

Charismatic Leadership Toward Transformative Leadership as the Mission of the Church in Indonesia

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Abstract

Charismatic leadership and transformative leadership are two contrasting concepts in the context of church leadership. This article aims to explore how charismatic leadership can lead to and alongside transformative leadership as the mission of the Church in Indonesia. The method used is a practical theological study with a literature approach. The results show that biblically-based charismatic leadership can be the basis for transformative leadership that can bring significant renewal and change to the Church and Indonesian society. The contribution of this research is to provide a dynamic, effective, and impactful model of Church leadership for the development of the Kingdom of God in Indonesia.

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INTRODUCTION

Leadership in the context of the Church in Indonesia has vital significance in filling and carrying out God's mission on earth (Saputra and Serdianus, 2022). Church leaders who have charismatic power and transformative abilities will be able to lead congregations and communities towards significant change. Charismatic leadership centered on the example of Jesus Christ is the foundation for transformative leadership that can bring the mission of the Church in Indonesia more effective and impactful.

Currently, Indonesia is facing various complex challenges and changes, such as shifting social values, increasing economic inequality, and various communal conflicts that are troubling the community. In this context, the Church in Indonesia needs leadership that is not only charismatic, but also transformative, capable of moving congregations and communities to realize the vision of the Kingdom of God (Deswita & Jamilus, 2023; Harsoyo, 2022; Muliati, 2022). Efforts to move congregations and communities towards transformation require exemplary leaders who have vision, inspiration, intellectual stimulation, and individualized attention (Deswita & Jamilus, 2023). Leadership in church missions must be able to display adequate skills, an understanding of social realities, and a desire to serve for the common good.

The problems that arise in charismatic leadership in the church are seen in research conducted by Behr in his article entitled "Charismatic leadership: a group-analytic perspective" argues that charismatic leaders use techniques such as dramatization, paradox, and simultaneous cultivation of hope and fear to foster bonds of dependence (Behr, 2020). Another study on charismatic leadership in the church was conducted by Jetter in "Continuing Revelation and Institutionalization: Joseph Smith, Ralph Waldo Emerson and Charismatic Leadership in Antebellum America" found that the risk of charismatic leadership is that the leader maintains personal power and prevents followers from becoming independent and motivated (Jetter, 2021). This is reinforced by Young Gi Hong in his article "The Impact of Charismatic Pastoral Leadership on Religious Commitment and Church Growth in the Korean Mega-Churches," which found the potential for abuse of power by charismatic church leaders that can have a negative impact on congregations and churches in South Korea (Hong, 2001).

On the other hand, transformative leadership is being offered as an ideal leadership option in the church. It is like Gabriel Abolade that the transformational leadership approach emphasizes on the leader's ability to inspire and persuade individuals to achieve a shared vision, fostering a sense of commitment and empowerment within the organization. In the context of Christian mission, this leadership style is highly relevant as it is in line with the principles of servant leadership and the mission to bring about positive change in society (Abolade, 2024). Deo and Shitote in their research titled "Empowering Church Leaders in Leadership Effectiveness: A Transformational Approach in Anglican Church in Butare Rwanda, Africa" explained that the need to train church leaders is critical for church leaders to increase their level of proficiency in leadership and to learn to model the transformational leadership components of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration in their churches (Deo and Shitote, 2023).

Meanwhile, this research seeks to synthesize between charismatic leadership and biblical transformative leadership. Therefore, this research is important to address the weaknesses and advantages of charismatic leadership through integration with the weaknesses and advantages of transformative leadership that has a positive impact on the church. The purpose of this study is to explore the relationship between charismatic leadership and transformative leadership, and its implications for the mission of the church in Indonesia. How charismatic leadership that leads to transformative leadership becomes an important part of the church's mission.

METHODOLOGY

The research uses theological studies with a practical theology approach. The method used is descriptive qualitative analysis by reviewing relevant literature on charismatic and transformative leadership in the context of the Church. What is meant by theological study is an effort to produce a comprehensive understanding of ideal Church leadership based on a biblical perspective. While the practical theology approach is a theological perspective that sees church leadership not only as a theoretical concept, but also has practical implications in life (Hazle, 2003; Ryder, 1995).

The writing structure begins by discussing the concepts of charismatic leadership and transformative leadership based on biblical texts, then continues by exploring transformative leadership as a development of charismatic leadership. Finally, the implications of charismatic leadership towards transformative leadership for the mission of the church are elaborated.

