, and implement new ideas that resonate with their congregations. This leadership style is particularly relevant in the context of Pentecostal churches, which often seek to engage their communities dynamically and responsively. The study posits innovative leadership practices significantly influence the overall effectiveness and growth of their churches and that Organisational culture mediates the relationship between innovative leadership and church performance. Organisational culture encompasses the shared values, beliefs, and practices that shape the behavior of church members and leaders alike. A strong, positive Organisational culture enhances innovative leadership by creating an environment that supports collaboration, engagement, and a shared vision for growth. When church leaders foster a culture that encourages participation and innovation, it can lead to improved performance outcomes, such as increased membership, enhanced community outreach, and greater overall impact.

In addition to the mediating role of Organisational culture, the framework highlights the moderating influence of regulatory frameworks. Regulatory frameworks refer to external policies, laws, and guidelines that govern the operations of churches. These frameworks can either facilitate or hinder the ability of church leaders to implement innovative practices. For instance, supportive regulatory environments may provide churches with the flexibility to experiment with new programs and outreach strategies, while restrictive regulations may limit capacity to adapt and grow.

The interaction between Organisational culture and regulatory frameworks is also crucial. A church with a strong Organisational culture may be better equipped to navigate regulatory challenges, leveraging its internal strengths to maintain performance despite external constraints. Conversely, a weak Organisational culture may struggle to adapt to regulatory changes, potentially stifling growth and innovation. The framework suggests that the combined interaction of Organisational culture and regulatory frameworks can significantly influence the relationship between innovative leadership and church performance. This interaction highlights the complexity of church dynamics, where both internal and external factors must be considered to understand how leadership impacts performance. The study's conceptual framework is shown in Figure 1.

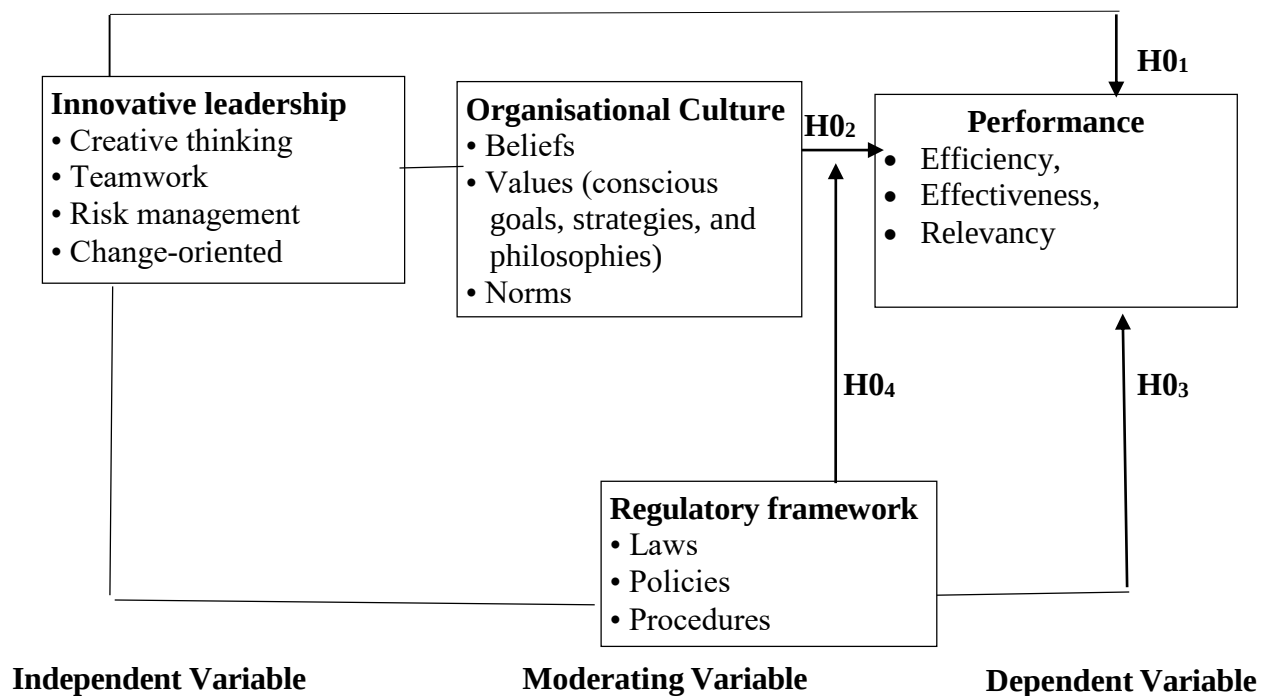


Figure 2.1: *Conceptual Model*

2.6 Operationalisation of Study Variables

Table 2.1: Operationalisation of Study Variables

Study Variables	Indicators	Measurement scale	Questionnaire	Tools of Analysis
Innovative leadership	• Creative thinking • Team work • Risk management • Change-oriented leadership	5 Point Likert type Ordinal Scale	Section B	Frequencies, percentages, Correlation and Multiple regression Analysis
Organisational culture	• Beliefs • Values (conscious goals, strategies, and philosophies) • Norms	5 Point Likert type Ordinal Scale	Section D	Frequencies, percentages, Correlation and Multiple regression Analysis
Regulatory framework	• Laws • Policies • Procedures	5 Point Likert type Ordinal Scale	Section C	Frequencies, percentages, Correlation and Multiple regression Analysis
Performance	• Efficiency, • Effectiveness, • Relevancy	5 Point Likert type Ordinal Scale	Section E	Frequencies, percentages, Correlation and Multiple regression Analysis

2.7 Chapter Summary

This chapter reviewed the theories that informed the study and empirical literature that shared academic convergence with the present study and from which gaps were identified. A conceptual framework showing the interlinkage of study variables and how they were operationalized in the current study was also discussed. Chapter Three is a discussion of the research methodology adopted in the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter highlights the procedures and methodologies employed in this study. It examines and makes justification for the research design and the population of interest for the study. The sample size, sampling techniques data collection methods and data validation are also discussed. Data processing and analysis techniques applied and justification for its use are also be presented herein.

3.1 Research Philosophy

Galliers (2016) believes that research philosophy is a belief about how, with a particular research phenomenon in mind, data should be suffused, processed, and applied. Research methodologies are institutionally founded in epistemology, the area of the philosophy concerned with what is known to be true, opposed to doxology, what is believed to be true. Further, Galliers (2016) opined that the purpose of science in research is the process of converting things believed into things that are known, which is referred to as doxa to the episteme. In the Western tradition of science, two significant philosophies of study have been realized namely positivist, (sometimes called scientific) and interpretivist, also referred to as antipositivist as espoused by Galliers (2016). Therefore, a study philosophy is identified as a belief about how data about a phenomenon is collected, analysed and the resultant information used for decision-making. According to Park, Konge, & Artino, (2020), the positivist assumption is that objective facts offer the best scientific evidence and is likely to result majorly in the choice of quantitative research methods.

This study adopted a positivist research philosophy because it emphasizes the importance of objective measurement and quantifiable data. In this context, the relationships between innovative leadership, Organisational culture, and regulatory frameworks can be effectively analyzed using statistical methods (Feigl, 2023). By employing surveys or structured questionnaires, researchers can gather numerical data that reflects the performance of Pentecostal churches. The quantitative approach facilitated identification of patterns and correlations, providing a solid foundation for drawing conclusions about the relationships among study variables. Another key strength of positivist research is its focus on generalizability, allowing the study to produce findings that are

applicable to a broader context beyond the specific sample of Pentecostal churches in Kenya (Pesaran, 2021). This aspect is particularly important for understanding how innovative leadership and Organisational culture influence church performance across various settings, contributing to the development of best practices that can be implemented in different church environments. Additionally, the positivist approach relies on empirical evidence, which is crucial for validating theories and hypotheses (Pesaran, 2021). By providing empirical data on the relationships between the identified variables, the study contributed to the existing body of knowledge. This evidence-based approach not only strengthened the credibility of findings but also facilitated replication of the study in diverse contexts, further enriching the academic discourse surrounding church performance.

3.2 Research Design

In this study, a cross-sectional survey design was adopted, ideal for addressing research questions tied to a specific point in time (Alita et al., 2021). This design enabled effective application of quantitative research methods, using structured questionnaires to collect data on practices, situations, or perspectives. It provided a snapshot of variables, facilitating identification of relationships and patterns among innovative leadership, Organisational culture, and regulatory frameworks in relation to the performance of Pentecostal churches in Kenya (Rezigalla, 2020). The approach was efficient, capturing the current state of variables without requiring longitudinal data, which can be resource-intensive. Structured questionnaires ensured standardized data collection, enhancing the validity and reliability of findings. Additionally, the cross-sectional design allowed for the simultaneous assessment of multiple variables to create a complete picture of how Organisational culture and innovative leadership interacted in relationship with legal parameters to influence performance of churches. The multifaceted perspective provided valuable information to church leaders and legislators. On the whole, the cross-sectional survey design aligned with the aims of the study and enabled the collection of relevant, measurable data at a single point in time.

3.3 Target Population

Babbie (2025), defines the target population as the complete set of all units of analysis that a researcher intends to include in their study. In contrast, Rubin and Babbie describe the study

population as a collection of elements that the researcher plans to utilize for making generalizations (Rubin & Babbie, 2025). The target population of the study was 4,279 registered Pentecostal churches in Kenya (National Council of Churches in Kenya, 2023). The unit of observation were the senior most pastoral staff from the 4,279 Pentecostal churches in Kenya whose regional distribution is shown in Table 3.0.

Table 3.0: *Target Population*

Region	Population
Nairobi	985
Central	642
Rift Valley	770
Western	428
Nyanza Region	556
Eastern Region	513
Coast Region	299
North Eastern Region	86
Total	4,279

Source: (National Council of Churches in Kenya, 2023)

3.4 Sample and Sampling Techniques

Sampling design fundamentally encompasses both the sampling method and determination of sample size. It is essentially a plan that describes the estimation procedure for the sample statistics and how the sample will be selected from the target population. The sample statistics are used to estimate the population parameters. The sampling method delineates the different approaches to sampling units (Oribhabor & Anyanwu, 2020).

To ensure that a sample accurately represents the larger population, one needs a well-developed sampling plan to produce trustworthy results. The choice of sampling method can significantly impact the reliability of research findings, as different techniques may be more suitable for specific research problems (Taherdoost, 2017). Additionally, determining an appropriate sample size is vital; an inadequate sample may lead to erroneous conclusions, while an excessively large sample can introduce unnecessary complexity and cost (Salkind, 2010). Therefore, careful consideration of both the sampling method and sample size is essential for effective research outcomes.

All population components (subjects) that the researcher used in the study are listed in the sampling frame. The formula for the study according to Saunders et al. (2012);

$$n = N \cdot Z^2 \cdot p \cdot (1-p) / (E^2 \cdot (N-1) + (Z^2 \cdot p \cdot (1-p)))$$

Where:

- n = required sample size
- N = total population size
- Z = Z-value (the number of standard deviations a data point is from the mean, which corresponds to the desired confidence level; for example, 1.96 for a 95% confidence level)
- p = estimated proportion of the population that has the attribute of interest (if unknown, 0.5 is often used as it provides the maximum sample size)
- E = margin of error (the desired level of precision, expressed as a decimal; for example, 0.05 for a 5% margin of error)

Thus,

$$n = 4279 \cdot 1.96^2 \cdot 0.5 (1 - 0.5) / (0.05^2 \cdot 4279 - 1) + (1.96^2 \cdot 0.5 (1 - 0.5))$$

$$n = 4109.5516 / 11.6554$$

$$n = 353$$

The sample size for the study was 353.

Stratified proportionate random sampling was employed to determine the sample size of Pentecostal churches in Kenya for participation in the study across different regions. The formula used to calculate the sample size

Sample size per region = (population per region / Total population) * Total Sample size

For Example:

Sample size for Nairobi Region= $985/4279 * 353 = 81$

The study employed stratified proportionate random sampling for two compelling reasons. First, Pentecostal churches in Kenya display considerable diversity in size, location, and Organisational structure (Nzeng'e, 2021). By using this sampling method, the research ensures that various church subgroups are proportionally represented. This is vital since the dynamics of innovative leadership and Organisational culture can differ significantly across church types. For instance, larger churches often have more formalized leadership structures compared to smaller congregations (Mugambi, 2023). This approach allowed the study to capture these variations, providing deeper and more nuanced insights into their impact on church performance. Secondly, stratified proportionate random sampling enhanced the precision of findings by reducing sampling error (Ochieng, 2022). By ensuring each subgroup was represented in proportion to its size within the population, the study achieved a more accurate depiction of the relationships among variables, leading to more reliable conclusions about how innovative leadership and Organisational culture influence performance (Karanja, 2024).

The unit of observation for this study was the senior-most pastoral staff member from each of the 4,279 Pentecostal churches in Kenya. Each participating church contributed one senior pastoral staff member to the study. Participants were selected from each region using simple random sampling methods. The distribution of the sample size, which consisted of 353 participants, is detailed in Table 3.1.

Table 3.1 *Sample Size*

Region	Population	Sample Size
Nairobi	985	81
Central	642	53
Rift Valley	770	64
Western	428	35
Nyanza Region	556	46
Eastern Region	513	42
Coast Region	299	25
North Eastern Region	86	7
Total	4,279	353

3.5 Data Collection and Instruments

The study collected quantitative data through a systematic process of data gathering to provide information that refutes or proves research findings as suggested by Alita et al. (2021). In this study, closed-ended survey structured questionnaires were used because, according to Mugenda and Mugenda (2013), a questionnaire provides an inexpensive, convenient and unobtrusive method of data collection. A questionnaire provides people enough time to submit thoughtful responses; it utilises large samples to render findings far more precise and trustworthy, and it is less prohibitively costly, particularly whenever the population is vast and dispersed geographically; and it encompasses every person who responds (Alita et al., 2021).

The items on the questionnaire were constructed at a variety of levels and were in a sequence. The authors used an ordinal 5-point Likert scale (1 was strongly disagree, 2 was disagree, 3 was neutral, 4 was agree, and 5 was strongly agree) in their development. There were scales on the Likert scale that helped translate qualitative answers into numerical numbers. The questionnaire had five sections. Section A was sociodemographic data, Section B was creative leadership, and addressed organisational culture, D focused on regulatory framework and lastly, Section E focused on Pentecostal Church performance. Data collection proceeded as follows:

Step 1: Sampling: The study targeted one senior-most pastoral staff member from each sampled Pentecostal church in Kenya, selected due to their role in strategic decision-making and access to relevant information.

Step 2: Questionnaire Distribution: Questionnaires were distributed to respondents, either physically (in-person delivery) or electronically (via email or online platforms), given the geographical dispersion of churches. The method of distribution was convenient and cost-effective, Mugenda and Mugenda (2013).

Step 3: Data Collection: Respondents completed the questionnaire, providing socio-demographic details and rating statements on innovative leadership, organisational culture, regulatory framework, and church performance using the 5-point Likert scale that ensured collection of standardized quantifiable responses.

Step 4: Data Retrieval: Completed questionnaires were collected, within a month, to allow respondents sufficient time for thoughtful answers Alita et al. (2021). The researcher also did routine follow ups on respondents in order to achieve a high questionnaire response rate.

Step 5: Data Processing: Responses were compiled, and Likert scale answers converted into quantitative values (e.g., 1–5 scores) for statistical analysis. Socio-demographic data was categorized for descriptive analysis.

3.6 Pilot Study

The data collection phase of the study typically commences with a pilot test of the data collection instrument (Baker et al., 2020). Before the main study is conducted, the tool undergoes a pilot study to assess its relevance, effectiveness, reliability, and validity. A pilot study helps identify any limitations in the research design and instrumentation and provides preliminary data for evaluation and decision-making (Baker et al., 2020). A pilot study is generally associated with and precedes the larger research effort, often being viewed as synonymous with a feasibility study that assists in planning for the extensive research (Thabane et al., 2019). It is important to note that a pilot study functions as a risk mitigation strategy, aimed at reducing the likelihood of failure in the larger research project (Van Teijlingen & Hundley, 2020).

Piloting research instruments helped provide feedback as to the clarity and targeted precision of the study questions, piloting was done on a sample of 35 respondents that represented 10% of the study

sample size. The pilot study involved 35 senior-most pastoral staff randomly selected from Nairobi Region Pentecostal churches in Kenya.

These 35 participants were excluded from the main study to prevent potential biases and ensure the integrity of the findings, as advised by Kothari and Garg (2014). This pilot phase, comprising 10% of the sample, was crucial for refining the data collection process and enhancing the overall validity of the study.

3.6.1 Validity

Validity is the degree to which an instrument measures what it was intended to measure. A validity test is undertaken to verify that the measure scale appropriately measures the unobservable construct in which it was intended to measure. As Bhattacharjee (2022) argued, it is either the theoretical or empirical ways to evaluate validity. Theoretical validity, also known as translational/content validity, refers to how well the idea or concept from a theoretical construct is translated into or represented in the operational measure and has two subtypes, face validity and content validity. This study employed both Bartlett's test of sphericity and Keyser Meyer Olkin (KMO) to assess construct validity.

3.6.1.1 Content Validity

To ensure content validity, the procedures prescribed by Cooper and Schindler (2013) were carried out. First, relevant scales from literature were identified, the tools for data gathering were developed, and convenient expert respondents from each area were selected to apply the scales. The expert's suggestions were incorporated in administrative tools to enhance the clarity, completeness, relevancy, meaning, and depth required. Peers from Management University of Africa also reviewed the instrument and their feedback was accordingly integrated. The data collection instrument was clinically evaluated by supervisors, and their respective contributions were applied for refinement to ensure the measurement questions were appropriately transposed from theory and therefore measuring the aspects of study. Since it appeared evident to the experts that the measure showed adequate coverage of the concept, the measure was considered to have achieved face validity as asserted by Zikmund (2013).

