

Contemporary decolonial theology approach and its influence on church leadership in Indonesia

**Author:**Asep Afaradi¹ **Affiliation:**¹Department of Theology, IKAT Theological School, Jakarta, Indonesia**Corresponding author:**Asep Afaradi,
asepafriadi69@gmail.com**Dates:**

Received: 18 Oct. 2024

Accepted: 12 Feb. 2025

Published: 31 Mar. 2025

How to cite this article:Afaradi, A., 2025, 'Contemporary decolonial theology approach and its influence on church leadership in Indonesia', *Verbum et Ecclesia* 46(1), a3361. <https://doi.org/10.4102/ve.v46i1.3361>**Copyright:**© 2025. The Author.
Licensee: AOSIS. This work is licensed under the Creative Commons Attribution License.

This research explores the contemporary decolonial theological approach and its impact on church leadership in Indonesia. Historically, churches in Indonesia have often adopted leadership models influenced by Western traditions, which are less relevant to the local social and cultural context. The aim of this study is to examine how decolonial theology can serve as a foundation for developing a more inclusive and contextual church leadership model. The research method used in this research is a qualitative method, analysing decolonial theology and its relevance to church leadership in Indonesia. The results indicate that the decolonial theological approach enables church leaders to integrate local values, such as *gotong royong* [mutual cooperation] and *musyawarah* [deliberation] into leadership practices. The discussion reveals that this approach helps the church become more responsive to local socio-cultural challenges, thus renewing leadership models to be more relevant and contextual.

Intradisciplinary and/or interdisciplinary implications: This study has significant intradisciplinary and interdisciplinary implications. In Indonesia, the decolonial theological approach offers a new perspective in contextual theology, ethics, and ecclesiology by challenging the dominance of Western theology. This approach enriches the understanding of church leadership through the integration of local values, such as *musyawarah* and *gotong royong*, making it more aligned with the local socio-cultural context. In other fields, such as anthropology, sociology, and postcolonial studies, this approach connects cultural, social, and political aspects that influence the formation of churches in Indonesia, and encourages further discussions on the interaction between religion and local traditions while deconstructing the legacy of colonialism.

Keywords: decolonial theology; church leadership; cultural context; inclusivity; transformation.

Introduction

Theology, in its various contexts, has long been a tool for shaping thought, culture, and practice within the church. During the colonial period, Western influence penetrated not only social and political structures but also the religious sphere, often overlooking local contexts (Anthony D'souza 2019). As a result, churches in Indonesia, particularly those that developed during the colonial era, often adopted leadership models that were less relevant to the local cultural and social realities. In recent decades, the emergence of decolonial approaches to theology has provided an opportunity to re-examine the theological traditions that have long dominated church thought in Indonesia, often influenced by colonial and European perspectives. Decolonial theology seeks to challenge and deconstruct the colonial narratives that have shaped our understanding of doctrine and church leadership. Decolonialism does not merely aim at removing the colonial structures but seeks to 'reorient our thinking towards a more inclusive and contextually relevant theology' (Smith 2019). This theology offers a new perspective by taking into account the cultural and social contexts that have long been overlooked by traditional theology.

In Indonesia, where cultural and religious plurality is an integral part of society, a decolonial theological approach is highly important. Church leadership, which has long been influenced by Western paradigms, is often seen as less relevant to the local context. This approach frequently fails to account for the social, cultural, and spiritual dynamics of Indonesian society, which has deep roots in local traditions. Church leaders in Indonesia often find themselves trapped in leadership structures and practices that are less responsive to contextual challenges (Stott 2019). Therefore, a decolonial approach in theology is highly relevant for re-examining how church leadership can be contextualised to better align with local realities.

Read online:

Scan this QR code with your smart phone or mobile device to read online.

According to Maldonado-Torres, decolonisation in theology aims to 'de-link theology from colonial matrices of power' and enables the development of theological models that are relevant to local cultures and values (Maldonado-Torres 2017). In the Indonesian context, theological decolonisation offers an opportunity for the church to develop a more inclusive leadership model, where local values such as mutual cooperation [*gotong royong*], deliberation [*musyawarah*], and indigenous wisdom serve as the primary foundation for decision-making and church ministry. In this way, this approach can become a bridge for the church to more effectively serve its diverse congregations within Indonesia's socio-cultural context.

