

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja



Komolafe, I. O¹, Nzinga, E. K. (PhD)², Mulinge, D. N. (PhD)³

^{1,2,3}School of Business, Leadership, and Technology, Pan Africa Christian University,
P.O. Box 56875-00200m Nairobi, Kenya.

ABSTRACT: Conflict resolution has been one of the major challenges affecting the church in Nigeria with idealized influence being one of the best transformational leadership approaches that can be used to solve the problem. The aim of this research study was therefore to investigate effect of idealized influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. The study used the pragmatism philosophy which is suitable for a mixed method research study that incorporated both quantitative and qualitative data collection and analysis methods. The study employed a correlational research design suitable for explaining the extent of the relationship between variables chosen for this study. From the total population of 3171 senior pastors, women leaders, and youth leaders, a sample size of 371 church leaders was obtained using the Taro Yamane's formula. Quantitative data was collected using closed-ended questionnaires and analyzed using SPSS software version 20 while qualitative data was collected using open-ended questions and analyzed for themes using NVIVO software version 14. Purposeful sampling design was used to select senior pastors, women leaders, and youth leaders who had taken part in conflict resolution. The results showed that there was positively correlation between idealized influence and conflict resolution ($R=0.482$). Further, the results showed that idealized influence contributed to 23.2 percent of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. Further, the results showed a significance level of 0.000 which is lower than the recommended 0.05 making the null hypothesis that there is no relationship between idealized influence and conflict resolution in Nigerian Pentecostal Churches in Abuja to be rejected and the alternative hypothesis accepted.

INTRODUCTION

In the current volatile environment of the twenty-first century, organizations encounter the challenge of conflict resolution with idealized influence having been identified as a potential solution. This study therefore aimed at examining the effect of idealized and conflict resolution among the Nigerian Pentecostal Churches in Abuja. The article covers the statement of the problem, empirical literature review, the methodology section, results and discussion beside conclusions and references.

Statement of the Problem

Although the primary objective of the church is to influence the values of society, and that all religious principles are based on love, compassion and understanding (Garrett, 1985), previous studies had shown that conflict resolution is one of the major challenges facing both secular and Christian organizations such as such as Nigeria Airways (Sylva & Amah, 2021), World Vision (Ng'ang'a, et al, 2018), and Afro-Pentecostal churches (Chikwanha, 2022). From a global perspective, Pentecostal churches in America are facing conflict resolution challenges such as bitter church/state conflicts that plagued much of Europe and South America sometime in the past (Barr, 2020). In Africa, the absence of properly contextualized conflict resolution skill in the Pentecostal churches has been problematic because of the critical cultural shift that must in all ways match the geographical North to South shift of global Christianity towards the African Continent as noted by Wahl (2011). Just as Naidoo (2013) explains, the African church leadership are majorly trained with theological content from the Western countries, with the conflict resolution elements also coming from the West. As is the case in both the global and continental perspectives, Pentecostal churches in Nigeria have also been facing conflict resolution challenges.

Previous study conducted in Nigeria have repeatedly confirmed that Pentecostal churches have not been devoid of conflict among its leadership. As Awojobi (2021) affirms in a previous study, the spread of majority of the churches among the Nigerian Pentecostal churches in Abuja, Nigeria like wildfire today is mostly the product of conflicts. The researcher further observes that

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja

although conflicts could be a divine instrument for church growth, it is worth noting that the Nigerian context is complex, and the growth of churches cannot be attributed solely to a single factor.

LITERATURE REVIEW

Idealized influence is a crucial factor and an important managerial instrument to motivate and manage people effectively. It can play a positive or negative role. Raman et al., (2020) carried out a conceptual research study in Malaysia to determine the mediating effect of idealized influence on the relationship between emotional intelligence and intention to perform. The study by Raman et al., (2020) was conceptual in nature and used emotional intelligence as its independent variable, idealized influence as the moderating variable, and intention to perform as the dependent variable. Further, the study that was done in higher educational institutions and was anchored on transformational leadership theory. The results of this study showed that leadership with idealized influence behaviours in an organization might impact employees increased trust in the leaders and higher overall performance. The study by Raman et al., (2020) differs from the current study in that it was in conceptual in nature while the current study employed an empirical research approach. In terms of variables, the study by Raman et al., (2020) used idealized influence as its moderating variable and intent to perform as the dependent variable while the current study made use national culture as the moderating variable and conflict resolution as the dependent variable. Regarding context, the study by Raman et al., (2020) was done in an educational setting while the current study was done in a church setting. The study by Raman et al., (2020) is similar to the current study since they are all anchored on transformational leadership theory.