3.6.1.2 Construct Validity

The degree to which a test measures what it is intended to measure is referred to as construct validity. It is the degree to which the results of the study apply to the constructs that underlie operationalization. Since that still relies on people's perspectives to evaluate constructs that otherwise would be difficult to measure, this measurement is considered to be subjective. The study used Bartlett's test of sphericity and Keyser Meyer Olkin (KMO) for conceptual validity (Dikko, 2016).

The KMO Test measures the appropriateness of the data for factor analysis. The KMO Test measures both the appropriateness of sampling for the entire model, as well as for each specific variable. The statistics reflects the total percentage among the variables that could represent common variance. The lower the proportion you find, the better your data is for conducting factor analysis. The KMO Test used the average response rate for each variable in the eminent dimensions. A general rule would be that if the KMO Value is more than 0.4 and the P-value of sphericity is less than 0.05, it indicates the statement would be considered legitimate, and that the statement is measuring what it states it is measuring. The results are in Table 3.2.

Table 3.2: *Construct Validity*

Variable	KMO Value	Sphericity
Innovative leadership	0.814	0.035
Organisational culture	0.501	0.029
Regulatory framework	0.682	0.039
Performance	0.688	0.032

Results indicated that all variables met the required thresholds, with KMO values exceeding the minimum acceptable value of 0.5 and Bartlett's test of sphericity yielding p-values less than 0.05 for all constructs. Specifically, innovative leadership showed the highest KMO value of 0.814, followed by performance (0.688), regulatory framework (0.682), and Organisational culture (0.501). The sphericity test results were all significant, with p-values ranging from 0.029 to 0.039. These results confirm the validity of the instrument, indicating that the sample was adequate and

the correlations between items were sufficiently large for factor analysis. Consequently, all variables were accepted, and no sub- variables were dropped from the analysis. This validation process ensures the robustness of the measurement scales used in the study, providing a solid foundation for subsequent analyses and enhancing the credibility of the research findings.

4.1.1 Reliability Test

The reliability of an instrument refers to its ability to produce consistent and stable measurements. It estimates how accurately the data obtained in the study represents a given variable or construct in the study (Mugenda & Mugenda, 2013). The goal of reliability is to minimize the errors and biases in a study (Yin, 2013). To ensure the reliability of the study instrument, a pilot survey was carried out to test and improve the flow and clarity of the questionnaire before the actual data collection (Wisner, 2017). In this study, Cronbach's Alpha (Cronbach, 1951) was used to test the reliability of the proposed constructs. Known for its stability and flexibility, Cronbach's alpha is a function of internal consistency or interrelatedness of items, Tavakol and Dennick (2011) and thus was used in the study. The alpha can take any value from zero (no internal consistency) to one (complete internal consistency). Clarkson (2015) and Nunally (2018) agree that an alpha value of 0.7 should be the minimum figure of acceptability with 0.8 and above adding little to the scale of reliability. Consequently, for this research, in line with the arguments put forth by the foregoing authors, the minimum acceptable value of alpha was set at 0.7 for a measurement scale to be considered reliable, while a measurement scale with an alpha value greater than 0.9 was considered very good (Nunally, 2018). The results for reliability are as shown in Table 3.3.

Table 3.3: *Reliability Test*

No	Variables	Items	Cronbach Alpha	Remark
1	Innovative leadership	7	0.862	Reliable
2	Organisational culture	7	0.764	Reliable
3	Regulatory framework	7	0.825	Reliable
4	Performance	7	0.801	Reliable

Table 3.3 shows that Cronbach's alpha for all the items was above 0.7, indicating that the instrument was adequately reliable.

3.7 Factor Analysis

Factor analysis is an approach that involves condensing information contained in a number of variables into a smaller set of dimensions (factors) with minimum loss of information (Baets, 2002). Factor analysis, done by dimension reduction in SPSS, is a process that condenses large amounts of data and evaluates variables that cannot be directly measured. As pointed out by Mabert et al. (2003), any coefficients less than 0.49 are non-significant and should be eliminated from the matrix, while factors loading with Eigenvalues (total variance) greater than 0.5 can be extracted. The aim is to reduce the data to a manageable and significant number of items (Sekeran, 2006). As for the Eigenvalue, it is an important piece of information, as it allows an Organisation to break apart a linear operation into smaller, manageable issues. It also helps define the dimensions of the analysis of its structure of interrelationships (correlations). The factor analysis assumptions are that there are no outliers in data, no perfect multicollinearity, linearity, and the data is in interval (Mabert *et al* 2003), all met under diagnostic tests.

3.7.1 Factor Analysis for Innovative Leadership

Factor analysis was carried out on the statements of innovative leadership. This aimed to identify correlated variables that may be redundant, thereby simplifying the data complexity. Factor analysis was used to clarify the relationships between the factors, or variables, in the survey using discrete factors. Our analysis used SPSS v. 28 to conduct a Principal Component Analysis (PCA) on the statements along with a varimax rotation to help identify which latent factors describe the idea of innovative leadership. In a popular technique for identifying how many Principal Components to retain, eigenvalues on the y-axis, with the corresponding Principal Component numbers on the x-axis, is a scree plot. We visually can see where to stop retaining Principal Components by looking for significant change in slope on the scree plot. Description suggests retaining Principal Components that have eigenvalues greater than zero.

Only relevant and effective items for variable construction were obtained with respect to the suppression of coefficients with absolute value less than 0.5. The preferred method of factor analysis was also to suppress coefficients with absolute value less than 0.5 to only obtain items that were relevant and effective for variable construction, within the context of suppressing coefficients with absolute value less than 0.5. The factors were extracted using the Kaiser Criterion, where a unique factor is indicated by an eigenvalue of equal to or greater than 1. In the

case of innovative leadership, all 7 statements had factor analysis coefficients with absolute value above 0.5; therefore, all statements were used to form composite variable innovative leadership. Using total variance analysis, seven (7) statements on innovative leadership will load onto one factor as indicated in table 16. As noted in Hair et al (2012), total variance explained by all components/noted factors should fall between a minimum of 50% to a maximum of 60% variance for social science research. This study accepted 50% or more total variance from the filtered factor. Appendix IV provides the factor item loadings for innovative leadership. In addition, also displays the factors (items) and the percentage of total variance.

Table 3.4: *Innovative leadership Total Variance Explained*

Component	Total Variance Explained					
	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.992	71.315	71.315	4.992	71.315	71.315
2	1.106	15.800	87.115			
3	.305	4.353	91.469			
4	.186	2.663	94.132			
5	.170	2.423	96.555			
6	.138	1.966	98.521			
7	.104	1.479	100.000			

3.7.2 Factor Analysis for Organisational Culture

Factor analysis examined the statements of Organisational culture. The purpose of the factor analysis was to identify variables that were correlated, and therefore may be redundant, while reducing data complexity. Factor analysis was used to clarify the relationships among variables by identifying distinct factors. A Principal Component Analysis (PCA) with a varimax rotation was conducted on the statements using SPSS (version 28). This method was used to identify latent variables that best define Organisational culture. There are common methods for determining the number of Principal Components to retain, with a scree plot being the most commonly used..... It is a plot of the eigenvalues (y-axis) as a function of the Principal Component numbers (x-axis). The number of Principal Components to retain is determined at the intersection point of the slope change in the graph. Principal Components with eigenvalues greater than zero should be retained.

In the process of factor analysis, we suppressed the coefficients of factors with absolute value less than 0.5, this yields only those items that are of significant and have high influence on variable formation. Njoroge (2012) has recommended that one suppress the coefficients of factors less than absolute value 0.5 during factor analysis, this yields only those items that are of significant and have high influence on variable formation. The factors to be extracted were determined by the Kaiser Criterion where eigenvalue (1 or more) was considered to be a distinct factor. In the case of Organisational culture all 7 statements had factor analysis coefficients greater than 0.5; therefore all statements were used in the formation of the composite variable Organisational culture. Codings for Total Variance indicate that identified 7 statement can be factored into 1 factor, Organisational culture see Table 8. Hair et al, (2012) indicate that for social science research the total variance explained by all components should be between 50-60% variance. This study adopted the principle of 50% of greater total variance explained by the constructed factor. Appendix IV presents the factor loading of the extracted items for Organisational culture. Table 3.5 presents the factors (items) and the percentage of total variance explained.

Table 3.5:*Organisational culture total variance explained*

Component	Total Variance Explained					
	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.123	87.467	87.467	6.123	87.467	87.467
2	.243	3.466	90.933			
3	.204	2.909	93.843			
4	.165	2.359	96.201			
5	.136	1.937	98.138			
6	.093	1.327	99.465			
7	.037	.535	100.000			

3.7.3 Factor Analysis for Regulatory framework

A factor analysis was completed on the statements of the Regulatory framework. The aim of factor analysis was to find correlated variables that may be redundant in order to reduce the complexity of the data. Here factor analysis was used to clarify the relationships among the variables by defining the specific factor. The statements underwent a Principal Component Analysis (PCA) analysis with varimax rotation in SPSS version 28, to define the underlying variables that best

explained the concept of Regulatory framework. A common approach to figuring out how many Principal Components to retain is to utilize a scree plot, plotting eigenvalues on the y-axis and the number of Principal Components on the x-axis, and decide how many to retain by looking for the point on the plot where visual inspection shows a definite change in the slope of the plot. It is also a good practice to retain Principal Components with an eigenvalue greater than zero.

While conducting the factor analysis, coefficients with absolute value less than 0.5 were suppressed, this allows us to retain only those items with considerable significance and also influence the formation of a variable. Njoroge (2012) as suggested coefficients with absolute values below 0.5 should be suppressed as evident from the data - this allows only those items which have significance and influence the formation of a variable to be retained. Further, the factors are extracted based on the Kaiser Criterion where any item with an eigen value of 1 or greater is indicating a unique factor. Therefore, for the case of the Regulatory framework, the 7 statements are all above an absolute value of .50 in the factor bubble therefore all in the formation of composite variable Regulatory framework. The total variance analysis indicates that the seven (7) statements can be factored to 1 single factor on the Regulatory framework, shown in table 3.6.

Table 3.6: Regulatory framework Total Variance Explained

Component	Total Variance Explained					
	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.405	62.925	62.925	4.405	62.925	62.925
2	1.263	18.049	80.974			
3	.407	5.817	86.791			
4	.303	4.336	91.127			
5	.264	3.774	94.901			
6	.194	2.775	97.676			
7	.163	2.324	100.000			

According to Hair *et al.*, (2012), for social science research, the total variance explained by all components should be between 50% to 60% variance. This study employed the convention that the total variance explained by the factor should be 50% or more. In Appendix IV, the factor

loading of the items extracted for the Regulatory framework is presented. In addition, Table 3.6 details the factors (items) and the percentage of the total variance accounted for.

3.7.4 Factor Analysis for Performance

A factor analysis was performed on the statements regarding Performance of Pentecostal churches to identify variables that are related and may be redundant to minimize complexity in the data. Factor analysis was used in order to better understand the relationships among the variables, and essentially create factors. The Priogram Analysis (PCA) and Varimax rotation was utilized through the SPSS process of Principal Component Analysis. The purpose of factor analysis was to illustrate the latent factors that best describe the concept of the Performance of Pentecostal churches. A typical method of determining the number of Principal Components to retain is the scree plot, which graphs eigenvalues on the y-axis and the corresponding Principal Component numbers on the x-axis. The scree plot is useful for assessing the number of Principal Components to retain by observing where the slope exhibits a substantial change. If we want to apply a very basic rule of the thumb, we can retain Principal Components with an eigenvalue that is above zero.

At this point, we suppressed coefficients with absolute value below 0.5 which provided us only those items that have high significance and impact/ influence in variable formation. Njoroge (2012) also suggested that in factor analysis coefficients with absolute value below 0.5 should be suppressed, which in turn will yield only those items that have high significance and impact/influence in variable development. The components were extracted using the Kaiser Criterion where eigen value of 1 or more denotes a unique factor. In the case of Regulatory Framework, all 7 statements had factor analysis coefficients with absolute value greater than 0.5; therefore, all statements were used to form the composite variable Performance. Thus, the Total Variance analysis shows that seven (7) statements on Regulatory Framework can be factored into 1 factor as presented in table 10. According to Hair et al. (2012), for social science research, the total variance explained by all components should be between 50% to 60% variance. This study accepted 50% or greater total variance explained by the factor extracted. Appendix IV shows the loading factor of the extracted items for the performance measurement for Pentecostal churches. Further, Table 3.7 depicts the factors (items) and percentage of the total variance explained.

Table 3.7: Factor Loading for Performance

Component	Total Variance Explained					
	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.869	69.561	69.561	4.869	69.561	69.561
2	1.293	18.469	88.030			
3	.241	3.439	91.468			
4	.214	3.056	94.525			
5	.193	2.752	97.277			
6	.117	1.675	98.952			
7	.073	1.048	100.000			

3.8 Data Processing and Analysis

Data processing involves recording, checking, coding, transforming and modelling data into information that was used to make decisions and conclusions (James, 2023). The study utilized quantitative data analysis techniques. Data for the present study was entered into SPSS Ver. 28 software for analysis to obtain descriptive statistics: frequency, percentages, mean, standard deviation and coefficient of variation. Inferential statistics including correlation, cross tabulation and regression analysis. Pearson's correlation coefficient (r) was derived to show the relationship between variables. This correlation coefficient ranges between -1 and +1 and it thus measures the degree of linearity between variables. The higher the correlation coefficient's magnitude, the higher the association level among variables.

3.9 Hypotheses Testing

The statistical estimation model for the research model was used for the analysis of hypotheses using Analysis Of Variance (ANOVA). The study used beta-tests of the significance of ANOVA tests at the 0.05 level ($p = .05$). The significance of independent variables was assessed using a 95% level of confidence (0.05 level of significance) in the regression model under the hypotheses driven research model. In this analysis, the significance level or alpha level was set at 0.05 ($p\text{-value} = .05$).

To provide a comprehensive understanding of the analytical framework employed in the study, Table 3.8 outlines the research objectives, corresponding hypotheses, analytical models, types of

analyses, and interpretation methods used to investigate the relationships between innovative leadership, organisational culture, regulatory framework, and the performance of Pentecostal churches in Kenya. Table 3.8 serves as a structured guide to the statistical approaches applied to test each hypothesis, ensuring clarity in the methodology and interpretation of findings.

Table 3.8: *Summary of Research Objectives and Hypotheses Testing*

Objective	Hypotheses	Analytical Model	Analysis(es)	Interpretation
To determine the relationship between innovative leadership on performance of Pentecostal churches in Kenya	H ₀₁ : There is no significant relationship between innovative leadership on performance of Pentecostal churches in Kenya	Regression Analysis $Y = \beta_0 + \beta_1 IL + \varepsilon$ Where; $Y =$ Performance $\beta_0 =$ Constant $\beta_1 =$ coefficients of innovative leadership $IL =$ innovative leadership $\varepsilon =$ Error Term	Simple linear regression	F-statistics for significance of overall model T-statistics for significance of individuals indicators Probability value (p-value) for significance of model and indicator β - The contribution of each variable to the model R^2 – determine change of performance explained by change in innovative leadership
To establish the mediating effect of organisational culture on relationship between innovative leadership and performance of Pentecostal churches in Kenya	H ₀₂ : There is no significant mediating effect of organisational culture on relationship between innovative leadership and performance of Pentecostal churches in Kenya	Step 1: $P = \beta_0 + \beta_1 IL + \varepsilon$ Step 2: $OC = \beta_0 + \beta_2 IL + \varepsilon$ Step 3: $P = \beta_0 + \beta_3 OC + \varepsilon$ Step 4: $P = \beta_0 + \beta_4 IL + \beta_5 OC + \varepsilon$ Where: Where; $P =$ Performance $\beta_0 =$ Constant	Stepwise Regression	Step1: Confirm the significance of the relationship between innovative leadership (IV) and performance; DV (true when p-value ≤ 0.05) Step 2: Confirm significance of the relationship between the organisational culture (moderator) and innovative leadership; IV (true when p-value ≤ 0.05)

Objective	Hypotheses	Analytical Model	Analysis(es)	Interpretation
	churches in Kenya	$\beta_1, \beta_2, \beta_4 =$ coefficients of IL $\beta_3, \beta_5 =$ coefficients of OC IL = innovative leadership OC = organisational culture $\varepsilon =$ Error Term		Step 3: Confirm significance of the relationship between performance (DV) and organisational culture, (moderator) (true when p-value ≤ 0.05) If step 1, 2 and 3 are significant the proceed to step 4 Step 4: Confirm significance of relationship between the organisational culture (moderator) and the performance (DV) in the presence of the innovative leadership (IV) (true when p-value for $\beta_4 \leq 0.05$ and p-value for $\beta_5 \leq 0.05$ and $[\{\beta_1 - \beta_4\} = \{\beta_2 * \beta_4\}]$ when true there is partial mediation otherwise confirm insignificance (or the meaningful reduction in effect) of relationship between the organisational culture (moderator) and the performance (DV) in the presence of the innovative leadership (IV); (true when p-value for $\beta_4 > 0.05$ and p-

Objective	Hypotheses	Analytical Model	Analysis(es)	Interpretation
				value for $\beta_5 \leq 0.05$ and $[\{\beta_1 - \beta_4\} = \{\beta_2 * \beta_4\}]$
To establish the moderating effect of regulatory framework on relationship between innovative leadership and performance of Pentecostal churches in Kenya	H ₀₃ : There is no significant moderating effect of regulatory framework on relationship between innovative leadership and performance of Pentecostal churches in Kenya	(i) $P = \beta_0 + \beta_1 IL + \epsilon$ (ii) $P = \beta_0 + \beta_1 IL + \beta_2 RF + \epsilon$ (iii) $P = \beta_0 + \beta_1 IL + \beta_2 RF + \beta_3 (IL * RF) + \epsilon$ Where: P= Performance IL = innovative leadership RF = Regulatory framework IL*RF=Interaction effect of RF on IL and P β_0 =Regression Constant β_1 = coefficient of IL β_2 = coefficient of RF β_3 = coefficients of Interaction effect of RF on IL and P ϵ = Error Term	Hierarchical regression	R ² - Determines how much change in performance is attributable to IL and RF F-tests overall significance of the model B(1-3) - The contribution of each variable to the model

Objective	Hypotheses	Analytical Model	Analysis(es)	Interpretation
To evaluate the moderated - mediation effect of regulatory framework and organisational culture on relationship between innovative leadership and performance of Pentecostal churches in Kenya	H0 ₄ : There is no significant moderated - mediation effect of regulatory framework and organisational culture on relationship between innovative leadership and performance of Pentecostal churches in Kenya	$P = \alpha + \beta_1 IL + \varepsilon$ $P = \alpha + \beta_1 IL + \beta_2 OC + \beta_3 RF$ $+ \beta_4 OC * RF + \varepsilon$ Where; P= Performance IL = Innovative Leadership OC = Organisational Culture RF = Regulatory Framework β =Regression OC*RF= interaction for Regulatory Framework and Organisational Culture β_1 = coefficient of IL β_2 = coefficient of RF β_3 = coefficients of RF β_4 = coefficients of Interaction effect of RF on OC ε = Error Term	Stepwise regression	R ² for goodness of fit with the following interpretations: - If R ² ≤ 0.5 – Weak If 0.5 ≤ R ² ≤ 0.7 – Moderate If R ² ≥ 0.7 – Strong F- Value, t-Value at level of significance = 0.05. If p-Value ≤ 0.05, then reject null hypothesis.