The implementation of decolonial theology in church leadership in Indonesia contributes to enhancing the church's responsiveness to various social issues closely related to the realities of local community life. In the postcolonial context, the church in Indonesia faces various challenges, including poverty, social injustice, and religious plurality. Church leaders educated in Western theological traditions sometimes struggle to navigate these realities because their frameworks often do not align with the local context. For example, many churches still grapple with how to address issues of local customs and traditions in their ministries (Tonelli 2020). According to Gutiérrez, decolonial theology enables church leaders to 'embrace local traditions and reframe them within a Christian theological perspective' (Gutiérrez 2020).

Thus, the contemporary decolonial theological approach provides an important theological foundation for re-evaluating church leadership practices in Indonesia. A more contextual, inclusive, and relevant leadership can emerge from efforts to decolonise theology, where church leaders not only rely solely on Western models but also integrate local values that align with the culture and spirituality of Indonesian society. This aligns with Maldonado-Torres' view that 'decolonial theology is not merely about rejecting Western theological frameworks, but about expanding them to include the voices and experiences of those who have been historically marginalized' (Maldonado-Torres 2017).

In the Indonesian context, where pluralism and social-cultural dynamics are highly complex, a decolonial approach in theology can serve as an effective tool for renewing church leadership models that are more relevant and contextual. In this way, the church can become not only a place of worship but also an agent of social transformation capable of responding better to the challenges of the times. The aim of this research is to analyse contemporary decolonial theological approaches and their impact on church leadership models in Indonesia, highlighting the relevance and application of local values within diverse social-cultural contexts. This study seeks to explore how decolonial theology can serve as a tool to deconstruct leadership paradigms shaped by Western colonial traditions and offer leadership models that are more inclusive, contextual, and responsive to local realities. Thus, this study will discuss the fundamental concepts of decolonial theology, including its history and

relevance in the postcolonial context. The discussion will cover how this approach challenges the legacy of Western theology, which often lacks contextual alignment with local realities in Indonesia. Furthermore, this topic will also explore how decolonial theology encourages the church to be more responsive to social issues, such as poverty, injustice, religious pluralism, and local culture. The analysis will highlight how church leaders can integrate the values of decolonial theology into their ministry, as well as the challenges and opportunities that arise in the process.

The influence of colonialism on church leadership in Indonesia

Colonialism has had a significant impact on the development of the church in Indonesia, including its leadership structure and patterns of ecclesiastical practice. Churches established during the colonial period often adopted leadership models derived from the West, which are not always relevant to the local social and cultural realities. As a legacy of the colonial era, these leadership structures continue to dominate many churches in Indonesia to this day.

Colonial legacy in the Indonesian church

The most evident legacy of colonialism in the churches of Indonesia is the highly hierarchical leadership structure. During the colonial period, colonial powers not only brought Christianity but also a church system that aligned with the colonial social and political structures (Gunawan 2014). Churches in Indonesia often reflect the leadership model implemented by churches in Europe, where church leaders hold significant authority, often above the local congregation.

This leadership structure, influenced by Western theology, emphasises hierarchy and the centralisation of power. Church leaders, such as pastors, hold a dominant role in ecclesiastical decision-making. This model tends to overlook direct involvement of the congregation in the decision-making processes. According to Klaus Koschorke, the influence of colonialism in Indonesia is evident in the hierarchical and bureaucratic structures of the church, which reflect 'continuation of European ecclesiastical structures' (Koschorke 2011). This hierarchical structure refers to the arrangement or levels of positions within the church organization, where authority is generally concentrated at a higher level and organized more systematically, similar to the model implemented in Europe during the colonial era.

Church leadership models influenced by Western theology

The patterns of church leadership in Indonesia influenced by Western theology emphasise authority that originates from above, creating a hierarchical relationship between leaders and the congregation. This hierarchical leadership often reflects the theological systems developed in the West, positioning church leaders as unquestionable spiritual authorities (Kristantara 2021). This approach often contrasts

with the more egalitarian local culture of Indonesia, which emphasises deliberation and mutual cooperation (*gotong royong*) in the decision-making process.