Koveshnikov and Ehrnrooth (2018) investigated the cross-cultural variation in the perceived effects transformational leadership behaviors on followers' organizational identification while focusing on idealized influence and individualized consideration leadership behaviors on followers' organizational identification in two culturally distinct nations of Russia and Finland. The study used the self-concept-based theory of leadership. The findings showed that in Russia, both acts of idealized influence and individualized consideration increased followers' identification, whereas only idealized influence worked in Finland. The study also determined how role ambiguity mediates the association between the two actions and the identification of followers in the two countries.

In their quantitative study of teachers and staff at schools in East Java, Indonesia, Siswanto and Yuliana (2022) found that trust and team cohesion were important aspects of idealized influence in transformational leadership. They used Partial Least Squares (PLS) to analyze the data that had been collected using structured closed-ended questionnaires. The study discovered that the transformational leaders can respond to their followers' needs and aspirations. In another study that sought to investigate the influence of idealized influence on employee engagement in 10 parastatal bodies within the energy sector in Kenya, Change, Linge, and Sikalieh (2019) found that employee engagement has a statistically significant relationship with charisma, ethical leadership, and teamwork.

Adeleye and Yusuf (2019) did a research study to investigate the impact of leadership behavior on conflict and employee engagement in Nigerian universities. Due to its quantitative nature, the study adopted the positivism research philosophy and used questionnaires to collect data from 406 employees of the university which was analyzed using SPSS software version 16. The results of the study showed that although all the leadership behaviors have an impact on the engagement of employees but when moderated by conflict, the effects went down significantly to almost zero. In relation to differences in the two studies, the study by Adeleye and Yusuf (2019) used leadership behavior as its independent variable, conflict, and the moderating variable while employee engagement was used as the dependent variable as opposed to the current study that will have transformational leadership as its independent variable, national culture as the moderating variable, and conflict resolution as the dependent variable. The study by Adeleye and Yusuf (2019) was quantitative in nature and therefore used the positivist philosophy as opposed to the current study that used pragmatism philosophy due its mixed-method nature. Further, the study by Adeleye and Yusuf (2019) had university employees as its respondents while data was analyzed using SPSS version 16 while the current study will have church leaders as its respondents while data will be analyzed using SPSS software version 20.

METHODOLOGY

The study used the pragmatism philosophy which is suitable for a mixed method research study that incorporated both quantitative and qualitative data collection and analysis methods. The study employed a correlational research design suitable for explaining the extent of the relationship between variables chosen for this study. From the total population of 3171 senior pastors, women leaders, and youth leaders, a sample size of 371 church leaders was obtained using the Taro Yamane's formula. Quantitative data was collected using closed-ended questionnaires and analyzed using SPSS software version 20 while qualitative

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja

data will be collected using open-ended questions and analyzed for themes using NVIVO software version 14. Purposeful sampling design was used to select senior pastors, women leaders, and youth leaders who had taken part in conflict resolution.

RESULTS AND DISCUSSIONS

Demographic Information

The following section presented results for demographic information on the response rate, name of the church, gender, age blanket, position occupied, length of service as a church leader, and level of education.

Response Rate

This study intended to collect data from 317 church leaders of Nigerian Pentecostal churches in Abuja. Out of the 317 questionnaires that were distributed, 225 were submitted back translating to a response rate of 70.98 percent. According to Babbie (2020) and Mbongori (2021), a response rate of between 60-70 percent is sufficient for data to be accepted from the field and consequently, analyzed. As Awino (2011) explained, a response rate makes the results obtained to be generalized to the whole population where the study was carried out. Based on the recommendations of scholars, this study accepted the response rate of 70.98 percent.

Nigerian Pentecostal Churches

Table 4:1 below presented results of Nigerian Pentecostal Churches in Abuja where leaders sampled for the study were serving.