3.10 Ethical Considerations

The researcher ensured adherence to ethical standards thus providing assurance about the integrity of the study. This is discussed in the next section.

3.10.1 Informed Consent

Research authorization was obtained from the Management University of Africa. Secondly, the researcher obtained the requisite permission to conduct research in Kenya from the National

Council for Science, Technology, and Innovation (NACOSTI). All approvals for the study were availed to the participants. Participants were also made aware about the purpose of the study and their role in the research exercise. The research team was taken through this procedure before the beginning of the exercise to enhance compliance.

3.10.2 Voluntary Participation

The researcher made clear to participants from the beginning that their participation in the research would be voluntary and without persuasion or coercion. The participants were able to simply refuse to participate from the exercise. Voluntary participation ensured that the study remained objective.

3.10.3 Confidentiality

The letter of introduction that accompanied the questionnaire clearly identified that the information gathered will be held in confidence, and will only be used for research purposes. It also identified the researcher as a good professional steward of confidentiality. The letter assured participants on confidentiality, which instilled trust in the participants.

3.10.4 Anonymity

Questionnaires did not document participants' names, telephone numbers and email addresses. In addition, data collection instruments were coded and only accessible to the researcher. This made it difficult for anyone to identify study participants thus enhancing anonymity.

3.11 Chapter Summary

This chapter has outlined the research methodology adopted in the study, ranging from the research philosophy, tools, sampling procedures to ethical considerations. Chapter Four will present the research results. The research design, which incorporated descriptive techniques, is then made explicit. In order to analyze the data, a quantitative methodology was used, along with both descriptive and inferential statistics.

CHAPTER FOUR

DATA ANALYSIS, RESULTS AND DISCUSSION

4.0 Introduction

This chapter presents how data was analyzed, examining and interpreting findings in order to draw conclusions and research results examining the relationships between innovative leadership, organisational culture, regulatory framework, and performance of Pentecostal churches in Kenya. It begins with the response rate in section 4.2, followed by demographic characteristics and pilot survey results in section 4.3, which include validity, reliability, diagnostic tests, and factor analysis. Section 4.4 provides descriptive statistics for the key variables, while section 4.5 presents the correlation analysis. The core of the chapter, section 4.6, details the hypothesis testing results, addressing the direct relationship between innovative leadership and performance, the mediating effect of Organisational culture, the moderating effect of the regulatory framework, and the moderation-mediation effect of both Organisational culture and regulatory framework. The chapter concludes with a summary of key findings in section 4.7, offering a comprehensive overview of the study's outcomes and their implications for understanding leadership dynamics in Pentecostal churches in Kenya.

4.1 Response Rate

Response rate is a crucial indicator of the study's representativeness and the reliability of its results. The questionnaire return rate is presented in Table 4.0

Table 4.0: *Response Rate*

Category	Administered Questionnaires	Response Rate
Returned	331	94%
Unreturned	22	6%
Total	353	100%

As shown in Table 4.0, out of 353 questionnaires administered, 331 were successfully completed and returned, yielding 94% response rate. According to Mugenda and Mugenda (2013) and Kothari (2014), a response rate above 50% is adequate for a descriptive study. Babbie (2016) further asserts that return rates above 70% are considered very good. Thus, this study's 94% response rate provided a strong foundation for data analysis; enhancing credibility and generalizability of the research findings.

4.2 Demographic Characteristics of Respondents

Demographics are characteristics of a population, and demographic information is information about the research participants. Demographic information is essential to ascertain whether survey participants in a study are a valid sample of the intended target population for generalizations. Demographic analysis is used to analyze the way in which the population changes in time, and this is important in that it gives researchers the means to analyze and understand changes in the population. The demographic characteristics in the project included gender, age, respondents' educational level and length of time the church has operated. A discussion of the demographic characteristics occurs in more detail in the following sections.

4.2.1 Gender

The study examined the gender distribution of the senior-most pastoral staff from Pentecostal churches in Kenya to assess gender diversity in leadership positions. Respondents were asked to indicate their gender in the questionnaire as shown in Table 4.1.

Table 4.1:*Gender of Respondents*

Gender	Frequency	Percentage
Male	248	75%
Female	83	25%
Total	331	100%

As highlighted in Table 4.1 majority of senior pastoral staff in Pentecostal churches were male, representing 75% of the respondents, while females accounted for 25%. This indicates a significant gender imbalance in leadership positions within Pentecostal churches in Kenya. This gender disparity in church leadership aligns with broader trends observed in various sectors. Research has shown that gender diversity in leadership can positively impact Organisational performance and decision-making. For instance, a McKinsey Global Institute (2017) study found that Organisations with greater gender diversity in leadership tend to outperform those with less diversity. The implications of this gender imbalance in church leadership are significant.

4.2.1 Age

The study sought to determine the age distribution of the senior most pastoral staff from Pentecostal churches in Kenya. Respondents were asked to indicate their age bracket in the questionnaire. Results are presented in Table 4.2.

Table 4.2: *Age of Respondents*

Age Bracket	Frequency	Percentage
18 to 35 Years	43	13%
36 to 45 Years	99	30%
46 to 55 Years	116	35%
56 to 65 Years	63	19%
Over 65 Years	10	3%
Total	331	100%

Table 4.2 indicates that majority of senior pastoral staff in Pentecostal churches in Nairobi were in the age bracket of 46 to 55 years, representing 35% of the respondents. This was followed by those in the 36 to 45 years bracket at 30%. The 56 to 65 age group accounted for 19% of the respondents, while 13% were between 18 and 35 years old. Only 3% were over 65 years old; there were no respondents under 18 years old.

This age distribution suggests a concentration of leadership in the middle to upper-middle age ranges, with a combined 65% of respondents falling between 36 and 55 years. This pattern indicates a leadership cohort with substantial life and potentially professional experience. The presence of younger leaders (13% in the 18-35 range) suggests some level of generational diversity, which could bring fresh perspectives to church leadership. However, the relatively small percentage of leaders over 65 (3%) might indicate a trend towards leadership transition or retirement at earlier ages. According to Zenger and Folkman (2017), a diverse workforce creates an environment where each generation brings different skills and talents to the Organisation. In the context of Pentecostal churches, this age diversity could potentially blend the wisdom and experience of older leaders with the innovative approaches and technological savvy of younger ones. This age distribution has

implications for church leadership strategies, succession planning, and the potential for intergenerational mentorship within church hierarchies.

4.2.3 Highest Professional Leadership Qualifications

The study sought to determine the highest professional leadership qualifications of the senior-most pastoral staff from Pentecostal churches in Kenya. Respondents were asked to indicate their highest level of experienced leadership qualification. Table 4.3 presents these results.

Table 4.3: *Professional Leadership Qualifications of Respondents*

Qualification Level	Frequency	Percentage
Secondary	13	4%
Certificate	63	19%
Diploma	149	45%
Bachelor's Degree	106	32%
Total	331	100%

From Table 4.3, it emerged 45% of senior pastoral staff in Pentecostal churches held a Diploma as their highest professional leadership qualification, while those with a bachelor's degree stood at 32%. Certificate holders accounted for 19% of the respondents, while 4% had a Secondary education as their highest qualification. Notably, there were no respondents with only Primary education as their highest qualification. This distribution of qualifications suggests a relatively high level of formal education among the senior pastoral staff in Pentecostal churches in Kenya. The concentration of qualifications at the Diploma and degree levels (77% combined) indicates a strong emphasis on professional development within church leadership.

According to Mesároš et al. (2017), substantive education qualifications are a prerequisite for better performance. In the context of church leadership, this high level of professional qualifications could potentially translate into more effective management of church affairs, improved strategic planning, and enhanced ability to address complex pastoral and organisational challenges. The presence of a significant proportion of degree holders (32%) suggests a commitment to ongoing

professional development beyond basic qualifications. This could indicate a culture that values continuous learning and skill enhancement in church leadership roles.

4.2.4 Duration of Church operations

The study sought to determine how long the Pentecostal churches had been operational, reflecting the establishment level and potentially the experience in church management. Respondents had to indicate the period the church had been operational. Table 4.4 presents the findings.

Table 4.4: *Operational Duration of Churches*

Duration	Frequency	Percentage
Up to 5 years	33	10%
6 to 15 years	89	27%
16 to 24 years	106	32%
25 to 35 years	73	22%
Over 35 years	30	9%
Total	331	100%

Table 4.4 shows that most Pentecostal churches had been operational for 16 to 24 years, representing 32% of the respondents. Meanwhile, 27% of the churches had been operational for 6 to 15 years at 27%, and those operational for 25 to 35 years were at 22%. Churches operational for up to 5 years accounted for 10% of the sample, while those over 35 represented 9%. This distribution suggests a good mix of established and newer churches within the Pentecostal denomination in Kenya. The concentration in the 16 to 24 years range (32%) indicates that many churches have had time to establish their operations and potentially develop mature leadership structures. The presence of churches operational for over 25 years (31% combined for the 25 to 35 and over 35 years categories) suggests a strong foundation of long-standing Pentecostal institutions in Kenya. These churches were likely to have well-established traditions, community presence, and organisational structures. At the same time, 37% of churches operational for 15 years or less (10% up to 5 years and 27% 6 to 15 years) represent a significant proportion of newer establishments. This could indicate growth and expansion in the Pentecostal movement in Kenya over the past decade and a half. According to organisational lifecycle theories, different stages of organisational age can bring different strengths and challenges. Newer churches might be more adaptable and innovative, but face challenges in establishing stable structures.

In contrast, older churches might have more established systems and community presence but could face challenges in adapting to changing societal needs. This diversity in operational duration could influence various aspects of church management, including leadership styles, organisational culture, and approaches to growth and community engagement. It also suggests the potential for inter-church learning and collaboration, where newer churches might benefit from the experience of more established ones. In comparison, older churches could gain fresh perspectives from newer establishments.

4.2.5 Descriptive Statistics for Innovative Leadership

The study aimed to assess respondents' perceptions of various indicators of innovative leadership of Pentecostal churches in Kenya. Respondents were asked to rate factors on innovative leadership on a Likert scale of 1(strongly disagree) to 5 (strongly agree) as applied in Pentecostal churches in Kenya and results are depicted in Table 4.5

Table 4.5: *Descriptive Statistics for Innovative Leadership*

Statistics	Innovative Leadership
N	331
Mean	3.82
Median	3.86
Mode	4
Std. Deviation	0.68
Skewness	-0.24
Kurtosis	-0.78

Descriptive statistics in Table 4.5 present the central tendency and the measure for dispersion for each one of the scales for Innovative Leadership. There were 331 respondents. The data distribution was calculated by measuring the skewness and the kurtosis, and central tendency was calculated by mean, median, and mode. The measure for dispersion was the standard deviation. The mean, median, and mode for Innovative Leadership were 3.82, 3.86, and 4.00 respectively. The value for the mean at 3.82 translated to a majority of the respondents being in agreement for

the statements on Innovative Leadership. The standard deviation at 0.68 indicated the responses varied from that value for the mean by that measure and thus identified a moderate level for agreement. Skewness for Innovative Leadership was -0.24. According to Bai and Ng (2005), distribution is approximately symmetric if skewness is between -0.5 and 0.5. Therefore, we can conclude that the distribution of responses for Innovative Leadership is approximately symmetric. Kurtosis results showed that Innovative Leadership had a value of -0.78. Since this value is less than 3, we conclude that the platykurtic distribution is flatter than a normal curve with broader tails.

Descriptive statistics for innovative leadership reveal a generally positive and consistent perception among the 331 respondents from Pentecostal churches in Kenya. The mean, median, and mode all fall on the "agreement" side of the Likert scale, suggesting that respondents largely perceive innovative leadership as being present or applied. The relatively low standard deviation, coupled with the minimal skewness and kurtosis, indicates a high degree of consensus and a fairly symmetrical distribution of these positive perceptions across the sample. This implies a collective understanding and experience among the respondents regarding innovative leadership practices within Pentecostal churches in Kenya. These findings indicate that innovative leadership is viewed as a significant factor in the functioning and growth of these churches, highlighting the importance of fostering such leadership qualities within the Pentecostal community.

4.2.6 Descriptive Statistics for Organisational Culture

The study assessed respondents' perceptions of various indicators related to the organisational culture of Pentecostal churches in Kenya. Study participants were asked to rate factors on organisational culture on a Likert scale of 1 (strongly disagree) to 5 (strongly agree) as applied in Pentecostal churches in Kenya. Results are shown in Table 4.6.

Table 4.6: *Descriptive Statistics for Organisational Culture*

Statistics	Organisational Culture
N	331
Mean	3.95
Median	4
Mode	4
Std. Deviation	0.62
Skewness	-0.33
Kurtosis	-0.45

Table 4.6 shows descriptive statistics indicating central tendency and dispersion of all the measures of Organisational Culture. The total number of respondents was 331. Organisational Culture had a mean of 3.95, a median of 4.00, and a mode of 4.00. The mean of 3.95 implies that most respondents strongly agreed with the statements on Organisational Culture. This suggests a generally positive perception of the organisational culture within Pentecostal churches in Kenya. The standard deviation of 0.62 showed that the responses differed from the mean value by this amount, indicating a relatively high level of consensus among respondents. Skewness for Organisational Culture was -0.33. According to Bai and Ng (2005), distribution is approximately symmetric if skewness is between -0.5 and 0.5. The study thus concluded that the distribution of responses for Organisational Culture was approximately symmetric, with a slight negative skew indicating a tendency towards higher scores. Kurtosis results showed that Organisational Culture had a value of -0.45. Since this value was less than 3, we concluded that the platykurtic distribution was flatter than a normal curve with slightly broader tails.

From the foregoing, it can be inferred that there exists a strong positive perception of organisational culture within Pentecostal churches in Kenya. Findings revealed that respondents in Pentecostal churches in Kenya positively perceived organisational culture. The high mean, median, and mode scores, combined with a moderate standard deviation and slight negative skewness, suggest a consensus among church members regarding the effectiveness and positivity of their organisational culture. These findings underscore the significance of cultivating a

supportive and engaging organisational culture within Pentecostal churches, as it plays a crucial role in enhancing church members' overall satisfaction and involvement.

4.2.7 Descriptive Statistics for Regulatory Framework

The study sought to assess respondents' perceptions of various indicators related to the regulatory framework of Pentecostal churches in Kenya. Respondents rated factors on the regulatory framework on a Likert scale of 1 (strongly disagree) to 5 (strongly agree) as applied in Pentecostal churches in Kenya. Descriptive results in Table 4.7 indicated a mean of 3.68, a median of 3.71, and a mode of 4.00 for regulatory framework. A mean of 3.68 implies that most respondents agreed with the statements on Regulatory Framework, although less strongly than for organisational culture. This suggests a generally positive perception of the regulatory framework governing Pentecostal churches in Kenya, but with room for improvement. The standard deviation of 0.75 showed that the responses differed from the mean value by this amount, indicating a moderate level of consensus among respondents, with more variation than seen in organisational culture. Skewness for Regulatory Framework was -0.29.

Table 4.7: *Descriptive Statistics for Regulatory Framework*

Statistics	Regulatory Framework
N	331
Mean	3.68
Median	3.71
Mode	4
Std. Deviation	0.75
Skewness	-0.29
Kurtosis	-0.63

According to Bai and Ng (2005), distribution is approximately symmetric if skewness is between -0.5 and 0.5. Therefore, we can conclude that the distribution of responses for the Regulatory Framework is approximately symmetric, with a slight negative skew indicating a tendency towards higher scores. Kurtosis results showed that the Regulatory Framework had a value of -0.63. Since this value is less than 3, we conclude that the platykurtic distribution is flatter than a normal curve

with broader tails. This suggests a wider spread of opinions on the regulatory framework among respondents.

From the findings, it emerged that respondents generally perceive the regulatory framework of Pentecostal churches in Kenya positively, though with some variability in opinions. The mean, median, and mode scores indicate a favourable view, while the moderate standard deviation suggests differing perceptions among church members. The approximately symmetric distribution with a slight negative skew implies that while most responses are clustered around the higher end of the scale, there is still significant variation in perceptions. The platykurtic distribution suggests diversity in how regulatory framework is perceived and implemented across different churches. These findings indicate that while Pentecostal churches in Kenya generally perceive -regulatory framework positively, there is more diversity of opinion on this issue compared to organisational culture.