DISCUSSION

Charismatic leadership and transformative leadership are currently interesting and important topics to study in the context of church leadership and mission in Indonesia. Both types of leadership have their own potentials and challenges, and a deeper understanding of the relationship between the two can provide valuable insights for the Church to carry out its mission more effectively and transformatively.

Biblically Based Charismatic Leadership

The term "charismatic leadership" was first used in 1947 by Weber, who defined it as a leadership style characterized by superhuman, supernatural, and heroic attributes (Neuwirth, Weber, & Eisenstadt, 1969). In contrast to Weber's emphasis on "revolutionary" charisma, subsequent theorists have proposed a more "peaceful" definition of charisma. According to Conger and Kanungo, charismatic leaders are idealized by their followers for a number of characteristics. These include the ability to inspire, motivate, respect and understand the needs of followers through the demonstration of emotion; commitment to achieving the vision; courage to challenge the status quo; application and use of ethical standards and social responsibility (Conger and Kanungo, 1998). Charismatic leadership is defined as a leader who uses his or her communication skills, persuasiveness, and charm to influence others (Sacavém et al., 2017). Charismatic leadership is a leadership style distinguished by high levels of expression, confidence, moral conviction, and emotional resonance, which results in strong follower identification with the leader, alignment with the leader's vision, and inspiration to perform for the leader (Hall and Grant 2018). At its core, charisma can be defined as the leader's ability to inspire, motivate, and support employees, who in turn achieve extraordinary results, often at the expense of their personal goals, problems, and difficulties at work (Krume, 2015).

According to Christian leadership experts such as Tangen, charismatic leadership is a leadership model based on the character, calling, and abilities given by God to a Christian leader. Such leaders have gifts and talents given by God, so that they are able to influence and inspire others to follow their vision and mission (Tangen 2024). Biblical charismatic leadership according to Hoogh et al. is leadership that relies on the gifts of the Holy Spirit, supernatural abilities, and the ability to inspire and influence others in a positive direction. Therefore, charismatic leadership in a Christian perspective should be based on God's calling, character, and the gifts of the Holy Spirit (Hoogh et al. 2004; Bendix, 1967; Cheng, 2019).

Charismatic leaders are grounded in their ability to connect with people on a deeper level, which is invaluable in churches that are facing a crisis or struggling to grow. In a Biblical context, charismatic leaders can be seen in figures such as Moses, Joshua, David, Esther, Nehemiah, Paul, and others. Since charismatic leadership emphasizes charisma, vision, and the ability to influence others, biblical charismatic leaders also have characteristics such as being able to inspire and motivate others, taking risks, being able to solve problems, and having a high passion for achieving goals.

Charisma is often seen as a unique and distinct element and the only outstanding aspect of leadership (Yammarino, 2017). Charismatic leadership is an attribution based on followers'

perceptions and interpretations of their leader's behavior. There is a set of leader behaviors that distinguish charismatic leadership from non-charismatic leadership, and these are presented in the stage model of leading others. In addition, the behaviors associated with charismatic leadership constitute a constellation. The expression or presence of a single behavior associated with charismatic leadership is rarely sufficient to elicit an attribution of charisma. Instead, a large number of critical behaviors must be present (Conger, 2015). Charismatic leaders form unique emotional and value-based bonds with their followers. They achieve their charismatic effects by engaging and involving followers' self-concepts. Through role modeling and frame alignment behaviors, charismatic leaders develop followers' values and beliefs to be aligned and complementary with the leader's ideology, goals, and activities. Specifically, charismatic leaders are able to increase the intrinsic valence of followers' effort and goal achievement, expectations of effort achievement, and prospects and hopes for better future circumstances (Yammarino, 2017). Charismatic leaders have the ability to communicate shared group goals, and they convey confidence in their own abilities and the abilities of their followers. Charismatic leaders do particularly well in ambiguous situations - where the group's purpose is unclear and where environmental conditions are uncertain or unstable. Charismatic leaders are effective in these ambiguous situations because they are able to articulate a vision of where the group should be led (Riggio, 2016).

Charismatic leadership style has been defined primarily in terms of the affective needs of its followers (Katz & Kahn, 1978). Others have defined charismatic leadership in terms of nonverbal behavior patterns that convey the leaders' sense of enthusiasm and trust (Riggio, 1987). An emerging body of research aimed at uncovering the process of mood transfer between leaders and followers (Bono & Ilies, 2006; Cherulnik, Donley, Wiewel, & Miller, 2001; Damen, van Knippenberg, & van Knippenberg, 2008; Erez, Misangyi, Johnson, LePine, & Halverson, 2008; Johnson, 2008, 2009; Sy, Choi, & Johnson, 2013; Tee, 2015) suggests that mood contagion is a powerful force for mood transfer in the leadership process. Mood contagion is the tendency to "mimic and harmonize facial expressions, vocalizations, postures, and gestures with others and, consequently, become emotionally unified" (Hatfield, Cacioppo, & Rapson, 1994, 5). Empirical research has revealed mood contagion in leadership (Bono & Ilies, 2006; Cherulnik et al., 2001; Erez et al., 2008; Johnson, 2008, 2009; Sy, Cote, & Saavedra, 2005). Although research has shown that leader expressivity is a possible process for the emotional connection between leaders and followers (Dasborough et al., 2009; Johnson, 2008, 2009), only a few studies have investigated the former relationship at the individual