The implications of this leadership model for the local congregation are quite significant. In the highly pluralistic context of Indonesia, which encompasses many local cultures, church leadership patterns dominated by Western theology can sometimes be challenging to implement. This hierarchical leadership model creates a gap between leaders and the congregation and limits active participation from church members in church activities and ministries. For instance, church leaders often make decisions without consulting the congregation, which can lead to dissatisfaction and a lack of sense of ownership among the members (Panggabean 2011). Church leaders under colonial systems often imposed authority without consulting local congregations, fostering disconnection between the leadership and the community.

Limitations of the Western leadership model in the Indonesian context

The incompatibility of the Western leadership model with local culture in Indonesia poses a significant challenge for churches in the postcolonial era. Indonesia boasts a rich cultural heritage that emphasises togetherness, mutual cooperation [*gotong royong*], and deliberation as integral parts of social life. However, the leadership model inherited from the West often overlooks these values, creating tensions between church structures and the local community (Siahaan 2023).

Top-down church leadership is less relevant to the more egalitarian culture of Indonesian society. A rigid hierarchical system can obstruct the deliberation process, which is crucial in local culture, where decisions are often made through collective discussion. Consequently, the Western leadership model tends to be less aligned with the context of local congregations, which prioritize a culture of deliberation and decision-making based on collective participation. Smith asserts that, Western ecclesiastical leadership models often fail to resonate with local cultures, which prioritise collective decision-making and community involvement (Smith 2019).

A church leadership approach that is not relevant to the local culture can lead to alienation and a lack of congregation involvement in church activities. As a result, the church is often seen as an institution that is distant from the everyday lives of the community, and its role as an agent of social change becomes limited (Jahidi & Hafid 2017). Therefore, a more contextual approach to church leadership is needed, where local values such as deliberation and mutual cooperation (*gotong royong*) are integrated into church leadership practices.

The colonial legacy in the structure of church leadership in Indonesia has profoundly influenced how the church leads and serves its congregation. Although the leadership

model influenced by Western theology has its advantages, this model often does not align with the local socio-cultural realities (Wahyuni 2021). Thus, the church in Indonesia needs to consider a more contextual approach in leading its congregation, one that not only values Western church traditions but also integrates relevant local values. As suggested by the decolonial theology approach, the church should be more open to deconstructing colonial leadership models and seeking more inclusive and contextual models.

Decolonial theology approach in church leadership in Indonesia

The decolonial theology approach is a critical effort to respond to the colonial legacy that still dominates many aspects of life, including churches in Indonesia. In the context of church leadership, decolonial theology seeks to deconstruct leadership models imported from the West that are less relevant to Indonesia's socio-cultural realities. By integrating local values and cultural wisdom, churches in Indonesia can discover a leadership model that is more contextual and aligned with the needs of the local congregation.

Relevance of decolonial theology in the Indonesian context

Decolonial theology is relevant in the Indonesian context as it allows churches to integrate local wisdom and rich culture into their leadership. Indonesia is a country with vast cultural and religious diversity, providing a foundation for churches to develop a more contextual theological approach. The integration of local theology not only strengthens the identity of churches in Indonesia but also makes them more responsive to the social and cultural realities of the congregation. The decolonial approach challenges the dominance of Western theology, which is often imported without considering the relevance to local culture. As stated by Cuthbert, decolonial theology seeks to uncover and challenge the colonial legacies embedded within Christian theology, calling for a contextual approach that recognises the agency of local cultures in shaping faith expressions (Cuthbert 2018). In the Indonesian context, this means respecting and integrating cultural values such as mutual cooperation, deliberation, and togetherness in church leadership.

Renewal of church leadership models through decolonisation

One important example of decolonisation of church leadership in Indonesia is the adoption of local values such as collaborative leadership. In Indonesian culture, deliberation serves as the primary mechanism for collective decision-making. This approach significantly differs from Western leadership models, which tend to be hierarchical and centred around individual authority (Tari, Mosooli & Tulaka 2019). By implementing the values of deliberation, the church can empower the congregation to participate in decision-making and feel a greater sense of ownership over their church.