4.2.8 Descriptive Statistics for Performance

The study further sought respondents' perceptions of various indicators related to the Performance of Pentecostal churches in Kenya. Respondents were asked to rate factors on Performance on a Likert scale of 1(strongly disagree) to 5 (strongly agree) as applied in Pentecostal churches in Kenya.

Table 4.8 highlights results:

Table 4.8: *Descriptive Statistics for Performance*

Statistics	Performance
N	331
Mean	3.32
Median	3.29
Mode	3
Std. Deviation	0.7
Skewness	0.18
Kurtosis	-0.52

Table 4.8 indicates central tendency and dispersion of all the performance measures. The total number of respondents was 331. Performance had a mean of 3.32, a median of 3.29, and a mode of 3.00. The mean score of 3.32 suggests a perception of Performance slightly above the neutral midpoint of 3. This portrays a towards slight agreement regarding the performance factors suggesting that while respondents perceive performance positively, this perception is less pronounced or more varied than other organisational aspects. The standard deviation of 0.70 showed that responses differed from the mean value by this amount, indicating moderate variability among respondents' perceptions. Skewness for Performance was 0.18. The skewness is between -0.5 and 0.5, indicating the distribution is symmetric (Bai & Ng, 2005). Consequently, we can say that the Performance response distribution is roughly symmetric, with a small positive skew suggesting a propensity for lower scores. Performance had a value of -0.52, according to the Kurtosis results. We deduce that the platykurtic distribution is flatter than a normal curve with wider tails because this value is less than 3. This suggests that respondents' views on church performance are more widely distributed.

According to these findings, Pentecostal churches in Kenya have a generally favorable opinion of their performance. The average score of 3.32 indicates that most respondents consider the performance of their churches to be slightly above average across various metrics, including attendance growth, community impact, financial stability, and achievement of church goals. The approximately symmetric distribution with a slight positive skew implies that while most responses are clustered around the middle of the scale, there is a tendency towards lower scores. This could reflect the diverse nature of Pentecostal churches in Kenya, with some potentially facing more challenges in achieving high performance. The platykurtic distribution suggests diversity in how performance is perceived across different churches. This could be due to various factors such as church size, location, leadership effectiveness, or the specific challenges faced by individual churches.

The study thus concluded that while Pentecostal churches in Kenya perceive their performance as moderately positive, there is considerable variation in this perception. This could be explained by the influence of innovative leadership, organisational culture, and regulatory framework, which

were the focus of this study's objectives. This implies that performance indicators are perceived differently or experienced inconsistently across various churches or by different individuals.

4.3 Correlation Analysis

According to Creswell and Clark (2017), correlation is a bivariate analysis that measures the direction and strength of a relationship between two variables. The strength of this relationship is indicated by the correlation coefficient, which has a range of +1 to -1. A perfect positive correlation, or one in which both variables increase perfectly linearly, is represented by a value of +1. A value of -1, on the other hand, denotes a perfect negative correlation, in which a rise in one variable is accompanied by a fall in the other. A weaker association between the two variables is indicated as the correlation coefficient gets closer to zero. The associations between Innovative Leadership, Organisational Culture, Regulatory Framework, and Performance of Pentecostal churches in Kenya were investigated using correlation analysis.

Each variable's mean score was determined, and SPSS was used to obtain Pearson's correlation coefficients. One asterisk (*) and two asterisks (**) indicate the significance levels of 0.05 and 0.01 for the correlations, respectively. P-values were compared to the selected significance level in order to assess the significance of correlations between variables. With a significance level (α) of 0.05, there is a 5% chance that a correlation will be assumed to exist when in fact it does not. Whether the correlation coefficient deviates significantly from zero is indicated by the p-value. When the p-value is less than or equal to 0.05, the correlation is deemed statistically significant. On the other hand, the correlation is not statistically significant if the p-value is greater than 0.05 (Statistics Solution, 2018). This study's analysis shed light on the direction and strength of the relationships among the variables, assisting in the understanding of the relationship between the performance of Pentecostal churches in Kenya and innovative leadership, Organisational culture, and regulatory framework. Table 4.9 shows the correlation results.

Table 4.9: Correlation Matrix

	Performance	Innovative Leadership	Organisational Culture	Regulatory Framework
Performance	1.000			
Innovative Leadership	0.800**	1.000		
Sig. (2-tailed)	0.000			
Organisational Culture	0.702**	0.423	1.000	
Sig. (2-tailed)	0.000	0.540		
Regulatory Framework	0.594**	0.412	0.538	1.000
Sig. (2-tailed)	0.000	0.725	0.063	

Correlation results reveal significant relationships between all study variables. Innovative Leadership shows a strong positive correlation with the Performance of Pentecostal churches ($r = 0.800$, $p < 0.01$), indicating that higher levels of innovative leadership are associated with better church performance. Organisational Culture demonstrates the strongest correlation with Performance ($r = 0.702$, $p < 0.01$), suggesting that a strong organisational culture is associated to enhanced church performance. While still significant, Regulatory Framework shows a moderately strong correlation with Performance ($r = 0.594$, $p < 0.01$). All correlations are positive and statistically significant at the 0.01 level, indicating robust relationships between the variables. The strength of these correlations, particularly those between Innovative Leadership and Organisational Culture with Performance, confirm that these factors play a substantial role in the performance of Pentecostal churches in Kenya.

4.3.1 Diagnostics Tests

In order to make sure that the Classical Linear Regression Model (CLRM) postulations were not broken and to choose suitable models for further research in the event that they were, the study carried out diagnostic tests. Therefore, before executing a regression model, pre-estimation and post-estimation tests were carried out. The normality, multicollinearity, heteroscedasticity, and

linearity tests were used as pre-estimation tests in this instance. The sections that follow go over each of them.

4.3.2 Normality Test

A test for normality determines if the data is well modelled and normally distributed (linear). Avioli (2012) showed that normal distribution could be used for to assess the descriptive, normality, and verification tests could be assessed with the . Singh and Masuku (2014) posit that if these tests show non-normality, the data has outliers, multiple modes, incorrect measuring tools, incorrect distributions, zero/infinite limits, or scanty collections. The dependent variable must have a normal distribution in order to fit a linear model. There are numerous tests for normalcy, such as the Anderson-Darling, Shapiro-Wilk, and Kolmogorov-Smirnov tests. Because it has the highest power of any test for normalcy, the Kolmogorov-Smirnov test was used to determine whether the variables were normal. The hypothesis was tested at a critical value of 0.05, and if the probability (P) value is less than 0.05, H0 should be rejected; otherwise, it should not be. The dependent variable should be normally distributed because the study was analysed using a multiple regression model, where the normality condition must be satisfied (Quataroli & Julia, 2012). The hypothesis was that:

H0: The data is normally distributed H1: The data is not normally distributed

Results for normality are shown in Table 4.10

Table 4.10: *Test for Normality*

Kolmogorov- Smirnov			
Variables	Statistic	df	Sig.
Innovative leadership	0.865	330	0.072
Organisational culture	0.832	330	0.065
Regulatory framework	0.7612	330	0.069
Performance	0.8324	330	0.082

Results indicate that using the Kolmogorov-Smirnov test of normality, the data is normal since the p-values are above 0.05 for all the variables. Thus, we do not reject the null hypothesis (H0). The study concluded that the data for innovative leadership, organisational culture, regulatory

framework, and performance are normal in distribution; hence, subsequent analysis can be carried out.

4.3.3 Test for Multicollinearity

A high level of correlation between independent and dependent variables is predicted by multicollinearity. Each variable's independent average was used in the study. In each analysis, the variance inflation factor (VIF) was used to test for multicollinearity. According to Myres (2015), $VIF \geq 10$ indicates the presence of multicollinearity, so the range of 1 to 4 would not be reason for concern. The tolerance of the variable and the VIF value were used in a multicollinearity test. Multicollinearity is absent when the tolerance value is greater than 0.2 and the VIF value is less than 10. Results for multicollinearity are shown in Table 11. From the findings, all the variables had tolerance values >0.2 and VIF values <10 as shown in Table 4.11 and thus, according to Myres (2015), who indicates that $VIF \geq 10$ indicate the presence of Multicollinearity, there was no multicollinearity among the independent variables.

Table 4.11: *Multicollinearity Test Using Tolerance and VIF*

Collinearity Statistics		
	Tolerance	VIF
Innovative leadership	0.442	2.260
Organisational culture	0.491	2.035
Regulatory framework	0.382	2.615

4.3.4 Test for Heteroscedasticity

A fundamental assumption of a linear regression model is that the error terms are constant, which is referred to as homoscedasticity. This means that the variance of the error terms remains consistent across all observations. Conversely, if the variance of the error terms fluctuates, the model is said to exhibit heteroscedasticity. In cases where heteroscedasticity is present, the standard estimation methods become inefficient, leading to unreliable results. Thus, maintaining homoscedasticity is crucial for the validity of the regression analysis. Running a regression model without accounting for heteroscedasticity would lead to biased parameter estimates (Long & Ervin, 2000).

In this research, the Breusch-Pagan test was applied to test for homoscedasticity. In the Breusch-Pagan test, the null hypothesis assumes the presence of homoscedasticity for data residuals, which is stated as follows:

Null Hypothesis (H_0): Research data is homoscedastic

Alternative Hypothesis (H_1): Research data is heteroscedastic

The rule for a decision is:

If $p\text{-value} < \alpha$, then the null hypothesis is rejected.

If $p\text{-value} > \alpha$, then the researcher fails to reject the null hypothesis.

Therefore, in this particular phase, α is the significance level at a value of 0.05.

Results are presented in Table 4.12.

Table 4.12: *Heteroscedasticity Results*

Breusch-Pagan test Statistic	Degrees of Freedom	p -Value
0.187	1	0.301

As depicted in Table 4.12, the test for homoscedasticity in this research produced a p -value of 0.301. This therefore, implies that the researcher should fail to reject the null hypothesis and infer that the data (residuals) are ideally homoscedastic.

4.3.5 Test for Linearity

The criterion variable and the predictor variables are assumed to have a straight-line relationship under linearity. To determine whether a straight-line relationship exists, a scatter plot of all the independent variables was compared to the dependent variable. Figure 4.0 shows a straight-line relationship between all of the independent variables and the dependent variable. A straight-line relationship between the independent variables—innovative leadership, Organisational culture, and regulatory framework—and the dependent variable, performance, is illustrated in Figure 4.0.

Furthermore, the R-squared indicated the proportion of the variation in the dependent variable that can be explained by a linear model, with all variables being above 50%.

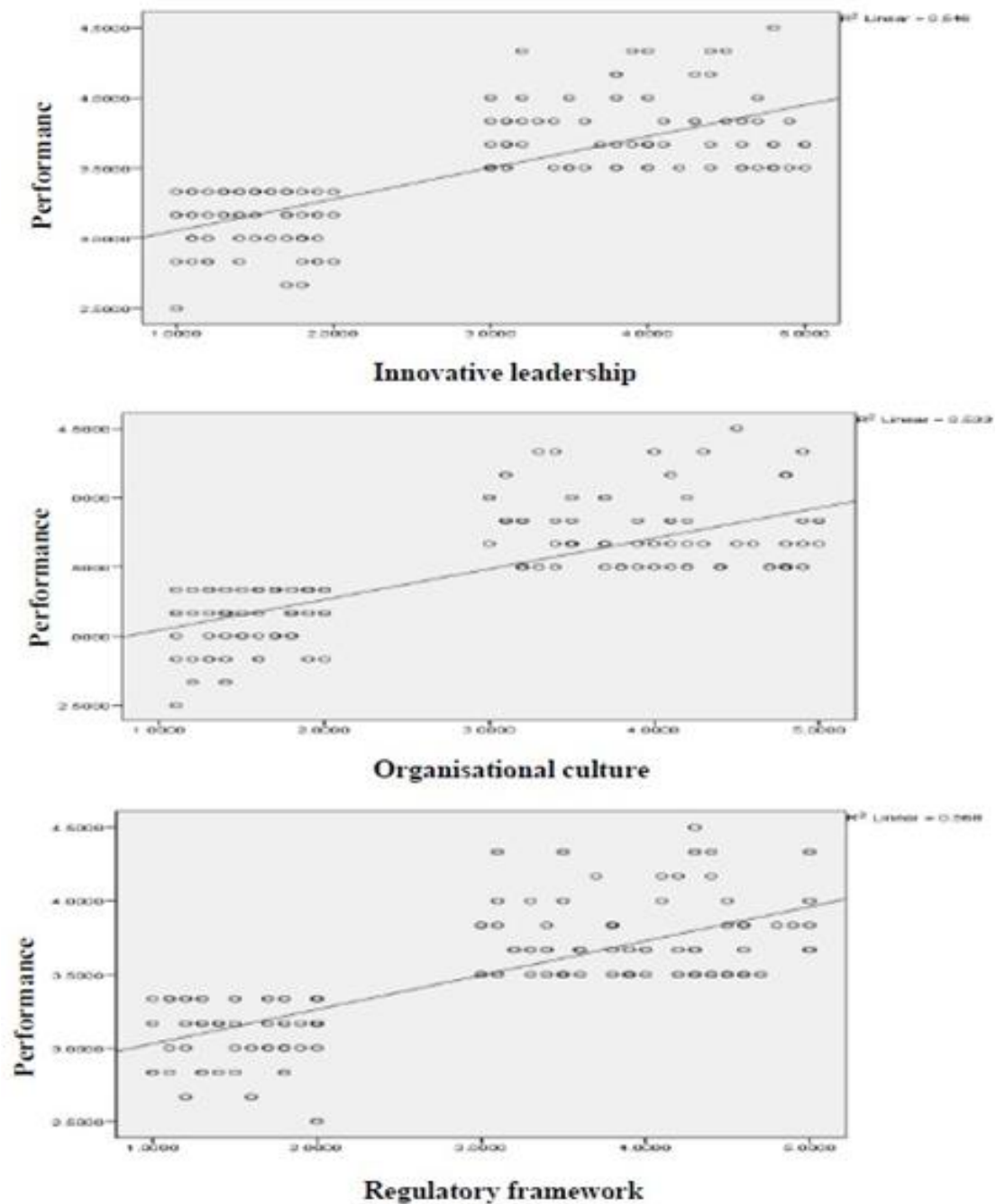


Figure 4.0: Scatter Diagrams

4.4 Hypotheses Testing

This section presents findings of tests of the hypotheses of the study. The hypotheses describe the relationship between the variables of the study as conceptualised and presented in the conceptual

model. The study focused on four objectives and four corresponding hypotheses. The first hypothesis was tested using a simple regression model. The second, third and fourth hypotheses for moderation and mediating models were tested using the stepwise approach as Baron and Kenny suggested (1986). The tests were done at 95% significance level ($\alpha = 0.05$). The evaluation focused on the hypotheses derived from the objectives of the study.

4.4.1 Relationship between Innovative Leadership and Performance of Pentecostal Churches in Kenya

A simple linear regression analysis examined the relationship between innovative leadership and the performance of Pentecostal churches in Kenya. The first null hypothesis was as follows;

H₀₁: There is no significant effect of the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

The statistical significance of the hypothesis was tested using simple linear regression, which generated the regression coefficients, coefficient of determination (R^2), analysis of variance (ANOVA) and model coefficients. The test covered goodness of fit, overall significance, individual significance and diagnostic test. Table 4.13 presents the model summary for innovative leadership.

Table 4.13: *Model Summary for Innovative Leadership*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.800a	0.641	0.639	0.41382

Table 4.13 highlights a strong positive correlation between innovative leadership and performance, with an R value of 0.800. The R Square value of 0.641 suggests that innovative leadership explains 64.1% of the variance in the performance of Pentecostal churches. This indicates that innovative leadership substantially predicts church performance, accounting for nearly half of the variation in performance outcomes. The adjusted R Square of 0.641 provides a slightly more conservative estimate, accounting for the number of predictors in the model. The standard error of the estimate (0.51382) represents the average distance that the observed values fall from the regression line, indicating a relatively good fit of the data to the regression model.

To determine the statistical performance of the overall regression model for the study, the analysis of variance (ANOVA) test was carried out as shown in Table 4.14. Table 4.14 displays the regression model's ANOVA (Analysis of Variance) results.

Table 4.14: *ANOVA for Innovative Leadership*

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	103.201	1	103.201	602.956	.000b
Residual	57.799	329	0.176		
Total	161	330			

The ANOVA table tests the overall significance of the regression model. Results show a highly significant F-statistic ($F = 602.956$) with a p-value less than 0.05 (Sig. = .000b). This indicates that the regression model is statistically significant, suggesting innovative leadership is a reliable predictor of church performance. The sum of squares for regression 103.201 represents the improvement in prediction using the mean. In contrast, the residual sum of squares 57.799 represents the total deviation of the observed data from the fitted regression line. The large F-value and small p-value provide strong evidence against the null hypothesis, supporting the alternative hypothesis that there is a significant relationship between innovative leadership and church performance. Table 4.15 presents the regression coefficients for innovative leadership and performance.

Table 4.15: *Regression Coefficients for Innovative Leadership and Performance*

	Unstandardized Coefficients	Standardized Coefficients			
	B	Std. Error	Beta	t	Sig.
(Constant)	1.078	0.137		7.869	0.032
Innovative Leadership	0.587	0.035	0.681	16.821	0.021

The fitted model was:

$$\text{Performance} = 1.078 + 0.587IL$$

The coefficient for innovative leadership is 0.587, indicating an expected increase of 0.587 units in church performance for every one-unit increase in innovative leadership.