Table 4.1 Nigerian Pentecostal Churches

Descriptive Statistics

	Frequency	Percent	Valid Percent	Cumulative Percent
The Apostolic Church	19	8.4	8.4	8.4
Christ Apostolic Church	30	13.3	13.3	21.8
Cherubim & Seraphim	25	11.1	11.1	32.9
Redeemed Christian Church of God	27	12.0	12.0	44.9
Deeper Life Bible Church	21	9.3	9.3	54.2
Valid Living Faith Church Worldwide	33	14.7	14.7	68.9
Church of God Mission	16	7.1	7.1	76.0
Mountain of Fire and Miracles	27	12.0	12.0	88.0
Assembly of God Church	21	9.3	9.3	97.3
Foursquare Gospel Church	6	2.7	2.7	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The respondents were asked to indicate the name of the Nigerian Pentecostal church in Abuja where they were serving as leaders. The results indicated in Table 4.1 above showed that majority of the respondents came from the Living Faith Church Worldwide (14.7 percent), followed by Christ Apostolic Church (13.3 percent). The least number of respondents were recorded from Foursquare Gospel Church (2.7 percent). These results could imply that majority of the questionnaires were distributed to these churches based on their sizes and received the highest response rate.

Gender of Respondents

Under this section, respondents were asked to indicate their gender. The findings of the study are presented in Table 4.2 below.

Table 4.2 Gender of Respondents

Descriptive Statistics

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	131	58.2	58.2	58.2
Female	94	41.8	41.8	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja

The results presented in Table 4.2 above showed that 58.2 percent of the leaders in Nigerian Pentecostal Assemblies of Abuja were men while 41.8 percent were women. These findings could imply that the church valued the issue of gender balance in the allocation of leadership responsibilities. The results of this study disagreed with the findings of a previous study by Musya (2024) in which 35.1 percent of the respondents were female while 64.9 percent were male and that majority of the churches in Kenya engaged more males and females in church leadership roles.

Age Bracket

Under this section, respondents were asked to indicate their age blanket, and the results are presented in Table 4.2 below.

Table 4.3: Age Bracket

Descriptive Statistics

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 21-30 years	53	23.6	23.6	23.6
31-40 years	94	41.8	41.8	65.3
41-50 years	55	24.4	24.4	89.8
51 years and above	14	6.2	6.2	96.0
5	9	4.0	4.0	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The results of the study presented in Table 4.3 above showed that majority of the church leaders (41.8 percent) were of the age bracket of between 31-40 years. The lowest number of church leaders (4.0 percent) were of the age of 51 years and above. This could indicate that majority of the church leaders were relatively young, energetic, and with a wealth of experience in both church leadership as well as conflict management issues. These findings are in contrast to a previous study by Musya (2024) that discovered that majority of the respondents sampled for the study were of the age bracket between 41 and 45 years.

Position Occupied

Under this section, respondents were asked to indicate the position they occupied in the Nigerian Pentecostal churches in Abuja. The results are presented in Table 4.4 below.

Table 4.4: Position Occupied

Descriptive Statistics

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Senior Pastor	55	24.4	24.4	24.4
Women Leader	62	27.6	27.6	52.0
Youth Leader	108	48.0	48.0	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The findings of the study presented in Table 4.4 above showed that majority of the respondents (48.0 percent) were youth leaders. This could mean that the church values the development of the youthful general that will form future leaders. Again, and as is expected, majority of church members could be youths. Women leaders accounted for 27.6 of the respondents who were included in the study while pastors accounted for 24.4 percent of the respondents who participated in the study. These findings are in support of the results of a previous study that was conducted in the Presbyterian Church of East Africa that discovered that everyone has a role to play in a church setting for it to achieve its mission and vision (Ng'ang'a, 2023). This therefore means that church leaders of Nigerian Pentecostal churches in Abuja should involve leaders at all levels in their conflict resolution endeavors.

Length of Service

Under this section, respondents were asked to indicate the period they had served as church leaders in the Nigerian Pentecostal churches in Abuja. The results were presented in Table 4.5 below.

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja

Table 4.5: Length of Service

Descriptive Statistics

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1-5 years	88	39.1	39.1	39.1
6-10 years	59	26.2	26.2	65.3
11-15 years	41	18.2	18.2	83.6
16 - 20 years	19	8.4	8.4	92.0
21 years and above	18	8.0	8.0	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The findings of the study presented in Table 4.5 above indicated that majority of the church leaders (39.1 percent) had served in leadership position for between 1-5 years. The least number of church leaders had served in the church for a period of 21 years and above. This could imply that majority of the leaders were still young in leadership and needed mentoring and coaching and especially when it comes to matters of conflict resolution. These findings are contrary to the results of a previous study by Musya (2024) that found out that majority of the respondents included in the study had worked in the church for between 6 to 10 years. The danger with leaders who have not been in leadership positions for a long is they lack experience lead (Mbogori, 2020).