Mutual cooperation, as a value of togetherness in Indonesian society, can also serve as a foundation for the renewal of church leadership models. A church that adopts a mutual cooperation approach will be more inclusive and involve active participation from all members of the congregation in the church's ministry and mission. This renewal of leadership models through decolonisation enables the church to be more relevant to the local context and strengthens the relationship between leaders and the congregation. As stated by Anderson, decolonising church leadership emphasises collective decision-making processes and mutual support, fostering a stronger sense of community and shared purpose (Anderson 2018).

Case study: Churches in Indonesia adopting decolonial theology

Several churches in Indonesia have begun to implement a decolonial theology approach in their leadership. One example is the Javanese Christian Church (GKJ), which has sought to integrate local values into various aspects of its leadership and ministry. This enables church leadership to be more responsive to the needs and expectations of the local congregation while reflecting the values of togetherness that are highly valued in Javanese culture (Puspitasari, 2017). This enables church leadership to be more responsive to the needs and expectations of the local congregation while reflecting the values of togetherness that are highly valued in Javanese culture (Puspitasari 2017).

Another example is the Toraja Church in South Sulawesi, which also adopts local cultural values such as *gotong royong* in its ministry. This church encourages the involvement of all congregation members in social services and church missions, fostering a strong sense of togetherness among the congregation (Nole & Balleo 2024). Through the application of decolonial theology, the Toraja Church has successfully created a more inclusive and contextual model of leadership that honours not only Christian traditions but also local cultural values. According to Walters, Churches that adopt decolonial approaches often find new vitality as they engage with local traditions and values, offering a leadership model that resonates with the lived experiences of their congregations (Walters 2019).

The decolonial theology approach offers important opportunities for churches in Indonesia to renew their leadership models to be more relevant to the local socio-cultural context. By integrating values such as deliberation and mutual cooperation, churches can empower their congregations and create a more inclusive and participatory leadership. Case studies of churches in Indonesia demonstrate that the application of decolonial theology not only strengthens the relationship between leaders and congregants but also encourages churches to become agents of social transformation within society.

Implications of decolonial theology for church leadership

The decolonial theological approach has made a significant contribution to the paradigm shift of church leadership in

Indonesia, especially in responding to the colonial legacy that has impacted various aspects of religious life. In the context of Indonesia, which is rich in cultural diversity, the application of decolonial theology is an important step in creating a church leadership that is more inclusive, relevant, and rooted in local wisdom. Thus, decolonial theology offers a solution for churches in Indonesia to address the tensions between the influence of Western theology and local cultural realities. Several Bible verses that support this approach can be found in the teachings of Jesus, which emphasise the importance of love and respect for the diversity of humanity, such as in Galatians 3:28: 'There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus'. This verse shows that in Christ, there are no more limiting differences, and all cultures and backgrounds are respected. In addition, 1 Corinthians 9:22 also teaches the importance of adapting to various cultures in order to win more people for Christ: 'To the weak I became weak, that I might win the weak. I have become all things to all people, that I might save some'. This reflects an inclusive approach, where the church is expected to adapt to the local context without losing the essence of Christ's teachings. The application of decolonial theology in church leadership in Indonesia can encourage church leaders to be more sensitive to the diversity of local cultures and traditions and to seek ways to integrate them into church life.

Contextualisation of church leadership

In addition to cultural challenges, the church also faces significant structural barriers. The leadership model implemented during the colonial period is often difficult to change because it has been institutionalised in the church structure. Churches in Indonesia that have adopted the Western leadership model now have to face the challenge of reformulating their organisational structure to better reflect decolonial values. This is not only related to changes in formal structures but also to the transformation of mentality in leading the congregation.

However, it is important to explain why the Western leadership model is rejected. This model is often considered misaligned with the context and teachings of the Bible, primarily due to its highly hierarchical nature and centralised authority. Such an approach does not reflect the leadership model exemplified by Jesus and Paul, which emphasized service, participation, and equality within the faith community. In Mark 10:42-45, Jesus taught that true leadership is servant leadership: 'Whoever wants to become great among you must be your servant'. This is in contrast to the dominant leadership model in the colonial tradition, where leaders focus more on gaining control and authority than on serving their communities (Paulus 2021).