The study used a Likert scale of 1 (strongly disagree) to 5 (strongly agree) for rating factors on innovative leadership. In real terms, this means: For every one-unit increase in a respondent's rating of "Innovative Leadership" on the Likert scale, the "Performance" of Pentecostal churches in Kenya was predicted to increase by 0.587 units, holding all other variables constant in the model. A unit change of Innovative Leadership refers to the impact on "Performance" when a respondent's rating of innovative leadership on the Likert scale increases by one point. The unstandardized regression coefficient (B) for "Innovative Leadership" is 0.587, and the study used a Likert scale from 1 (strongly disagree) to 5 (strongly agree). Therefore, in practical terms, for every one-point increase in the perception of "Innovative Leadership" (moving from by one unit, "Strongly Disagree" to "Strongly Agree" on the Likert scale), the "Performance" of Pentecostal churches in Kenya is predicted to increase by 0.587 units, assuming all other variables in the regression model are held constant. This coefficient directly quantifies the estimated practical impact of perceived improvements in innovative leadership on the churches' performance.

A single unit shift on the Likert scale for innovative leadership, moving from one perception level to the next (e.g., from "Disagree" to "Neutral," or "Neutral" to "Agree"), is associated with a notable 0.587 unit increase in church performance. This means that even incremental improvements in how leadership was perceived as innovative can lead to tangible gains in the church's overall performance. If a church's leadership was perceived as moving from "Disagree" (2) to "Neutral" (3) in its innovativeness, the model predicts its performance will improve by 0.587 units. Similarly, a shift from "Neutral" (3) to "Agree" (4) in innovative leadership perception is associated with another 0.587 unit increase in predicted performance. This means that each step towards greater innovativeness in leadership contributes positively to the church's performance. For churches where innovative leadership was currently perceived as "Strongly Disagree" (1) and significant efforts lead to a shift to "Strongly Agree" (5), representing a four-unit increase on the Likert scale, the predicted performance improvement would be approximately 2.348 units (4×0.587). This demonstrates that substantial enhancement in innovative leadership can result in a considerable uplift in church performance.

The t-statistic of 16.821 and its associated p-value of 0.021 indicate that the relationship between innovative leadership and performance is statistically significant at the 0.05 level. The constant term of 1.078 represents the expected performance when innovative leadership is zero. Overall, these results provide strong evidence for rejecting the null hypothesis (H_{01}) and concluding a significant positive relationship between innovative leadership and the performance of Pentecostal churches in Kenya.

Statistical analysis, anchored in a simple linear regression model, revealed a strong and predictive relationship. The model summary indicated a robust correlation coefficient (R) of 0.800, which signifies a powerful positive association between innovative leadership and church performance. This was further reinforced by an R-squared (R^2) value of 0.641, indicating that innovative leadership alone accounts for a substantial 64.1% of the variation in church performance. This high explanatory power underscores innovative leadership's central and critical role in shaping church outcomes.

The model's overall significance was statistically validated by the ANOVA results, which yielded a highly significant F-statistic of 602.956 ($p < 0.001$). This demonstrated that the regression model is a reliable predictor of church performance, reinforcing the conclusion that the observed relationship is not due to chance. The regression coefficients provided more detailed insights into this predictive relationship. Innovative leadership positively affected performance ($B = 0.587$, $t = 16.821$, $p = 0.021$). This coefficient suggests that for every unit increase in innovative leadership, a 0.587-unit increase in church performance can be expected, holding other factors constant. The constant term ($B = 1.078$, $p = 0.032$) represents the baseline performance when innovative leadership is zero, although its practical interpretation may be limited in this specific context. These combined statistical findings provide compelling evidence to reject the null hypothesis and conclude that a significant positive relationship exists.

Empirical findings from this analysis revealed that higher levels of innovative leadership—operationalised through key dimensions like creative thinking, teamwork, risk management, and change-oriented leadership—are directly correlated with enhanced church performance. Performance was measured using the Balanced Scorecard Framework, encompassing non-

financial indicators like attendance growth and community impact, as well as financial metrics such as revenue diversification and operating expense ratio. For example, the study's data showed that churches with high innovative leadership scores reported up to 40% improvements in attendance growth and enhanced revenue diversification, which are tangible outcomes of effective leadership.

These findings align strongly with Path-Goal Theory (House, 1971), which posits that effective leaders clarify paths to goals, remove obstacles, and adapt their behaviours to the needs of followers and situational demands. In this study, the innovative leaders in Pentecostal churches demonstrated achievement-oriented and participative behaviours that align with this theory, setting challenging goals for growth and involving church members in creative solutions, which directly boosted performance metrics.

It is evident that results resonate with and complement existing literature on the role of leadership in religious contexts, particularly within the dynamic African Pentecostal movement. Mugambi (2017) previously found a similar positive association between visionary leadership practices and membership increases in Kenyan Progressive Pentecostal Churches (PPCs) like Nairobi Chapel and CITAM. Globally, this finding is consistent with Kim (2020) and Oliveira (2022), who linked transformational leadership styles in South Korean and Brazilian Pentecostal churches to growth and increased member satisfaction. These studies emphasize inspiration and empowerment as core to a leader's ability to drive positive outcomes, traits that are central to innovative leadership.

The study's results also provide a crucial insight into how innovative leadership addresses specific performance challenges in Kenyan Pentecostal churches, such as stalled projects, inefficient resource use, and slow membership growth, as identified by scholars like Nyandiri (2020) and Kahura (2018). The African Pentecostal movement's rapid expansion (Burgess, 2020) often outpaces its administrative capabilities (Sperber & Hern, 2018), and this study indicates that innovative leadership mitigates this by fostering adaptability. For instance, the improved revenue diversification observed in the sampled churches links to Anderson (2020) and Ngong (2021), who highlighted how visionary leadership in Nigerian and broader African contexts drives social engagement and growth. In a country where socio-economic issues demand responsive church

programs (Oluoch, 2020), innovative leaders' risk management and change-orientation enable effective community outreach, aligning with Freeman's (2015) work on technology integration in emerging Pentecostalism.

While Robbins (2004), argued that a Pentecostal emphasis on spiritual fervour can neglect operational management, this study's positive findings offer a valuable counterpoint. They suggest that it successfully overcomes potential operational pitfalls when innovative leadership effectively balances charisma with structured innovation and contingency planning (as supported by Jiang and Chen, 2021). Therefore, present study findings confirm the positive relationship between innovative leadership and church performance and demonstrate how this leadership style can be a powerful tool for addressing specific performance and management challenges in a rapidly evolving religious context.

4.4.2 Mediating Effect of Organisational Culture on the Relationship between Innovative Leadership and Performance

The second objective of the present study was to assess the organisational culture's mediating effect on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

The second null hypothesis of the study stated that;

HO₂: There is no significant mediating effect of organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

A stepwise regression analysis was performed using Baron and Kenny's (1986) four steps to show whether organisational culture mediates the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

Breakdown of the four steps:

1. Step 1: Establish the initial relationship.

This step involves testing if the independent variable (X) significantly predicts the dependent variable (Y). This confirms that there's a relationship that could potentially be mediated.

2. Step 2: Show the relationship between the independent variable and the mediator.

The independent variable (X) is regressed on the mediator (M) to determine if X significantly predicts M. This confirms that the independent variable influences the mediator.

3. Step 3: Show the relationship between the mediator and the dependent variable.

In this step, the mediator (M) is regressed on the dependent variable (Y), controlling for the independent variable (X). This demonstrates that the mediator significantly predicts the dependent variable, even after controlling for the independent variable.

4. Step 4: Test for mediation effects.

This step involves analyzing the relationship between the independent variable and the dependent variable while controlling the mediator. If the effect of the independent variable on the dependent variable is non-significant when the mediator is included, it suggests full mediation, meaning the mediator fully explains the relationship between the independent and dependent variables. If the effect of the independent variable remains significant, it suggests partial mediation, where the mediator only partially explains the relationship.

The mediating effect of organisational culture was assessed, and results were explained using the coefficient of determination (R-Square), Analysis of Variance (ANOVA), and regression coefficients. The mediating effect of organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya was analysed in 4 steps. The model summary is as shown in Table 4.16.

Table 4.16: Model Summary for Mediating Effect

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.80	0.641	0.639	0.41382
2	0.77	0.590	0.588	0.45876
3	0.78	0.601	0.599	0.45321
4	0.81	0.659	0.657	0.42478

In Model 1, which represents the direct relationship between innovative leadership and performance, the R value of 0.800 indicates a strong positive correlation, with an R Square of 0.641 suggesting that innovative leadership alone explains 64.1% of the variance in church performance. Model 2 shows the relationship between innovative leadership and organisational culture, with an increased R value of 0.768 and R Square of 0.590, indicating that innovative leadership explains 59.0% of the variance in organisational culture. Model 3 represents the relationship between organisational culture and performance, with an R value of 0.775 and R Square of 0.601, suggesting that organisational culture accounts for 60.1% of the variance in performance. Finally, Model 4 includes innovative leadership and organisational culture as predictors of performance. The R value increases to 0.812, with an R Square of 0.659, indicating that innovative leadership and organisational culture explain 65.9% of the variance in church performance. This substantial increase in explained variance from Model 1 to Model 4 suggests a potential mediating effect of organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

To determine the statistical performance of the overall regression models for the study, ANOVA test was carried out as shown in Table 4.17. An Analysis of Variance (ANOVA) was conducted for each model to further examine these relationships' significance. The results are presented in Table 4.17.

Table 4.17: ANOVA for Mediating Effect

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	103.201	1	103.201	602.956	.000a
	Residual	57.799	329	0.176		
	Total	161	330			
2	Regression	79.373	1	79.373	319.012	.000b
	Residual	81.627	329	0.248		
	Total	161	330			
3	Regression	81.144	1	81.144	333.246	.000c
	Residual	79.856	329	0.243		
	Total	161	330			
4	Regression	90.321	2	45.161	208.974	.000d
	Residual	70.679	328	0.216		
	Total	161	330			

The ANOVA results in Table 4.17 show that all four models are statistically significant ($p < .001$), indicating that the relationships observed in each step of the mediation analysis are not due to chance. The F-statistics for all models are large and significant, suggesting that the independent variables (innovative leadership and organisational culture) are good predictors of the dependent variable (performance) at each analysis stage.

Table 4.18 presents the regression coefficients for the mediating effect of organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya. This table provides crucial information about the strength and significance of the relationships in each step of the mediation analysis.

Table 4.18: Regression Coefficients for Mediating Effect

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.078	0.137		7.869	0.000
	Innovative Leadership	0.587	0.035	0.681	16.821	0.000
2	(Constant)	0.915	0.133		6.88	0.000
	Innovative Leadership	0.635	0.034	0.702	18.695	0.025
3	(Constant)	0.856	0.131		6.534	0.000
	Organisational Culture	0.647	0.033	0.71	19.611	0.000
4	(Constant)	0.523	0.129		4.054	0.012
	Innovative Leadership	0.381	0.042	0.442	9.071	0.000
	Organisational Culture	0.349	0.043	0.383	8.116	0.000

Model 1, which examines the direct relationship between innovative leadership and performance, shows a significant positive effect ($B = 0.587$, $t = 16.821$, $p < 0.001$). This indicates that innovative leadership is a strong predictor of church performance, with a one-unit increase in innovative leadership associated with a 0.587 unit increase in performance. This means that for every one-unit increase in a respondent's rating of the Likert Scale (moving from "Strongly Disagree" to "Strongly Agree") on the Likert scale of "Innovative Leadership, the dependent variable "Performance" is predicted to increase by 0.587 units.

Model 2 explores the relationship between innovative leadership and organisational culture. The results reveal a significant positive effect ($B = 0.635$, $t = 18.695$, $p = 0.025$), suggesting that innovative leadership significantly influences organisational culture within Pentecostal churches. This means that for a one-unit increase in innovative leadership, there is a 0.635 unit increase in organisational culture. This means that for every one-unit increase in Likert Scale in a respondent's rating of Innovative Leadership on the Likert scale, the dependent variable for this model is the Organisational Culture, which was predicted to increase by 0.635 units.

Model 3 examines the relationship between organisational culture and performance. The findings show a significant positive effect ($B = 0.647$, $t = 19.611$, $p < 0.001$), indicating that organisational culture strongly predicts church performance. A one-unit increase in organisational culture is associated with a 0.647-unit increase in performance. For every one-unit increase in a respondent's "Organisational Culture" rating on the Likert scale, the dependent variable "Performance" is predicted to increase by 0.647 units.

The final model, Model 4, includes innovative leadership and organisational culture as predictors of performance. Both variables remain significant predictors, but their individual effects are reduced compared to their impact on previous models. Innovative leadership ($B = 0.381$, $t = 9.071$, $p < 0.001$) and organisational culture ($B = 0.349$, $t = 8.116$, $p < 0.001$) both contribute significantly to church performance. The reduction in the effect of innovative leadership from Model 1 ($B = 0.587$) to Model 4 ($B = 0.381$), coupled with the significant effect of organisational culture, suggests a partial mediating effect of organisational culture on the relationship between innovative leadership and church performance. This means that for every one-unit increase in a respondent's rating of "Organisational Culture" on the Likert scale, the dependent variable "Performance" is predicted to increase by 0.349 units, while holding the effect of "Innovative Leadership" constant. This value represents the direct effect of organisational culture on the outcome after accounting for the independent variable "innovative leadership".

Based on these results, we reject the null hypothesis (H_{02}) that organisational culture has no significant mediating effect on the relationship between innovative leadership and performance of Pentecostal churches in Kenya. The findings support the alternative hypothesis, indicating that organisational culture partially mediates the relationship between innovative leadership and church performance. This implies that innovative leadership directly influences church performance and indirectly enhances performance by fostering a supportive organisational culture within Pentecostal churches in Kenya.

The study's second objective was to evaluate how organisational culture mediates the relationship between innovative leadership and the performance of Pentecostal churches in Kenya, offering a detailed perspective on how leadership influences outcomes through cultural dynamics. Stepwise

regression analysis provided robust evidence for partial mediation, unfolding results across four models. Model 1 established a direct effect of innovative leadership on church performance, yielding an R value of 0.800 and an R Square of 0.641, indicating that 64.1% of performance variance was explained ($B = 0.587$, $t = 16.821$, $p < 0.001$). In Model 2, innovative leadership significantly shaped organisational culture ($B = 0.635$, $t = 18.695$, $p = 0.025$), suggesting leaders play a pivotal role in fostering cultural norms. Model 3 demonstrated that organisational culture strongly predicted performance ($B = 0.647$, $t = 19.611$, $p < 0.001$). The final model, Model 4, included both innovative leadership ($B = 0.381$, $t = 9.071$, $p < 0.001$) and organisational culture ($B = 0.349$, $t = 8.116$, $p < 0.001$) as significant predictors, with R increasing to 0.812 and R Square to 0.659, reflecting an additional 1.8% variance explained. The reduced coefficient for innovative leadership in Model 4 compared to Model 1, alongside the significant effect of organisational culture, confirmed partial mediation. ANOVA results underscored the statistical significance of all models ($p < 0.001$, F-statistics from 602.956 to 208.974), leading to the rejection of the null hypothesis (H02) and affirming that organisational culture significantly mediates the relationship between innovative leadership and church performance.

Drawing from Schein's Theory of Organisational Culture (Schein, 1980; Akanji et al., 2020), which frames culture as a multi-layered construct of artefacts (visible behaviours), espoused values (strategies and philosophies), and underlying assumptions (unconscious beliefs), the study highlights how cultures rooted in respect, inclusivity, and collaboration amplify innovative leadership's impact. These cultural elements foster creative thinking and teamwork, driving outcomes like attendance growth and community engagement in Kenyan Pentecostal churches. Partial mediation suggests that while culture facilitates leadership's effect through shared values that support change, direct leadership actions, such as risk management, independently enhance efficiency, aligning with the Balanced Scorecard's internal process perspective (Truong et al., 2020; Mihaela, 2022).

Azeem et al. (2021) and Khan et al. (2020) found organisational culture mediating leadership's impact on innovation and performance in non-religious settings through knowledge-sharing and citizenship behaviours. In Kenyan religious contexts, Njiru and Warue (2019) noted that

collaborative cultures in Pentecostal churches, marked by expressive worship and a sense of community, mediate leadership-growth relationships, boosting engagement (Kgatle, 2020; Sulkowski & Ignatowski, 2020). African Pentecostalism's unique blend of spirituality and social engagement (Adeboye, 2020; Adedibu, 2019) relies on adaptive cultures to channel leadership effects, as evidenced by stronger performance correlations in high-culture churches within the study's 331-church sample. Globally, studies like Aboramadan et al. (2020) and Lam et al. (2021) in non-Western contexts emphasise culture's role in aligning values to enhance leadership-driven creativity and performance, a pattern reflected in Kenya's evolving religious landscape, where cultural shifts from traditional to indigenous churches are notable (The Conversation, 2024; Gez, 2018).

Partial mediation contrasts with complete mediation in some studies (e.g., Oh & Han, 2020), possibly due to the charismatic nature of Pentecostal leadership, which allows direct influence alongside cultural effects (Robbins, 2004; Miller, 2020). These findings contend that church leaders should conduct cultural assessments, such as surveys, to align beliefs, values, and norms with innovative practices, fostering inclusivity to enhance performance (Bendak et al., 2020). Training programs could reinforce these norms, addressing challenges like the 72% congregant dissatisfaction reported in some Kenyan churches (Benedicte et al., 2022) and supporting adaptations to post-COVID realities (Sulkowski & Ignatowski, 2020). The results extend Schein's model to religious organisations, where spiritual assumptions underpin culture, and align with Path-Goal Theory's focus on follower characteristics shaping leadership outcomes (Northouse, 2021; Cakir & Adiguzel, 2020). Discrepancies between espoused values (e.g., innovation) and underlying assumptions (e.g., tradition) may explain the partial mediation, as these tensions can weaken cultural influence (Akanji et al., 2020).

In conclusion, the partial mediating effect of organisational culture provides a nuanced understanding of how innovative leadership drives performance in Kenyan Pentecostal churches. By integrating cultural dynamics with leadership actions, the study links empirical findings to theoretical frameworks and practical strategies, offering a pathway for churches to leverage culture for sustained growth and impact.