Level of Education

Under this section, respondents were asked to indicate their level of education. Table 4.6 below presented the results of the descriptive statistics for the level of education of respondents.

Table 4.6: Level of Education

Descriptive Statistics

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Doctorate Degree	6	2.7	2.7	2.7
Master's Degree	45	20.0	20.0	22.7
Bachelor's Degree	103	45.8	45.8	68.4
Diploma	52	23.1	23.1	91.6
Certificate	19	8.4	8.4	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The findings of the study shown in Table 4.6 above showed that majority of the respondents (45.8 percent) had a bachelor's degree. This could imply that majority of the church leaders had acquired a suitable education level necessary for leading a contemporary church and understand matters of leadership, national culture, and conflict management. The lowest number of respondents (2.7) had a doctorate degree. These results are contrary to a previous by Nzeng'e (2021) that discovered that majority of the church leaders had a college diploma.

Descriptive Statistics for Transformational Leadership

The following section presented results for descriptive statistics for idealized influence.

Idealized Influence

Under idealized influence, respondents were asked to indicate to which degree they agreed or disagree with the statements presented to them. Table 4.7 below presented the results of the descriptive analysis for idealized influence.

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja

Table 4.7: Idealized Influence
Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
I make others feel good to be around me	225	1	5	4.11	1.031
Others have complete faith in me	225	1	5	3.88	1.007
Others are proud to be associated with me	225	1	5	4.09	.897
I go beyond self-interest for the good of the group	225	1	5	4.28	.812
I consider the moral and ethical consequences of decisions	225	1	5	4.28	.783
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results of the descriptive analysis of idealized influence presented in Table 4.7 above indicated that the questions that “I go beyond self-interest for the good of the group” and “I consider the moral and ethical consequences of decisions” had the highest mean ($M=4.28$) indicating that, to a large extent, majority of the respondents agreed with the two statements presented to them. Further, the two questions that had the highest mean had also the lowest standard deviation ($SD=0.812$ & 0.783) respectively; an indication of the agreement of the responses around the midpoint. These findings are in agreement with those of a previous study done in Malaysia by Raman et al (2020) that showed leaders with elements of idealized influence behaviors such as integrity and honesty to be able to impact employees and the overall performance of an organization.

Idealized Influence and Conflict Resolution

Presented in Table 4.8 below is the results of the correlation analysis between idealized influence and conflict resolution. Also presented under this section is the findings of qualitative data on what respondents viewed as the contribution of idealized influence on conflict resolution.

Table 4.8: Idealized Influence and Conflict Resolution
Correlations

		Idealized Influence	Conflict Resolution
Idealized Influence	Pearson Correlation	1	.482**
	Sig. (2-tailed)		.000
	N	225	225
Conflict Resolution	Pearson Correlation	.482**	1
	Sig. (2-tailed)	.000	
	N	225	225

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

(Source - Field Data, 2024)

The results in Table 4.8 above indicated an existence of a positive and moderate relationship between idealized influence and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.482$, $p<0.01$). This could mean that idealized influence increases in direct proportion to conflict resolution. For example, when transformational leaders are role models to their followers in terms of conflict resolution, this in turn increasing the chances of resolving conflicts. These findings are in agreement with those of a previous study by Zdaniuk and Bobocel (2015) who found idealized influence to promote workplace forgiveness among employees in ways that are beneficial to them, their fellow workmates, and the organization. The findings of quantitative data analysis were supported by those of qualitative data analysis, with the findings proving that, indeed, idealized influence contributed to conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja as highlighted by the following respondents: -

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja

Respondent 15 - "It can contribute to conflict resolution among Pastors by modelling behavior and encouraging open communication" while referring to idealized influence. Respondent 21 - "By exhibiting idealized influence, Pastors can create an environment conducive to constructive conflict resolution".

Respondents 42 "Through this, Pastors can create an environment conducive to constructive conflict resolution and relationship strengthening".

Respondents 43 "This factor contributes to conflict resolution by building trust , modeling constructive behavior and unifying parties around shared goals".

Respondent 60 - "By exhibiting idealized influence, Pastors can create an environment for constructive conflict resolution".

Respondent 154 - "A keen feature of a good conflict resolution person".