In addition, 1 Corinthians 9:22 illustrates Paul's more inclusive and adaptive approach to different cultures, emphasising the

importance of becoming all things to others for their good. In this regard, the church in Indonesia can look to biblical examples that support a more participatory, egalitarian, and service-based leadership model that is more in line with decolonial values. Therefore, changes in church leadership are not only about changing structures but also improving the leadership mentality that reflects the teachings of Christ.

In this way, decolonial theology encourages church leaders to appreciate local traditions such as deliberation [*musyawarah*] and mutual cooperation [*gotong royong*]. These two values are essential in Indonesian culture and serve as the foundation for creating a leadership model that involves the active participation of the congregation. As noted by Anderson, decolonial theology promotes a leadership that is collaborative and community-centred, aligning with the indigenous values of mutual decision-making and collective responsibility (Anderson 2018). By adopting these values, the church can create a more inclusive and empowering leadership, where all members of the congregation have a role in decision-making and the implementation of church services.

Challenges in implementing decolonial theology

Despite its great potential, the application of decolonial theology in church leadership is not without challenges. One of the main obstacles is resistance from internal church members who remain tied to the legacy of Western theology. The hierarchical leadership structure of the church, based on singular authority, is often difficult to change because it has been part of the church's tradition for centuries. Furthermore, this leadership model is often upheld because it is seen as a legitimate expression of authority in managing the congregation (Gunawan, Stevanus & Arifianto 2022).

Cultural barriers also pose a significant challenge. Some churches in Indonesia have been influenced by Western views of leadership that tend to be individualistic, where important decisions are made solely by one or a few leaders without active participation from the congregation. This is in contrast to the values of deliberation that emphasise the involvement of all parties in decision-making. One of the main cultural barriers to decolonial theology is the entrenched hierarchical leadership structures that limit participation and decision-making to a select few, contrary to local practices of consensus-building (Cuthbert 2018). One of the key cultural challenges in decolonial theology is the hierarchical leadership structure, which tends to limit congregational participation. Therefore, reflecting on current church practices is essential. In the context of churches in Indonesia, where a culture of deliberation and collaboration is highly valued, hierarchical leadership models often do not align with local traditions that emphasize collective decision-making.

This hierarchical structure not only limits congregation participation but also stifles the potential for developing a leadership model that is more contextual and relevant to the local community (Gea 2020). Therefore, decolonial

theology plays a crucial role in breaking down these rigid structures by promoting a more inclusive approach, where every church member has a voice in decision-making. Thus, the process of decolonisation within the church will reflect the values of local wisdom that appreciate the participation of all parties.

In addition to cultural barriers, there are also structural challenges within the church. The leadership model adopted during the colonial era is often difficult to change because it has become institutionalised within the church structure. In spite of this, some churches in Indonesia have begun to integrate decolonial values into their leadership models, which provide opportunities for congregations to participate in decision-making processes. Some churches have also adopted a collaborative leadership approach.

Opportunities for the future of church leadership in Indonesia

Although these challenges are quite significant, the application of decolonial theology also presents great opportunities for the future of church leadership in Indonesia. One of the biggest opportunities is the potential to create a more flexible leadership structure that aligns with the socio-cultural realities of the congregation (Panjaitan et al. 2022). By integrating local values, the church can develop a more inclusive and participatory leadership model, where the congregation is actively involved in every aspect of church life.

The potential for change in the structure and practices of church leadership can lead to a church that is more responsive to the needs of the congregation. Decolonial theology encourages the church to not only focus on hierarchical models but also to open up space for congregational participation in decision-making and service. This will result in a church that is more dynamic and responsive to the social changes occurring around it.