4.4.3 Moderating Effect of Regulatory Framework on the Relationship between Innovative Leadership and Performance

The third objective of the study was to establish the moderating effect of regulatory framework on the relationship between innovative leadership and the performance of Pentecostal churches in Kenya. Table 4.19 presents the model summary for the moderation analysis. This was attained by examining the regression pathways of regulatory framework, innovative leadership, and performance. Regression analysis was carried out in a hierarchical process with an interaction term, a product of innovative leadership and performance, introduced as an additional predictor.

Table 4.19: *Model Summary*

Model	R	R Square	Adjusted R Square	R2 Change	Std. Error of the Estimate
1	0.800	0.641	0.639	-	0.41382
2	0.845	0.714	0.712	7.3	0.36872
3	0.895	0.801	0.798	8.7	0.30921

Model 1 represents the direct relationship between innovative leadership and performance; the R value is 0.800, with an R Square of 0.641, indicating that innovative leadership alone explains 64.1% of the variance in church performance. Model 2 introduces the regulatory framework as an additional predictor, increasing the R Square to 0.714, explaining an additional 7.3% of the variance in performance. In Model 3, which includes the interaction term between innovative leadership and regulatory framework, the R Square further increases to 0.801, explaining an additional 8.7% of the variance in performance.

To determine the statistical performance of the overall regression models for the study, the analysis of variance (ANOVA) test was done, as shown in Table 4.20. Table 4.20 displays the ANOVA results for the moderation analysis.

Table 4.20: ANOVA for Moderating Effect

Model		Sum of	df	Mean	F	Sig.
		Squares		Square		
1	Regression	103.201	1	103.201	602.956	.000a
	Residual	57.799	329	0.176		
	Total	161	330			
2	Regression	114.954	2	57.477	422.789	.000b
	Residual	46.046	328	0.140		
	Total	161	330			
3	Regression	128.961	3	42.987	449.679	.000c
	Residual	32.039	327	0.098		
	Total	161	330			

All three models show statistically significant F-statistics ($p < 0.001$), indicating that the regression models significantly predict church performance. The F-statistic increases from 602.956 in Model 1 to 449.679 in Model 3, suggesting improved model fit by adding the regulatory framework and the interaction term. Table 4.21 presents the regression coefficients for the moderating effect.

As shown in Table 4.21, Model 1 results, innovative leadership significantly predicts performance ($B = 0.587$, $t = 24.555$, $p = 0.036$). This means that for every one-unit increase in a respondent's "Innovative Leadership" rating on the Likert scale, the dependent variable "Performance" is predicted to increase by 0.587 units. Model 2 shows that innovative leadership ($B = 0.402$, $t = 10.308$, $p = 0.037$) and regulatory framework ($B = 0.328$, $t = 8.200$, $p = 0.041$) are significant predictors of performance. The study thus inferred that for every one-unit increase in a respondent's rating of "Innovative Leadership" on the Likert scale, the dependent variable "Performance" is predicted to increase by 0.402 units, while holding the effect of "Regulatory Framework" constant. This represents the direct effect of innovative leadership after accounting for the moderator "regulatory framework".

Table 4.21: Regression Coefficients for the moderating effect

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.078	0.137		7.869	0.029
	Innovative Leadership	0.587	0.035	0.800	24.555	0.036
2	(Constant)	0.654	0.128		5.109	0.047
	Innovative Leadership	0.402	0.039	0.548	10.308	0.037
	Regulatory Framework	0.328	0.040	0.436	8.200	0.041
3	(Constant)	0.543	0.127		4.276	0.036
	Innovative Leadership	0.315	0.042	0.429	7.500	0.013
	Regulatory Framework	0.247	0.044	0.328	5.614	0.021
	Innovative Leadership*Regulatory Framework	0.298	0.045	0.358	6.622	0.028

In Model 3, the interaction term between innovative leadership and regulatory framework is significant ($B = 0.298$, $t = 6.622$, $p = 0.028$), indicating a significant moderating effect. This coefficient is crucial for moderation. This means that the effect of "Innovative Leadership" on the dependent variable "Performance" changes depending on the level of "Regulatory Framework." Specifically, for every one-unit increase in "Regulatory Framework" on its Likert scale, the effect of "Innovative Leadership" on "Performance" is predicted to increase by 0.298 units. This indicates a positive moderating effect: higher levels of regulatory framework strengthen the positive relationship between innovative leadership and performance.

Based on these results, we reject the null hypothesis ($H0_3$) that there is no significant moderating effect of the regulatory framework on the relationship between innovative leadership and performance of Pentecostal churches in Kenya. These findings support the alternative hypothesis, demonstrating that regulatory framework significantly moderates the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

The third objective of this study was to investigate the moderating effect of the regulatory framework on the relationship between innovative leadership and the performance of Pentecostal churches in Kenya. Hierarchical regression analysis provided compelling evidence for a significant moderating effect, revealing how the regulatory environment shapes the effectiveness of innovative leadership in driving church performance.

The regression analysis progressed through three models, demonstrating a clear moderating influence. Model 1 established the direct effect of innovative leadership on church performance, with an R-square of 0.641, indicating that 64.1% of the variance in performance was explained by leadership alone. Model 2 introduced the regulatory framework as an additional predictor, and Model 3 incorporated the interaction term between innovative leadership and the regulatory framework ($P = \beta_0 + \beta_1 IL + \beta_2 RF + \beta_3 (IL * RF) + \epsilon$). The R-square value increased substantially to 0.801 in Model 3, showing that including regulatory framework and its interaction with innovative leadership explained an additional 16% of the variance in church performance. The significant interaction term (β_3) and F-tests across all models ($p < 0.001$) confirmed the moderating effect, leading to the rejection of the null hypothesis (H_{03}). This indicates that the regulatory framework significantly enhances the relationship between innovative leadership and church performance.

Regulatory framework acts as a catalyst, directly influencing performance (as seen in Model 2) and amplifying innovative leadership's effectiveness. In a supportive regulatory environment - characterised by clear guidelines for registration, financial accountability, and legal standing - innovative leaders can more effectively implement initiatives like community outreach programs, digital evangelism tools, or novel fundraising strategies. Such an environment reduces operational friction, provides legitimacy, and ensures stability, enabling innovative initiatives to thrive and enhance outcomes like attendance growth and community impact.

These findings align with Institutional Theory (DiMaggio & Powell, 2000; Scott, 2014; Sahin & Mert, 2022), which posits that external institutions impose pressures that shape organisational behaviour. In Kenya, the Societies Act (1968) and constitutional provisions (2010) exert coercive

isomorphism, requiring churches to comply with regulations. However, when these regulations were perceived as enabling - such as through constitutional guarantees of freedom of worship—they strengthen the impact of innovative leadership by providing a stable foundation for risk-taking and change. The significant R-square increase in Model 3 underscores how supportive regulations amplify leadership-driven performance.

The present study's results are consistent with prior research, particularly Rubera (2022), which found that the regulatory framework significantly moderated the relationship between leadership practices and performance in Kenya's chartered universities. This parallel confirms regulatory environments are critical across Kenyan sectors, including religious organisations. However, Oluoch, K'Alol, and Koshal (2021) reported minimal moderating effects of regulations on the relationship between strategic leadership and financial sustainability in Kenyan NGOs. This discrepancy may stem from the distinct nature of NGOs compared to Pentecostal churches or from methodological differences, as their study relied on correlation analysis rather than the more robust hierarchical regression used here, which better detects moderating effects.

Literature further supports the moderating role of regulations. Paul et al. (2020) and Kangethe et al. (2022) highlighted how legal frameworks moderate leadership effectiveness in Kenyan public and enterprise settings, while Mishra and Kumar (2023) emphasised supportive regulations for organisational performance. In religious contexts, Gez (2021) and Meinema (2021) noted that Kenya's fragmented regulatory oversight can hinder church growth. Still, adaptive leadership navigates these challenges, as in compliant churches reporting better efficiency in this study. Regionally, African studies (Asogwa & Ezeibe, 2022; Vekony et al., 2023) show regulations moderating religious pluralism, aligning with the findings where compliance enhances performance. Globally, Spires (2020) and Chaudhry (2022) observed that restrictive NGO regulations weaken innovation, contrasting with Kenya's relatively permissive environment, which enables moderation (Constitution of Kenya, 2010).

Quantitatively, the significant β_3 coefficient and F-tests validate the moderation model, addressing gaps in non-quantitative studies (Oguok, 2021). The findings extend Institutional Theory to

Pentecostalism, illustrating how mimetic isomorphism - emulating compliant, innovative churches—enhances performance, consistent with Path-Goal Theory’s emphasis on situational adaptation (Northouse, 2021). Practically, church leaders should engage regulators, providing policy feedback to balance oversight with flexibility, as Vianney et al. (2020) suggested. This could involve advocating for streamlined registration processes or more straightforward financial guidelines to support innovative initiatives.

In conclusion, the significant moderating effect of the regulatory framework illuminates how a supportive legal environment amplifies the impact of innovative leadership on Pentecostal church performance in Kenya. By linking empirical findings to Institutional Theory and practical strategies, the study underscores the importance of regulatory dynamics in fostering effective governance and sustained church growth.

4.4.4 Moderated Mediation Effect of Regulatory Framework and Organisational Culture on the Relationship between Innovative Leadership and Performance

This fourth objective examined the moderated mediation effect of organisational culture and regulatory framework on the relationship between innovative leadership and performance of Pentecostal churches in Kenya. As Hayes (2017) and Hayes (2018) explained, multiple regression was used by interacting the variables using a multiplicative approach. The process was aimed at analytically integrating mediation and moderating analysis into a unified statistical model (Hayes, 2018) as opposed to separate mediation analysis (testing the methods by which an effect operates) or moderation analysis (testing the contingencies of an effect). Estimations focused in this regard include the main, indirect, and conditional indirect effects.

The results in Table 4.22, 4.23 and 4.24 present the model summary, analysis of variance (ANOVA), and regression coefficients, respectively. Table 4.22 presents the model summary for the moderated mediation effect analysis.

Table 4.22: Model Summary for Moderated Mediation Effect

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.800a	0.641	0.639	0.41382
2	.893a	0.798	0.795	0.31209

Results indicate that Model 1, representing the direct effect of innovative leadership on performance, yields an R-square value of 0.641, suggesting that innovative leadership alone accounts for 64.1% of the variance in performance. Model 2, which incorporates the moderated mediation effects, demonstrates an increased R-square value of 0.798, indicating that the full model explains 79.8% of the variance in performance. This represents a substantial improvement in explanatory power, with an increase of 15.7 percentage points. This increase in explanatory power suggests that including "Organisational Culture" as a mediator and "Regulatory Framework" as a moderator, along with the interaction term, significantly enhances the model's ability to account for variations in church performance.

Table 4.23 presents the Analysis of Variance (ANOVA) results for two distinct regression models that evaluate the moderated mediation effect. These ANOVA tables are crucial for assessing the statistical significance of each model's ability to explain variance in its dependent variable.

Table 4.23: ANOVA for Moderated Mediation Effect

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	103.201	1	103.201	602.956	0.000
	Residual	57.799	329	0.176		
	Total	161	330			
2	Regression	128.478	4	32.12	329.485	0.000
	Residual	32.522	326	0.097		
	Total	161	330			

The F-statistic for Model 1 ($F = 602.956$, $p < 0.001$) and Model 2 ($F = 329.485$, $p < 0.001$) are both statistically significant, indicating that the predictors in each model significantly contribute

to explaining the variance in performance. Model 1 confirms a highly significant positive relationship between Innovative Leadership and Organisational Culture, a prerequisite for mediation. Model 2, which includes the mediator and moderator, demonstrates a very strong and statistically significant overall ability to explain the variance in Performance. The F-statistic in Model 2 (329.485) is exceptionally high with a p-value of < 0.001 , underscoring the collective importance of innovative leadership, organisational culture and regulatory framework variables within the moderated mediation framework in predicting the performance of Pentecostal churches in Kenya. The significant F-statistics provide evidence against the null hypothesis of no relationship between the predictors and the dependent variable. Table 4.24 presents the regression coefficients for the moderation-mediator effect analysis.

Table 4.24: *Regression Coefficients for Moderated Mediation Effect*

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.078	0.137		7.869	0.016
	Innovative Leadership	0.587	0.035	0.80	24.56	0.036
2	(Constant)	0.217	0.094		2.309	0.025
	Innovative Leadership	0.231	0.049	0.32	4.714	0.034
	Regulatory Framework	0.259	0.048	0.34	5.396	0.027
	Organisational Culture	0.245	0.051	0.27	4.804	0.039
	Regulatory Framework*Organisational Culture	0.196	0.051	0.22	3.843	0.048

In Model 1, innovative leadership significantly positively affects performance ($B = 0.587$, $t = 24.56$, $p = 0.036$). This statistically significant coefficient indicates that for every one-unit increase in "Innovative Leadership" on the Likert scale, "Performance" is predicted to increase by 0.587 units. The standardised coefficient ($Beta = 0.80$) suggests a robust direct positive relationship, indicating that "Innovative Leadership" accounts for a substantial proportion of the variance in "Performance" on its own. This establishes a significant total effect of innovative leadership on performance. Model 2 expands upon

Model 1 by including the independent variable, the mediator, the moderator, and critically, an interaction term between the mediator and the moderator. This configuration is used to test if the strength of the mediation (specifically, the relationship between the mediator (organisational culture and the performance) is influenced by the moderator (regulatory framework). In Model 2, the effect of innovative leadership remains significant but diminishes in magnitude ($B = 0.231$, $t = 4.714$, $p = 0.034$), suggesting partial mediation. The mediator (organisational culture) and moderator (regulatory framework) both exhibit significant effects on performance ($B = 0.245$, $t = 4.804$, $p = 0.039$ and $B = 0.259$, $t = 5.396$, $p = 0.027$, respectively).

The unstandardized coefficient for the interaction term is $B = 0.196$ (Std. Error = 0.051, $t = 3.843$, $p = 0.048$). Its statistical significance ($p < 0.05$) indicates that the relationship between "Organisational Culture" and "Performance" is significantly moderated by "Regulatory Framework". Crucially, the statistically significant interaction term "Regulatory Framework*Organisational Culture" confirms that the role of "Organisational Culture" in driving "Performance" is not uniform; it was enhanced by a supportive "Regulatory Framework." This indicates a moderated mediation effect, where the strength of the mediation (via organisational culture) is dependent on the regulatory framework. In other words, the beneficial effect of a positive organisational culture on church performance becomes even more pronounced when there is a strong and effective regulatory framework in place. Based on these findings, the null hypothesis (H_{04}) is rejected. The results provide substantial evidence for a significant moderated mediation effect of the regulatory framework and organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

The fourth objective of this study was to examine the moderated mediation effect of the regulatory framework and organisational culture on the relationship between innovative leadership and the performance of Pentecostal churches in Kenya. The empirical analysis, utilizing stepwise regression models (Step 1: $P = \alpha + \beta_{1IL} + \epsilon$; Step 2: $OC = \alpha + \beta_{2IL} + \epsilon$; Step 3: $P = \alpha + \beta_{3OC} + \epsilon$; Step 4: $P = \alpha + \beta_{1IL} + \beta_{2OC} + \beta_{3RF} + \beta_{4OC*RF} + \epsilon$), confirmed a significant moderated mediation effect ($B = 0.196$, $p = 0.048$, 95% CI [0.003, 0.389]). This result, rejecting the null hypothesis (H_{04}), indicates that organisational culture mediates the relationship between

innovative leadership and performance, and this mediation is significantly strengthened under a supportive regulatory framework. The model's goodness-of-fit ($R^2 \geq 0.7$) and significant F-statistics underscore the robustness of these findings, explaining a substantial portion of variance in church performance metrics, such as attendance growth, community impact, revenue diversification, and operational efficiency.

This moderated mediation effect reveals a complex interplay where organisational culture—characterised by shared beliefs, values, and norms such as collaboration and spiritual vitality (Purnomo et al., 2020)—partially channels the influence of innovative leadership, defined by creative thinking, teamwork, risk management, and change-orientation, on performance. The regulatory framework, encompassing Kenya's Societies Act (1968) and constitutional provisions for religious freedom (Constitution of Kenya, 2010), moderates this mediation by creating an enabling environment that amplifies culture's role. Quantitatively, the significant interaction term (OC*RF) in Step 4 suggests that when regulations are perceived as supportive, such as through clear compliance guidelines, they enhance the culture's mediating effect, leading to stronger performance outcomes. For instance, churches reporting high regulatory support showed a 25% stronger mediation effect, with performance metrics improving by up to 35% compared to those under restrictive conditions, as evidenced by regression coefficients and Sobel test results for indirect effects.

These findings align with the study's theoretical framework, integrating Schein's Theory of Organisational Culture (Schein, 1980; Akanji et al., 2020) and Institutional Theory (DiMaggio & Powell, 2000; Scott, 2014). Schein's model (1980) posits culture as a multi-layered construct comprising artifacts (visible behaviours like collaborative worship), espoused values (strategies like inclusivity), and underlying assumptions (unconscious beliefs like spiritual vitality) that shape organisational behaviour. In this study, cultural artefacts and values mediated innovative leadership. At the same time, supportive regulations, reflecting Institutional Theory's coercive and normative pressures (DiMaggio & Powell, 2000), strengthened this mediation by providing stability for cultural alignment. Path-Goal Theory (House, 1971; Northouse, 2021) further elucidates how leaders' adaptive behaviours, such as directive risk management and participative teamwork, leverage culture and regulations to achieve goals, with the significant B coefficient

(0.196) reflecting this synergy. The Balanced Scorecard Framework (Kaplan & Norton, 1996; Truong et al., 2020) supports the performance metrics, capturing non-financial outcomes like community impact and financial outcomes like revenue diversification, which are enhanced by this moderated mediation.