Respondent 165 - "Being a role model as a leader, doing the right thing can help in conflict resolution".

The hypothesis for this study was that "Idealized influence has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria". The regression model of the hypothesis was as follows: -

$$CR = \beta_0 + \beta_{1II} + \epsilon$$

Where:

CR= Conflict Resolution

β_0 = Constant

β_{1II} =Idealized Influence

ϵ =Error term

The results of the regression analysis of hypothesis one are presented in Tables 4.9(a-b) to 4.31(a-b) below.

Table 4.9(a): Model Summary for Idealized Influence and Conflict Resolution

Model Summary

Model	R	R Square	Adjusted Square	R	Std. Error of the Estimate	Change Statistics				
						R Square Change	F Change	df1	df2	Sig. F Change
1	.482 ^a	.232	.229		.539	.232	66.767	1	221	.000

a. Predictors: (Constant), Conflict Resolution

(Source - Field Data, 2024)

Table 4.9(b): Regression Coefficients for Idealized Influence and Conflict Resolution

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	2.279	.176		12.946	.000
1 Idealized Influence	.344	.042	.482	8.171	.000

a. Dependent Variable: Conflict Resolution

(Source - Field Data, 2024)

The regression output obtained from table 4.29 takes the following form:

$$CR = 2.279 + 0.482II + \epsilon$$

The findings of the study as presented in Tables 4.9(a) and 4.9(b) above showed that there was a moderate positive correlation between idealized influence and conflict resolution ($R=0.482$). The results further showed that 23.2 percent ($R^2=0.232$) of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to idealized influence contrary to a previous study by Daud (2022) that found idealized influence to contribute to only 2 percent of performance of the County Government of Mandera. The other 76.8 percent of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to other factors not featured in this study. Further, the results showed a significance level of 0.000 which is lower than the recommended 0.05. This therefore meant that the model can be used in Nigerian Pentecostal Churches to bring about conflict resolution. In this case, the null hypothesis was rejected and the alternative hypothesis that idealized influence has a positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja,

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja

Nigeria was accepted. According to Ongeti (2014), the positive or negative effect that an independent variable has on the dependent variable is determined by checking the β value. The results presented in Table 4.9(b) indicated that a unit change in idealized influence resulted in 0.482 ($\beta=.482$) change in conflict resolution where the study was conducted. These findings are in agreement with those of a previous study by Siswanto and Yuliana (2022) who found a strong association between idealized influence, trust, and team cohesion in Indonesia. These findings are further contrary to a previous study by Daud (2022) whose significance level between idealized influence and performance was of 0.516 making the null hypotheses to be accepted and the alternative hypotheses rejected.

CONCLUSION

The objective of this study was to establish the effect of idealized influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. In order to achieve this objective, descriptive and regression analysis were carried out with the study's findings indicating that the statements "I go beyond self-interest for the good of the group" and "I consider the moral and ethical consequences of decisions" had the highest mean ($M=4.28$) as well as the lowest standard deviation ($SD=0.812$ & 0.783). Additionally, the results indicated that, overall, idealized influence had a mean of 4.13 and a standard deviation of 0.613. On correlation analysis, the results showed an existence of a positive moderate correlation between idealized influence and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.482$, $p<0.01$). Further, the results indicated that 23.2 percent ($R^2=0.232$) of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to idealized influence. On hypothesis testing, the results showed a significance level of 0.000 which is lower than the recommended 0.05 making the null hypothesis to be rejected and the alternative hypothesis accepted. The above quantitative findings were supported by the results of qualitative data analysis that showed that, indeed, idealized influence played a critical role in the conflict resolution where the study was carried out.