For example, some churches in Indonesia have begun to implement decolonial values in their leadership, allowing congregants to have a greater role in decision-making. This is not just a cosmetic change but represents a fundamental paradigm shift in how the church views leadership and ministry. As stated by Smith, the future of church leadership in postcolonial contexts lies in its ability to embrace local traditions and practices, fostering a leadership model that is both spiritually grounded and socially engaged (Smith 2019). A church that can embrace local traditions and practices will shape a model of leadership that is not only spiritually grounded but also responsive to the social realities of the local community. In the context of Indonesia, this means integrating values such as *gotong royong*, *musyawarah*, and other local wisdom into church leadership practices. Such a leadership model will not only deepen the spirituality of the church community but also make the church more relevant and actively involved in addressing social challenges (Kobstan 2023). With this approach, the church can become an agent of

transformation that not only disseminates the values of faith but also strengthens social relationships through values that are recognised and respected in the local culture.

Decolonial theology has significant implications for church leadership in Indonesia. Through contextualisation, this approach helps shape a model of leadership that is more inclusive and relevant to local realities. Although cultural and structural challenges still exist, the opportunities for the future of church leadership are substantial, particularly in creating a more dynamic and responsive church. By integrating local values such as deliberation and mutual cooperation, churches in Indonesia can develop a more contextual leadership and empower congregants to actively participate in the life of the church.

Conclusion

The contemporary decolonial theological approach plays a crucial role in shaping church leadership in Indonesia to be more contextual and relevant to the dynamics of local socio-cultural realities. By integrating local values such as *gotong royong*, which emphasises the spirit of togetherness and solidarity, and *musyawarah*, which highlights collective and participatory decision-making, this approach helps create a more inclusive and responsive model of church leadership that meets the needs of the congregation. In practice, church leaders not only function as teachers and spiritual guides but also as facilitators of dialogue, encouraging active community engagement in addressing various social, economic, and environmental challenges. As a result, church leadership undergoes a renewal that not only preserves the faith identity but also fosters harmonious relationships with Indonesia's diverse societal realities. This enables the church to become an agent of social transformation rooted in local traditions while avoiding the dominance of colonial theological perspectives that often overlook the local cultural context.

Acknowledgements

Competing interests

The author declares that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Author's contributions

A.A. is the sole author of this research article.

Ethical considerations

Ethical clearance to conduct this study was obtained from the IKAT Theological School Research Ethics Committee (No. 45/B/STTIKAT/2024).

Funding information

The author received no financial support for the research, authorship, and/or publication of this article.

Data availability

The author confirms that the data supporting the findings of this study are available within the article.

Disclaimer

The views and opinions expressed in this article are those of the author and are the product of professional research. It does not necessarily reflect the official policy or position of any affiliated institution, funder, agency, or that of the publisher. The author is responsible for this article's results, findings, and content.