or dyadic level (Bono & Ilies, 2006; Cherulnik et al., 2001; Johnson, 2009; Visser et al., 2013), and only two studies have investigated the relationship at the group level (Erez et al., 2008; Sy et al., 2013). A careful analysis of the nonverbal behaviors often used in research to affirm leader expressiveness includes: maintaining direct eye contact and manifesting an expressive face (Awamleh & Gardner, 1999; Holladay & Coombs, 1993, 1994; Howell & Frost, 1989; Johnson & Dipboye, 2008), having a relaxed posture and leaning towards followers (Howell & Frost, 1989), and demonstrating vocal variety and dynamic hand and body movements (Awamleh & Gardner, 1999; Holladay & Coombs, 1993, 1994; Johnson & Dipboye, 2008). Nonverbal behaviors integrate elements of the immediate and dominant dimensions mentioned in the nonverbal communication literature (Burgoon, Pfau, & Birk, 1990; Mehrabian, 1981). Furthermore, immediacy and dominance are two of the three main dimensions of nonverbal behavior (Burgoon et al., 1990; Mehrabian, 1981). In addition, human relationships consist of vertical (Burgoon & Hoobler, 2002; Hall & Friedman, 1999) and horizontal (Berger, 1994; Wiggins, 1979) dimensions. The vertical dimension is concerned with concepts such as power and dominance, and the horizontal dimension is related to the closeness of interpersonal relationships (Hall, Coats, & LeBeau, 2005). Certain attributes of charismatic leadership have been consistently emphasized in the empirical literature (Avolio & Bass, 1995; Bass, 1985; House, 1985; Howell, 1985; Yukl & Van Fleet, 1982), and among the attributes are persuasiveness and inference (House, 1977) and dominance (House, 1977; Zalesnik & Kets de Vries, 1975). Previous research in nonverbal communication has found a positive relationship between persuasiveness and "direct" and "dominant" behavior (Burgoon et al., 1990).

In short, charismatic leadership can be both disruptive and destructive. With the use of technology and science, it is now possible for us to systematize many practices. If we want to take a more mature and advanced version of politics, a charisma detox is needed - because leadership is not a game. The point is that charisma is inherently problematic, charismatic leadership has its benefits. If the church is heading in the right direction, a charismatic leader will get the church there faster. Unfortunately, if the leader is headed in the wrong direction, charisma will also take the church there faster (Kaul 2013).

Leadership Weaknesses Charismatic

From the definition of charismatic leadership above, there are several weaknesses of charismatic leadership, as follows:

First, dependence on the leader's personality. The weakness of charismatic leadership in the context of the church is the emergence of excessive dependence (worship) on the figure of the leader (1 Corinthians 1:12, 3:4) which shows the phenomenon of choosing a certain leadership style that causes church divisions. Preserving the dignity of one's leadership tends to be more important than the needs of the church. Research by Corcoran and Wellmann has shown how congregants in large American churches tend to see their senior pastors as exceptional, holy, and infallible. As a result, church leaders are often treated as inviolable "gods", and their leadership is idolized excessively (Christian et al., 2022).

Second, lack of democracy. Charismatic leaders in the church also have the potential to build a culture that silences criticism and feedback from the congregation (John 10:1-21) also illustrates the danger of false leaders who are self-interested and do not care about the needs of their congregation members. The charismatic nature of leaders can cause congregants to feel reluctant to provide input or criticize their leadership, fearing the possible consequences. This is in line with research from Simon and Poluan which shows that it is not uncommon for church leaders to use biblical arguments to "silence" criticism and feedback from the congregation (Simon and Poluan 2021).

Fourth, there is a lack of focus on coaching and developing other leaders. Charismatic leadership also has the potential to produce leaders who are not prepared to take full responsibility for their leadership (Jas 3:1). Charismatic leaders tend to rely more on their charisma and leadership aura rather than building strong systems and structures within the church. This is as revealed in Ronda's research, which states that the biggest problems for some Christian leaders are lack of interest in people, inability to establish relationships with peers, and indifference to the emotional problems of the congregation (Frederik 2020).