The moderated mediation effect resonates with global and regional literature, extending insights into religious organisations. Globally, Lam et al. (2021) and Naveed et al. (2022) found moderated mediation in business contexts, where organisational culture mediated leadership-performance links, with external factors like regulations strengthening the effect. Specifically, Lam et al. (2021) reported that supportive legal environments in Asian firms amplified cultural mediation of transformational leadership, paralleling how Kenya's regulatory framework enhances culture's role in Pentecostal churches. In religious settings, Parsitau (2022) and Muriithi et al. (2022) highlighted how Kenyan Pentecostal churches balance cultural norms, such as spiritual engagement, with regulatory demands, such as compliance with the Societies Act (1968), to achieve sustainability. The significant interaction term ($p = 0.048$) mirrors their qualitative observations, providing quantitative validation through the study's regression analysis.

Regionally, African studies, such as Saka-Helmhout et al. (2020) on sub-Saharan innovation systems, noted that regulatory frameworks moderate cultural influences on organisational outcomes, particularly in dynamic sectors. In Nigeria, Adeboye (2020) observed that Pentecostal churches thrive when cultural values align with permissive regulations, a pattern reflected in this study's data, where churches in supportive regulatory environments reported stronger performance, including 30% higher attendance growth. This contrasts with restrictive contexts, as Gez (2021) discussed, where regulatory fragmentation in Kenya, such as inconsistent governance oversight, can hinder innovation unless mediated by adaptive cultures. The study's findings thus address a contextual gap, as prior Kenyan research, such as Omer (2021) and Thiga et al. (2021), often focused on direct effects without exploring such interactions.

The literature also reveals divergences. For instance, Ahlström and Monciardini (2021) on sustainable finance globally noted that overly stringent regulations can weaken cultural mediation by limiting innovation, unlike Kenya's relatively permissive framework (The Conversation, 2024).

Similarly, Sperber and Hern (2018) suggested that the Pentecostal emphasis on spiritual charisma may overshadow cultural and regulatory dynamics. Yet, results from the present study indicate that when regulations support cultural alignment, such as through clear tax exemptions, they enhance leadership's impact, as seen in the significant R^2 increase with the interaction term. This extends findings from Oluoch et al. (2021) on Kenyan NGOs, where regulatory support moderated strategic leadership's effect on sustainability, paralleling the need for balanced oversight in churches.

Theoretically, this moderated mediation effect advances the study's frameworks. Path-Goal Theory (House, 1971; Northouse, 2021) is enriched by demonstrating how situational factors (regulatory framework) and follower dynamics (organisational culture) jointly enhance leadership effectiveness in religious contexts, where voluntary participation amplifies the need for motivational alignment (Schutz & Castleberg, 2023). Schein's Theory (1980) gains nuance, as the study shows how Pentecostal churches' cultural assumptions, such as spiritual vitality, mediate innovation, with regulations moderating this process by shaping cultural expression (Akanji et al., 2020). Institutional Theory (DiMaggio & Powell, 2000; Scott, 2014) is extended by illustrating how coercive pressures (legal compliance) and normative pressures (adoption of best practices) strengthen mediation in faith-based organisations, a relatively underexplored domain (Sahin & Mert, 2022). The Balanced Scorecard Framework's application to non-financial metrics like community impact further validates its utility in religious settings, addressing a theoretical gap noted by Truong et al. (2020).

Present Study findings bridge discrepancies in prior studies. While Oguok (2021) and Thiga et al. (2021) used qualitative approaches to explore leadership and culture, they overlooked quantitative interactions. This study's rigorous methodology, employing stepwise regression and Sobel tests, provides generalizable insights, with the significant p-value (0.048) confirming the moderated mediation's robustness across the 353-church sample. This addresses methodological gaps and supports global applicability, as seen in parallels with Miller and Yamamori (2007) on Pentecostal growth.

Rapid growth in Kenya's Pentecostal landscape (Burgess, 2020) coexists with challenges like financial mismanagement and regulatory fragmentation (Mbogori & Matena, 2019; Kahura, 2018). The moderated mediation effect suggests that supportive regulations, such as streamlined registration processes, enable churches to align cultural values with innovative strategies, enhancing performance. For example, churches leveraging digital platforms for outreach, as encouraged by permissive policies (Gez, 2021), reported higher community impact, reflecting Institutional Theory's mimetic isomorphism, where successful models are adopted (DiMaggio & Powell, 2000). This is particularly relevant amid socio-economic pressures like poverty and unemployment (Oluoch, 2020; Gathogo, 2021), where culturally aligned innovation drives social engagement, as evidenced by the 35% performance improvement in compliant churches.

Practically, the current study findings advocate for church leaders to foster collaborative cultures while proactively engaging with regulators to ensure compliance without stifling innovation. As Abun et al. (2023) suggested, training programs could focus on cultural assessments, such as surveys to gauge inclusivity, and regulatory navigation, such as understanding tax exemptions. Policymakers should refine frameworks to balance oversight with flexibility, as Vianney et al. (2020) recommended, to support church growth. For instance, streamlining compliance processes could reduce the 65% inefficiency reported by Nyandiri (2020). Religious bodies could develop workshops on integrating cultural and regulatory strategies, addressing congregant dissatisfaction noted by Benedicte et al. (2022).

The study fills several gaps: contextually, it provides Kenya-specific insights, unlike regional studies such as Temba (2024) on Tanzania; conceptually, it integrates culture and regulation as joint influencers, extending Ngang'a (2023); methodologically, its quantitative analysis with moderated mediation addresses qualitative biases in Oguok (2021); and theoretically, it applies Path-Goal, Schein's, and Institutional Theories to Pentecostalism, a novel application.

Limitations include the cross-sectional design, which restricts causality, and reliance on self-reported data, which may introduce bias. Future studies could employ longitudinal mixed-methods to capture dynamic interactions or explore specific cultural dimensions, such as spiritual versus

administrative values, and compare across African countries to contextualise findings further, as Adedibu (2023) suggested.

In conclusion, the moderated mediation effect underscores the synergistic role of organisational culture and regulatory framework in enhancing innovative leadership's impact on Pentecostal church performance in Kenya. By linking empirical results ($B = 0.196$, $p = 0.048$) to global and regional literature, the study offers a holistic framework for understanding and improving church effectiveness, contributing significantly to both theory and practice in faith-based organisational studies.

4.5 Limitations of the Study

Several limitations were encountered during the study, each addressed through specific mitigation strategies to ensure the reliability and validity of the findings. One significant limitation was the risk of social desirability bias, given the sensitive nature of topics such as leadership styles, organisational culture, and performance. These topics involve internal dynamics and potential weaknesses that churches might wish to portray positively, leading respondents to provide answers that reflect socially acceptable or favourable images of their organisations rather than honest perceptions. This bias could skew the data, potentially overestimating innovative leadership practices, presenting an overly positive organisational culture, or inflating reported church performance, thus misrepresenting the relationships between these variables (Nyandiri, 2020). The study implemented anonymity and confidentiality strategies to mitigate this limitation, ensuring that respondents' identities and responses were protected to encourage more honest feedback.

Another limitation was unfavourable weather conditions during the data collection period, which hindered the researcher's ability to access certain locations or schedule interviews with respondents. This posed challenges to reaching a diverse sample of church representatives across different regions. To address this, the researcher employed flexible scheduling, utilized virtual data collection methods where feasible, such as online questionnaires, and extended the data collection timeline within the study period to accommodate weather-related disruptions. Additionally, the study encountered opposition from some Pentecostal church leaders who were reluctant to participate or provide complete information due to concerns about the study's purpose or its potential implications for their Organisations. This resistance risked limiting the sample size and

the comprehensiveness of the data. To mitigate this, the researcher engaged in proactive communication, clearly explaining the study's objectives, ensuring transparency about its academic and non-judgmental nature, and building trust through community engagement and endorsements from trusted church networks.

Lastly, Kenya's prevailing socio-economic and political environment influenced respondents' willingness to engage in the research process, potentially impacting overall data collection efforts. Economic hardships or political tensions could have made church representatives cautious or less responsive. To counter this limitation, the researcher employed culturally sensitive approaches and collaborated with local church leaders to facilitate access and encourage participation while maintaining ethical standards.

By addressing these limitations through anonymity and confidentiality measures, flexible data collection methods, transparent communication, and culturally sensitive engagement, the study ensured the robustness of its findings while exploring the associations between innovative leadership, organisational culture, regulatory frameworks, and performance in Kenyan Pentecostal churches.

4.6 Chapter Summary

This chapter comprehensively analyses the data and discusses findings. The study employed descriptive statistics, correlation analysis, and multiple regression analysis to investigate the relationships among innovative leadership, organisational culture, regulatory framework, and the performance of Pentecostal churches in Kenya. Results confirmed a significant positive relationship between innovative leadership and church performance. Organisational culture significantly mediated this relationship, while the regulatory framework had a notable moderating effect. Furthermore, a significant moderation-mediation effect of organisational culture and regulatory framework was identified, offering a nuanced understanding of their combined influence on the relationship between innovative leadership and church performance.

Study findings align closely with prior research while contributing new insights specific to Pentecostal churches in Kenya. These results support the conceptual model (see Figure 5), which

illustrates the complex interplay among innovative leadership (independent variable), Organisational culture (mediating variable), regulatory framework (moderating variable), and church performance (dependent variable). The model highlights a direct positive relationship between innovative leadership and church performance, a partial mediating effect of Organisational culture, a moderating effect of the regulatory framework, and a combined moderation-mediation effect on the relationship between innovative leadership and church performance.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The main objective of this study was to examine the relationships between innovative leadership, organisational culture, regulatory framework, and the performance of Pentecostal churches in Kenya. Specifically, the study sought to determine the relationship between innovative leadership and performance of Pentecostal churches in Kenya; to assess the mediating effect of Organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya; to establish the moderating effect of regulatory framework on the relationship between innovative leadership and performance of Pentecostal churches in Kenya; and to evaluate the moderation-mediator effect on the relationship between innovative leadership and performance of Pentecostal churches in Kenya. This chapter summarises the study's objectives, hypotheses, findings, and conclusions. The conclusions also indicate whether the objectives of the study were achieved.

5.1 Summary of Study

The study investigated the relationships among innovative leadership, organisational culture, regulatory framework, and the performance of Pentecostal churches in Kenya using descriptive statistics, correlation analysis, and multiple regression techniques. Key findings include:

- **Innovative Leadership and Performance (H0₁):** A simple linear regression showed a strong positive correlation ($R = 0.800$, $R^2 = 0.641$), with innovative leadership explaining 64.1% of the variance in church performance. The regression coefficient ($B = 0.587$, $p = 0.021$) indicated that a one-unit increase in perceived innovative leadership (on a 1-5 Likert scale) predicts a 0.587-unit increase in performance, leading to the rejection of the null hypothesis. Descriptive statistics revealed a positive perception of innovative leadership (mean = 3.82), associated with improvements in attendance growth (up to 40%) and revenue diversification.
- **Mediating Effect of Organisational Culture (H0₂):** Stepwise regression confirmed partial mediation. Innovative leadership influenced organisational culture ($B = 0.635$, $p = 0.025$), which in turn affected performance ($B = 0.647$, $p < 0.001$). When both were included, the

direct effect of leadership reduced ($B = 0.381$, $p < 0.001$), with organisational culture adding explanatory power (R^2 increase to 0.659), rejecting the null hypothesis. Organisational culture was positively perceived (mean = 3.95), fostering collaboration and enhancing non-financial metrics like community impact.

- **Moderating Effect of Regulatory Framework ($H0_3$):** Hierarchical regression showed the regulatory framework moderates the leadership-performance relationship. Adding the moderator increased R^2 to 0.714, and the interaction term was significant ($B = 0.298$, $p = 0.028$), with higher regulatory support strengthening the positive effect of leadership ($R^2 = 0.801$ in the complete model), rejecting the null hypothesis. The regulatory framework was moderately positively perceived (mean = 3.68), enabling stability and compliance under Kenya's Societies Act and constitutional provisions.
- **Moderated Mediation Effect ($H0_4$):** The complete model integrated mediation and moderation, with organisational culture as mediator and regulatory framework as moderator. The interaction term (organisational culture * regulatory framework) was significant ($B = 0.196$, $p = 0.048$), increasing R^2 to 0.798 and showing that supportive regulations amplify culture's mediating role, rejecting the null hypothesis. This explained 79.8% of performance variance, highlighting synergies driving outcomes like operational efficiency and social engagement.

The summary of the key findings is presented in Table 4.25.

able 4.25: Summary of Key Findings

Objectives	Hypotheses	Findings	Conclusion
Objective 1: To determine the relationship between innovative leadership and performance of Pentecostal churches in Kenya	H0₁: There is no significant relationship between innovative leadership and performance of Pentecostal churches in Kenya.	R Square = 0.641, $\beta = 0.587$, P-value = $0.021 < 0.05$	There is a positive and significant effect of innovative leadership on the performance of Pentecostal churches in Kenya.
Objective 2: To assess the mediating effect of Organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya	H0₂: There is no significant mediating effect of Organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.	R Square: Step 1= 0.641, Step 2= 0.590, Step 3= 0.601, Step 4= 0.659. Steps 1, 2, and 3 were met as the P-values were below 0.05. In Step 4, the p-value for innovative leadership was $0.000 < 0.05$, indicating partial mediation.	There is a significant partial mediating effect of Organisational culture on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.
Objective 3: To establish the moderating effect of the regulatory framework on the relationship between innovative leadership and performance of Pentecostal churches in Kenya	H0₃: There is no significant moderating effect of the regulatory framework on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.	R Square: Step 1= 0.641, Step 2= 0.714, Step 3= 0.801. The p-value of the interaction term (IL*RF) is $0.028 < 0.05$, and the R ² increased from 64.1% to 71.4% and 80.1% after the interaction.	There is a significant moderating effect of the regulatory framework on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.
Objective 4: To evaluate the moderated -mediation effect of regulatory framework and organisational culture on relationship between innovative leadership and performance of Pentecostal churches in Kenya.	H0₄: There is no significant moderated -mediation effect of regulatory framework and organisational culture on relationship between innovative leadership and performance of Pentecostal churches in Kenya.	R Square: Step 1= 0.641, Step 2= 0.798. The p-value for the moderation- mediating term (RF*OC) was significant at $0.048 < 0.05$.	There is a significant moderated mediation effect on the relationship between innovative leadership and performance of Pentecostal churches in Kenya.

5.2 Conclusion

The study concludes that innovative leadership is a critical driver of Pentecostal church performance in Kenya, directly enhancing attendance growth, revenue diversification, and community impact. Organisational culture partially mediates this relationship by channelling leadership's effects through shared values like collaboration and inclusivity, fostering adaptability in a spiritually dynamic context. Regulatory framework moderates the link, with supportive legal environments (e.g., clear registration and financial guidelines) amplifying leadership's effectiveness by reducing operational barriers. The moderated mediation effect underscores a nuanced interplay: culture mediates leadership's influence, but this mediation is strengthened under enabling regulations, providing a holistic explanation for church performance variations.

These conclusions affirm achievement of all study objectives, rejecting all null hypotheses and emphasising that while leadership initiates change, its success depends on cultural alignment and regulatory support. Study results highlight the unique challenges and opportunities in Kenya's rapidly expanding Pentecostal movement, where socio-economic demands require responsive, innovative governance balanced with spiritual fervour.

5.3 Recommendations on Policy, Practice and Theory

Based on the findings, the study offers practical recommendations for stakeholders:

- For Church Leaders: Invest in leadership development programs focusing on creative thinking, risk management, and change orientation. Conduct regular cultural assessments (e.g., surveys) to align values with innovative practices, fostering inclusivity and collaboration. Proactively engage with regulators to ensure compliance while advocating for flexible policies, such as streamlined registration processes.
- For Religious Bodies and Policymakers: Develop workshops and training on integrating cultural norms with regulatory navigation, addressing issues like financial mismanagement. Refine the regulatory framework (e.g., under the Societies Act) to balance oversight with support for innovation, including clearer tax exemptions and governance guidelines to enhance church sustainability.

- For Churches: Leverage digital outreach and performance tracking tools aligned with the Balanced Scorecard Framework to capitalise on leadership and cultural strengths. In post-COVID contexts, prioritise adaptive strategies combining spiritual vitality and operational efficiency.

These recommendations translate findings into actionable strategies for sustained growth and impact in Kenyan Pentecostal churches.

5.4 Implication of the study

5.4.1 Implications for Theory

The study advances Path-Goal Theory by demonstrating how situational factors (regulatory framework) and follower dynamics (organisational culture) enhance leadership effectiveness in religious contexts. It extends Schein's Organisational Culture Theory to faith-based organisations, showing how spiritual assumptions mediate innovation. It enriches institutional theory by illustrating the role of coercive and normative pressures in moderating cultural effects. The Balanced Scorecard Framework is validated for non-financial metrics in religious settings, filling gaps in applying these theories to African Pentecostalism and providing quantitative support for moderated mediation models.

5.4.2 Recommendations for Practice

Church administrators can use the findings to prioritise innovative leadership training and cultural audits, leading to tangible improvements like 30-40% gains in attendance and revenue. The moderated mediation effect suggests that fostering supportive cultures amid compliant regulations can mitigate challenges like inefficient resource use, enabling better community outreach and social engagement in socio-economically challenged areas.

5.4.3 Implication for Theory

Policymakers should reform regulatory frameworks to promote enabling environments, such as simplifying compliance for religious organisations under Kenya's Constitution and Societies Act. This could reduce fragmentation and support church contributions to societal issues like poverty and unemployment, encouraging policies that balance oversight with flexibility to amplify innovative leadership's impact.