REFERENCES

- 1) Adeleye, E. O., & Yusuf, Y. Y. (2019). Investigating the impact of leadership behaviour on conflict and employee engagement in Nigerian universities. *International Journal of Humanities and Social Science*, 9(3), 15-26. doi: 10.30845/ijhss.v9n3p.
- 2) Awino, Z. B. (2011). Strategic management: An empirical investigation of selected strategy variables on Firms' performance: A study of supply chain management in large private manufacturing firms in Kenya. *Prime Journals*, 2(1), 9-18.
- 3) Awojobi, P. O. (2021). Leadership conflict: An impetus for church growth in Nigeria. *Journal of African Interdisciplinary Studies*, 5(2), 57-65.
- 4) Babbie, E. R. (2020). *The practice of social research*. Cengage Au.
- 5) Barr, C. (2020). *Ireland's empire: The Roman Catholic Church in the english-speaking world, 1829–1914*. Cambridge University Press.
- 6) Garrett, R. D. (1985). What Is Church For? 1-6.
- 7) Change, D., Linge, T. K., & Sikalieh, D. (2019). Influence of idealized influence on employee engagement in parastatals in the energy sector in Kenya. *International Journal of Research in Business and Social Science*, 8(5), 123–135.
- 8) Chikwanha, N. (2022). Conflict of power and leadership among Afro-Pentecostal Churches: Resurrecting the traditional model of transferring power and managing appreciations in faith-based organisations in Zimbabwe. In *Organizational Conflict-New Insights*. IntechOpen.
- 9) Daud, Y. M. (2022). Efficacy of transformational leadership on performance of Mandera County Government in Kenya. *Doctor of Philosophy in Organizational Leadership Degree*, Pan Africa Christian University, Kenya.
- 10) Koveshnikov, A., & Ehrnrooth, M. (2018). The cross-cultural variation of the effects of transformational leadership behaviors on followers' organizational identification: The case of idealized influence and individualized consideration in Finland and Russia. *Management and Organization Review*, 14(4), 747-779.
- 11) Mbogori, Z. M. (2020). Servant leadership, internal environment and performance of the Full Gospel Churches of Kenya, Meru Region. [Unpublished Doctoral Dissertation]. Pan Africa Christian University.
- 12) Musya, A. M. (2024). Influence of servant leadership on conflict management, moderated by emotional intelligence among pastors in selected urban churches in Kenya. *Doctor of Philosophy in Organizational Leadership Degree*; Pan Africa Christian University, Kenya.

Effect of Idealized Influence on Conflict Resolution among Church Leaders of Nigerian Pentecostal Churches in Abuja

- 13) Naidoo, M. (2013). Persistent issues impacting on the training of ministers in the South Africa context. *Scriptura*, 112(1), 1-16.
- 14) Ng'ang'a, L., Waiganjo, E. & Njeru, A. (2018). Influence of organizational resources portfolio on organizational performance in tourism agencies in Kenya. *International Journal of Business and Commerce*, 6(4), 1-17.
- 15) Nzeng'e, D. M. (2021). *Effect of shared leadership and emotional intelligence on church growth in Pentecostal churches in Kenya*. (Unpublished Doctor of Philosophy in Organizational Leadership Thesis). Pan Africa Christian University.
- 16) Ng'ang'a, R. W. K. (2023). *The influence of stakeholders on church growth in Kenya: A case of Presbyterian Church of East Africa in Milimani South Presbytery, Nairobi* (Doctoral dissertation, Africa Nazarene University).
- 17) Ongeti, W. J. (2014). Organizational resources, corporate governance structures, and performance of Kenyan state corporations, *Unpublished Doctoral Dissertation*, Nairobi University, Kenya.
- 18) Rahman, S. (2019). Post-Rana Plaza responses: Changing role of the Bangladeshi government. In *Labor, Global Supply Chains, and the Garment Industry in South Asia* (pp. 131-148). Routledge.
- 19) Raman, G., Peng, N. L., & Chen, I. C. (2020). Mediating effect of idealized influence between relationship emotional intelligence and intention to perform: Conceptual study. *Asian Social Science*, 16(10), 1-69.
- 20) Siswanto, S., & Yuliana, I. (2022). Linking transformational leadership with job satisfaction: the mediating roles of trust and team cohesiveness. *Journal of Management Development*, 1-24. <https://doi.org/10.1108/jmd-09-2020-0293>.
- 21) Sylva, W., & Amah, C. F. (2021). Challenges of airlines operations in Sub-Saharan Africa: An empirical investigation of the Nigerian civil aviation sector. *International Journal of Business and Management Invention*, 10(1), 13-30.
- 22) Wahl, W. P. (2011). Theological education in an Africa context: Discipleship and mediated learning experience as framework, *Unpublished Doctor of Philosophy Dissertation*, University of the Free State, South Africa.
- 23) Zdaniuk, A., & Bobocel, D. R. (2015). The role of idealized influence leadership in promoting workplace forgiveness. *The Leadership Quarterly*, 26(5), 863-877. <https://doi.org/10.1016/j.leaqua.2015.06.008>.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0)

(<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.