References

- Anderson, M., 2018, *Decolonizing Church leadership: The role of collective decision-making in Christian communities*, 1st edn., Routledge, London.
- Anthony D'souza, 2019, *Ennoble, enable, empower: Kepemimpinan Yesus Sang Almasih*, B&H Publishing Group, Nashville, New York, NY.
- Cuthbert, J., 2018, *The postcolonial challenge to western Christianity: Towards a decolonial theology*, 1st edn., Oxford University Press, New York, NY.
- Gea, I., 2020, 'Kepemimpinan Yesus Teladan Pemimpin Dunia', *Ilmiah Musik Dan Agama* 3(1), 23. <https://doi.org/10.36972/jvow.v3i2.52>
- Gunawan, I., Stevanus, K. & Arifianto, Y.A., 2022, 'Kepemimpinan Kristen Transformasional: Interpretasi 2 Timotius 3:10 dan Signifikansinya bagi Pemimpin Kristen di Era Disrupsi', *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 7(2), 567–578. <https://doi.org/10.30648/dun.v7i2.979>
- Gunawan, Y., 2014, *Kepemimpinan Kristiani: Melayani Sepenuh Hati*, 1st edn., Kanisius, Yogyakarta.
- Gutiérrez, G., 2020, *Liberation theology after colonialism*, 1st edn., University of Chicago Press, New York, NY.
- Jahidi, I. & Hafid, M., 2017, 'Transformasional leadership dan servant leadership: tantangan kepemimpinan dalam menghadapi era global', *CosmoGov* 3(2), 219. <https://doi.org/10.24198/cosmogov.v3i2.14730>
- Kobstan, H.B., 2023, 'Kepemimpinan gereja yang kolaboratif dan adaptif dalam mengatasi kesenjangan antara generasi tua dan generasi muda di era digital', *Jurnal Penggerak* 5(1), 1–33. <https://doi.org/10.62042/jtp.v5i1.75>
- Koschorke, K., 2011, *A history of Christianity in Asia, Africa, and Latin America, 1450–1990: A documentary sourcebook*, 1st edn., Eerdmans, Grand Rapids, MI.
- Kristantara, J., 2021, 'Berbagi Kepemimpinan dan Pelayanan: Transformasi Peran Ketua Kelompok di Gereja Kristen Jawa Bekasi Timur', *GEMA TEOLOGIKA: Jurnal Teologi Kontekstual Dan Filsafat Keilahian* 6(1), 63. <https://doi.org/10.21460/gema.2021.61.620>
- Maldonado-Torres, N., 2017, *Against coloniality: Decolonial theory and theology*, 1st edn., Duke University Press, London.
- Nole, O.A. & Balleo, F.D.C., 2024, 'A Christian leadership review on youth self-leadership and self-efficacy relations', *KINAA: Jurnal Kepemimpinan Kristen Dan Pemberdayaan Jemaat* 5(1), 31–50. <https://doi.org/10.34307/kinaa.v5i1.165>
- Panggabean, S.R., 2011, *Kontroversi Gereja di Jakarta dan Sekitarnya*, Universitas Gadjah Mada, Surabaya.
- Panjaitan, T.P.T., Meliala, S.K., Sianturi, J. & Nazara, F., 2022, 'Mengimpelementasikan Karakteristik Kepemimpinan Salomo Pada Masa Kini: Eksposis 2 Tawarikh 1:1–13', *HAGGADAH: Jurnal Teologi Dan Pendidikan Kristen* 2(2), 133–147. <https://doi.org/10.57069/haggadah.v2i2.30>
- Paulus, S.R., 2021, 'Karakteristik Kepemimpinan Melayani', *Ilmiah Wahana Pendidikan* 7(5), 1–13.
- Puspitasari, C.D., 2017, 'Penerapan filosofi kepemimpinan hasta brata dalam personnel dan cultural control untuk mengurangi control problem pada gkjh jemaat surabaya', *Calypra: Jurnal Ilmiah Mahasiswa Universitas Surabaya* 6(1), 28.
- Siahaan, C.A.D., 2023, 'Kritik poskolonial dan social scientific terhadap matius 28:19: sebuah konstruksi teologis dalam bermisi', *Jurnal Teologi Pabelum* 3(1), 66–77. <https://doi.org/10.59002/jtp.v3i1.42>
- Smith, J., 2019, 'Decolonizing theology and reclaiming indigenous knowledge', *Journal of Postcolonial Theology* 12(3), 210.
- Stott, J., 2019, *Kepemimpinan Kristen*, V. Lengkong (ed.), 1st edn., Literatur Perkantas JATIM.
- Tari, E., Mosooli, E.A. & Tulaka, E.E., 2019, 'Kepemimpinan Kristen Berdasarkan 1 Timotius 3:1–7', *Jurnal Teruna Bhakti* 2(1), 15. <https://doi.org/10.47131/jtb.v2i1.22>
- Tonelli, D., 2020, *Teologi Dekolonial dan Perubahan Gereja Global*, Berkleycenter, Sekolah Tinggi Adama Kristen Teruna Bhakti, Yogyakarta, viewed n.d., from <https://berkleycenter.georgetown.edu/responses/decolonial-theology-and-changing-the-global-church>.
- Wahyuni, S., 2021, *Kepemimpinan Hamba Dalam Filipi 2:5–11*, M. Nasrudin (ed.), 1st edn., PT NEM, Jawa Tengah.
- Walters, D., 2019, *Local traditions, global faith: A decolonial perspective on Church leadership in Southeast Asia*, 1st edn., University of Chicago Press, Chicago, IL.