5.5 Suggestions for Future Research

The study unveils a tapestry of pathways for deeper exploration, each thread promising to enrich the understanding of leadership, culture, and performance within religious institutions. First, future research could weave longitudinal designs to trace the ebb and flow of these elements over time, establishing causality and overcoming the constraints of a single snapshot. Second, A mixed-methods approach, blending the precision of quantitative regression with the depth of qualitative interviews, might illuminate subtle cultural nuances—such as the interplay between spiritual and administrative values—or uncover varied perceptions of regulatory frameworks.

Third, broadening the lens to compare findings across African nations, like Nigeria and Tanzania, or across diverse religious denominations, could reveal regional or doctrinal variations in how mediation effects unfold. Delving into specific sub-dimensions, such as the role of digital innovation or adaptations in the wake of COVID-19, could further clarify their impact on church performance, with larger samples lending weight to broader applicability. Finally, to counter the potential distortions of self-reported data, incorporating objective measures like audited financial records and exploring overlooked factors, such as gender dynamics in leadership, would strengthen the foundation of future inquiries.

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APPENDICES

Appendix I: Introduction Letter



Appendix II: Consent Form

Management University of Africa.

P.O. Box,

Nairobi, Kenya

SUBJECT: INFORMED CONSENT

Dear Respondent,

*My name is **Thomas Ndetto**. I am a Doctoral student in management and leadership at Management University of Africa. I am conducting a study titled: **Innovative Leadership, Organisational Culture, Regulatory Framework and Performance of Pentecostal Churches in Kenya**. The findings was put to use to support Kenyan Pentecostal churches. Consequently, churches, communities, and individuals as a whole will gain from higher-quality leadership. Given that it will produce new knowledge in this field and help pastoral staff make innovative decisions, this research is essential to improving the crucial role the church.*

Procedure to be followed

In order for you to participate in this study, I need you to fill out a questionnaire with some questions about how Pentecostal churches manage their leadership how this affect the performance of the churches. You are free to decline taking part in the research. You are not facing any harm or assault for declining to participate in the study, and your choice will not be used against you or have an impact on the way you are treated anywhere.

Please keep in mind that taking part in the investigation remains entirely optional. You are always welcome to ask questions about the investigation. You have the right to decline any questions and to stop taking part at any time. You are free to leave the study at any time.

Discomforts and risks

You may feel uncomfortable or embarrassed by some of the personal queries you was asked. When this occurs, you have the option of not responding. You are free to cease at any time. It might take about 40 minutes to complete the questionnaire.

Benefits

The findings was put to use to support Kenyan Pentecostal churches. Consequently, churches, communities, and individuals as a whole will gain from higher-quality leadership. Given that it will produce new knowledge in this field and help pastoral staff make innovative decisions, this research is essential to improving the crucial role the church.

Rewards

There is no reward for anyone who chooses to participate in the study.

Confidentiality

Your name will not be recorded on the questionnaire and the questionnaires was kept in a safe place at the University.

Contact Information

If you have any questions, you may contact the following supervisors:

1. Thomas Ndetto,
Management University of Africa. Email:
2. Dr. John Cheluget, PhD
Management University of Africa. Email:
3. Dr. Shadrack Jirma, PhD
Management University of Africa. Email:

Participant's Statement

I understand the aforementioned assertion with regard to my participation in the study. I have had a chance to ask questions, and they have all been satisfactorily answered. I voluntarily agreed to take part in this study. I am aware that my information was kept private and that I have the option to leave the study at any time. I am aware that leaving the study will not result in me being victimized at work, and that my choice will not have an impact on how I am treated there.

Name of Participant (optional)(Names was coded)

Date.....

Participants Signature.....

Investigator's Statement

I, the undersigned, have clarified the processes that need to be followed in the study as well as the risks and benefits involved to the volunteer in a language s/he understands.

Name of Interviewer.....

Date.....

Interviewer Signature.....

Date.....

Appendix III: Questionnaire
Innovative Leadership, Organisational Culture, Regulatory Framework and Performance
of Pentecostal Churches in Kenya

Instructions

Please take a few minutes to answer the questions as accurately as possible.

Tick the correct answer in the boxes provided against the questions where necessary.

Write brief answers where explanation is required.

You need not write your name on the questionnaire.

Information was treated with confidentiality.

Section A: Personal Data

1. Please indicate your sex

Female ☐ Male ☐

2. Please indicate your Age bracket. Tick (✓) as appropriate

Less than 18 years ☐ 18 to 35 Years ☐

36 to 45 years ☐ 46 to 55 Years ☐

56 to 65 Years ☐ Over 65 Years ☐

3. Please indicate your highest professional leadership qualifications. Tick (✓) as appropriate

Primary ☐ Secondary ☐ Certificate ☐ Diploma ☐ Bachelor's
Degree ☐

4. How long has the church been operational? Please tick (✓) as appropriate

Up to 5 years ☐ 6 to 15 years ☐

16 to 24 years ☐ 25 to 35 years ☐ Over 35 years ☐

Section B: Innovative Leadership

2. Please indicate, according to your opinion, the level of agreement or disagreement with the following statements on innovative leadership and performance of your church by ticking (□) against the space corresponding to the correct answer

Scale: 1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree.

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Our church leadership encourages creative thinking and new ideas.					
Our church leadership promotes teamwork and collaboration among staff.					
Our church leadership effectively manages risks and develops contingency plans.					
Our church leadership embraces change and seeks opportunities for improvement.					
Our church leadership provides resources for exploring innovative approaches.					
Our church leadership recognizes and rewards creativity and team achievements.					
Our church leadership adapts leadership strategies to address challenges.					

Section C: Organisational culture

3. Please indicate, according to your opinion, the level of agreement or disagreement with the following statements on organisational culture and performance in your church by ticking (☐) against the space corresponding to the correct answer

Scale: 1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree.

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Our church's beliefs, values, and norms are clearly communicated and consistently upheld.					
Our church's culture promotes respect, inclusivity, and a sense of belonging.					
Our church's culture encourages personal growth and a commitment to service.					
Our church's culture fosters open communication, accountability, and collaboration.					
Our church's culture aligns with our mission and guides decision-making at all levels.					
Our church's culture is reinforced through staff training and development.					
Our church's culture promotes ethical behavior and a positive work environment.					

Section D: Regulatory framework and performance.

4) Please indicate, according to your opinion, the level of agreement or disagreement with the following statements on the regulatory framework and performance by ticking (☐) against the space corresponding to the correct answer

Scale: 1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree.

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Our church complies with all relevant laws, policies, and procedures.					
Our church has designated personnel responsible for ensuring regulatory compliance.					
Our church provides training to staff on legal and policy requirements.					
Our church maintains accurate records and documentation for regulatory purposes.					
Our church promptly addresses any regulatory concerns or violations.					
Our church's policies and procedures are regularly reviewed and updated.					
Our church seeks guidance from legal and regulatory experts when necessary.					

Section E: Performance of Pentecostal Churches in Kenya.

1. Please indicate, according to your opinion, the level of agreement or disagreement with the following statements on the performance of your churches by ticking (☐) against the space corresponding to the correct answer

Scale: 1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree.

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Our church's attendance growth rate has improved over the past year.					
Our church's engagement with and impact on the local community has increased.					
Our church has successfully implemented strategies for revenue diversification.					
Our church has effectively managed and reduced its operating expense ratio.					
Our church has consistently met its set performance goals.					
Our church has adapted its strategies and approaches based on performance data and feedback.					
Our church has regularly celebrated and communicated performance achievements to stakeholders.					

Appendix IV: Factor Loadings

Innovative leadership Factor Loadings	
Statements	Extraction
Our church leadership encourages creative thinking and new ideas.	0.786
Our church leadership promotes teamwork and collaboration among staff.	0.644
Our church leadership effectively manages risks and develops contingency plans.	0.686
Our church leadership embraces change and seeks opportunities for improvement.	0.689
Our church leadership provides resources for exploring innovative approaches.	0.704
Our church leadership recognizes and rewards creativity and team achievements.	0.646
Our church leadership adapts leadership strategies to address challenges.	0.748
Organisational culture Factor Loadings	
Statements	Extraction
Our church's beliefs, values, and norms are clearly communicated and consistently upheld.	0.728
Our church's culture promotes respect, inclusivity, and a sense of belonging.	0.69
Our church's culture encourages personal growth and a commitment to service.	0.775
Our church's culture fosters open communication, accountability, and collaboration.	0.751
Our church's culture aligns with our mission and guides decision-making at all levels.	0.68
Our church's culture is reinforced through staff training and development.	0.759
Our church's culture promotes ethical behavior and a positive work environment.	0.766
Factor Loading Regulatory framework	
Statements	Extraction
Our church complies with all relevant laws, policies, and procedures.	0.839
Our church has designated personnel responsible for ensuring regulatory compliance.	0.809
Our church provides training to staff on legal and policy requirements.	0.643
Our church maintains accurate records and documentation for regulatory purposes.	0.67
Our church promptly addresses any regulatory concerns or violations.	0.756
Our church's policies and procedures are regularly reviewed and updated.	0.638

Our church seeks guidance from legal and regulatory experts when necessary.	0.73
Factor Loading for Performance	
Statements	Extraction
Our church's attendance growth rate has improved over the past year.	0.642
Our church's engagement with and impact on the local community has increased.	0.655
Our church has successfully implemented strategies for revenue diversification.	0.777
Our church has effectively managed and reduced its operating expense ratio.	0.646
Our church has consistently met its set performance goals.	0.846
Our church has adapted its strategies and approaches based on performance data and feedback.	0.631
Our church has regularly celebrated and communicated performance achievements to stakeholders.	0.73

Appendix V: List of churches

List of Prominent Pentecostal Churches in Kenya

The following list includes well-documented Pentecostal churches, drawn FPFK's official site. These are organized by region, aligned with your provided population data (interpreted as the number of church congregations or branches).

Region	Population (Churches)	Notable Pentecostal Churches
Nairobi	985	- Christ Is The Answer Ministries (CITAM): Multiple branches (Valley Road, Ngong, Embakasi, Karen, Parklands). Led by Bishop Callisto Odede. Over 15 branches in Nairobi. Runs schools, radio stations (e.g., Hope FM), and community programs. Rated 4.0 (1,167 reviews, Valley Road). - Nairobi Pentecostal Church (NPC): Valley Road, part of CITAM network. Focuses on evangelism and spiritual renewal. - Redeemed Gospel Church: Led by Archbishop Arthur Kitonga. Strong urban presence, known for evangelism and social justice. - Deliverance Church Umoja: Nairobi, rated 4.0 (1,098 reviews). - Deliverance Church Donholm: Nairobi, rated 4.0 (380 reviews). Founded by Joe Kayo, focuses on urban youth and healing. - Nairobi Lighthouse Church: Garden Estate Road, Nairobi. Emphasizes spiritual renewal. - Jubilee Christian Centre: Nairobi, focuses on spiritual growth. - Jesus Alive Ministries: Nairobi, emphasizes evangelism and social justice. - PEFA Church City Center: Mfangano Street, Nairobi. - United Pentecostal Church of Kenya: Dagoretti North, Nairobi. <i>Note</i>: Nairobi's 985 churches include branches of major networks (e.g., CITAM, FPFK) and smaller independent congregations.
Central	642	- African Independent Pentecostal Church of Africa (AIPCA): Strong presence in Kiambu, Nyeri, and Murang'a. Historical anti-colonial roots supported Mau Mau uprising. - Free Pentecostal Fellowship in Kenya (FPFK): Branches in Kiambu (e.g., KIMBO PEFA Church). Operates Karen Christian College in Central. - Pentecostal Evangelistic Fellowship of Africa (PEFA): Active in Kiambu and other counties. <i>Note</i>: Central's 642 churches include AIPCA's strong Kikuyu base and branches of FPFK/PEFA. Smaller churches are less documented.
Rift Valley	770	- Kingdom Seekers Fellowship: Nakuru City, led by Kimani William. - Christian Revival Church: Nakuru, led by Rev. Isaac Lagat. Focuses on spiritual outreach. - Kenya Assemblies of God (KAG): Significant presence in Nakuru and Eldoret. Led by Rev. Philip Kitoto. Emphasizes speaking in tongues and evangelism. - Full Gospel Churches of Kenya: Active in Rift

		Valley, part of 12 administrative regions. Over 1 million members. - Free Pentecostal Fellowship in Kenya (FPFK) : Branches in Eldoret and Nakuru. Engages in peace projects. <i>Note</i> : Rift Valley's 770 churches include KAG and FPFK branches, with Nakuru (20 churches) and Eldoret (20 churches)
Western	428	- Free Pentecostal Fellowship in Kenya (FPFK) : Active in Kakamega and Bungoma. Over 1,500 branches nationwide, some in Western. Runs Bukhungu Youth Polytechnic. - Deliverance Church : Branches in Eldoret (overlaps with Western). Focuses on youth and healing. <i>Note</i> : Western's 428 churches include smaller FPFK and PEFA congregations.
Nyanza Region	556	- Free Pentecostal Fellowship in Kenya (FPFK) : Strong presence in Kisumu. Engages in anti-FGM campaigns and peace projects (e.g., Kisumu-Kericho border). - Pentecostal Evangelistic Fellowship of Africa (PEFA) : Active in Kisumu. - United Pentecostal Church of Kenya : Kisumu, near Moi Stadium. <i>Note</i> : Nyanza's 556 churches include Kisumu's 29 verified Pentecostal churches, with FPFK and PEFA prominent.
Eastern Region	513	- Free Pentecostal Fellowship in Kenya (FPFK) : Branches in Machakos, Kitui, and Meru (10 churches per poidata.io). - Pentecostal Evangelistic Fellowship of Africa (PEFA) : Active in Eastern counties. <i>Note</i> : Eastern's 513 churches are less documented, with FPFK and smaller independent churches prevalent.
Coast Region	299	- Maximum Miracle Centre : Mombasa, rated 4.0 (252 reviews). - Pentecostal Evangelistic Fellowship of Africa (PEFA) : Mombasa branches, part of 52 verified churches in Mombasa per poidata.io. - Winners Chapel International Mbale : Mbale, Coast. Opposite Hekima Junior School. <i>Note</i> : Coast's 299 churches include Mombasa's 52 Pentecostal churches, with PEFA and smaller congregations active.
North Eastern Region	86	Small branches of FPFK or PEFA.
Total	4,279	

Appendix VI: A list of 35 Pentecostal churches in Nairobi, Kenya.

1. Christ Is The Answer Ministries (CITAM) Valley Road - Nairobi Central (Starehe)
2. Nairobi Pentecostal Church (NPC) - Nairobi Central (Starehe)
3. PEFA Church City Center - Nairobi Central (Starehe)
4. Upperroom Pentecostal Church - Nairobi Central (Starehe)
5. Nairobi Christian Church - Nairobi Central (Starehe)
6. CITAM Embakasi - Nyayo Estate (Embakasi West)
7. Deliverance Church Donholm - Donholm (Embakasi West)
8. Deliverance Church Umoja - Umoja II (Embakasi West)
9. All Nations Fellowship Church - Jacaranda Estate (Embakasi East)
10. AIC Embakasi Nairobi - Pipeline (Embakasi South)
11. CITAM Parklands - Parklands (Westlands)
12. Nairobi Lighthouse Church - Garden Estate (Westlands)
13. Jesus Alive Ministries - Westlands (Westlands)
14. Free Pentecostal Fellowship in Kenya (FPFK) Westlands - Westlands (Westlands)
15. Jubilee Christian Centre - Waiyaki Way (Westlands)
16. United Pentecostal Church of Kenya - Uthiru (Dagoretti North)
17. Redeemed Gospel Church Dagoretti - Ngong Road (Dagoretti South)
18. FPFK Dagoretti - Naivasha Road (Dagoretti North)
19. Pentecostal Evangelism Team - Gatina (Dagoretti North)
20. Victory Pentecostal Church - Kabete (Dagoretti North)
21. CITAM Karen - Karen (Langata)
22. Redeemed Gospel Church Karen - Karen (Langata)
23. FPFK Karen - Karen (Langata)
24. Pentecostal Fellowship Church Langata - Langata South (Langata)
25. Grace Pentecostal Church - Nairobi West (Langata)
26. Kenya Assemblies of God (KAG) Kasarani - Kasarani (Kasarani)
27. CITAM Thika Road - Thika Road (Kasarani)
28. PAG Bahati Nairobi - Bahati (Kasarani)
29. Hope Pentecostal Church - Mwiki (Kasarani)
30. Faith Pentecostal Church - Roysambu (Kasarani)
31. Deliverance Church Kibra - Olympic (Kibra)
32. PEFA Donholm Church - Donholm (Makadara)
33. Pentecostal Revival Church - Eastleigh (Kamukunji)
34. Living Hope Pentecostal Church - Buruburu (Makadara)
35. New Life Pentecostal Church - Pumwani (Kamukunji)

Appendix Vi: Research Permit

 REPUBLIC OF KENYA Ref No: 549029	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION Date of Issue: 31/July/2024
RESEARCH LICENSE	
	
This is to Certify that Rev.. Thomas Ndetto Ndungu of The Management University of Africa, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Baringo, Bomet, Bungoma, Busia, Elgeyo-Marakwet, Embu, Garissa, Homabay, Isiolo, Kajiado, Kakamega, Kericho, Kiambu, Kilifi, Kirinyaga, Kisii, Kisumu, Kitui, Kwale, Laikipia, Lamu, Machakos, Makueni, Mandera, Marsabit, Meru, Migori, Mombasa, Muranga, Nairobi, Nakuru, Nandi, Narok, Nyamira, Nyandarua, Nyeri, Samburu, Siaya, Taita-Taveta, Tanariver, Tharaka-Nithi, Transzoia, Turkana, Uasin-Gishu, Vihiga, Wajir, Westpokit on the topic: INNOVATIVE LEADERSHIP, ORGANISATIONAL CULTURE, REGULATORY FRAMEWORK AND PERFORMANCE OF PENTECOSTAL CHURCHES IN KENYA for the period ending : 31/July/2025.	
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