Fifth, paternalistic. Charismatic leadership in the church has the potential to lead to paternalistic leadership, where leaders tend to treat the congregation as children who must be regulated and guided constantly (Isaiah 3:12; Jeremiah 2:8, 10:21, 25:34-36). The paternalistic leadership style provides less opportunity for the people being led to take the initiative to make decisions, acts as if they are the most righteous, and considers subordinates as immature human beings who must be regulated (Hartog, Koopman, and Muijen 1995) (Popper 2000).

Sixth, lack of structure and system building. Charismatic leadership also has the potential to cause church organizations to be less able to develop progressively because they are too dependent on the leader (John 10:1-21) (Hong 2001; Conger and Kanungo, 1987). This underdeveloped church organization is due to the lack of development and implementation of

good church structures and systems. Charismatic leadership, according to Olawole's research, tends to hinder wider church growth because the leader is unwilling to open space for other potential leaders to develop (Olawole, 2023).

Advantages of Charismatic Leadership

Despite some disadvantages, charismatic leadership also has some advantages, including:

First, it is able to inspire and motivate. Charismatic leadership can inspire and motivate with a clear vision. As revealed in Christian and Rahman's research, charismatic leaders who convey a clear vision can help improve service quality and inspire their followers (Klaus and Heuser, 1998; Chryssides, 2021). Charismatic leadership can generate enthusiasm and passion among members of the congregation (John 10:11-15; 2 Timothy 2:2).

Second, it increases enthusiasm and commitment. Charismatic leaders have the ability to increase the enthusiasm and commitment of congregation members through a clear vision and mission with the ability to influence and inspire them (Matthew 4:19, John 21:15-19, and 1 Peter 5:1-4). According to Kusumawati and Muafi's research, charismatic leaders can provide intellectual stimulation and individualized consideration so as to increase follower motivation and performance (Suweko and Dwiantoro, 2020). This increase in motivation and performance of congregation members is certainly very important for the progress of the church.

Third, it has a strong appeal. Charismatic leadership can help the church to grow and develop quickly in the early days of church planting (Acts 2:41-47, 4:32-35; 5:12-16; Romans 12:12). This was seen when the apostles started ministry in the early church where the number of followers of Christ continued to grow. A leader's charisma can attract many people to join the church and be actively involved and collaborate. This is supported by Ronda's research which states that charisma may be able to help the church grow faster in the beginning (Frederik 2020). Church growth is one of the main goals of the church, so charismatic leadership has benefits in achieving this goal. These benefits certainly need to be weighed against the weaknesses mentioned earlier, so that the church can take the positive side of charismatic leadership and try to minimize the risks (Suweko and Dwiantoro 2020; Simon and Poluan, 2021; Frederik, 2020).

Fourth, inspire and influence positively. Charismatic leadership can have a strong influence in motivating and inspiring congregants to serve God more vigorously (2 Timothy 2:1-2) which states that a leader should pass on commitment and faith to others. As revealed in

the source (Frederik, 2020), charismatic leadership that emphasizes pastoral relationships can encourage the spiritual growth of the congregation. The spiritual growth of the congregation is the main goal of the church, so charismatic leadership can be an effective tool to achieve this goal. This is reinforced by research results from Israel, Akerlund & Tangen, and Tangen, 2018; and Gibson & Morallous which show that charismatic leadership is able to increase the commitment and performance of followers (congregation members) (Israel, 2008; Gibson, Hannon, and Blackwell, 1999).

Fifth, dynamic and adaptive. Charismatic leadership can make the church dynamic in responding to changing times. This is because charismatic leaders tend to be more innovative, risk-taking, and quick to adapt to new situations (Acts 2:1-41). This verse shows how Peter's charismatic leadership enabled the early church to grow rapidly. This characteristic is in line with what was suggested in Hartog and Vliert's research, that charismatic leaders usually have a high ability to identify changes in the environment and respond to them quickly (Hartog, Koopman, and Muijen 1995; Vliert, 2006; Nelson, 2020).

Sixth, it increases loyalty. Charismatic leadership can build high loyalty from its congregation members (Acts 2:42-47) which describes how the congregation faithfully followed the apostles' teachings, in fellowship, the breaking of bread, and prayer. Charismatic leaders can build strong emotional bonds with their congregation members so that they become more loyal. This is supported by research from Hong which explains that members of charismatic leaders' congregations usually have strong loyalty and are willing to obey their leaders (Wollschleger, 2018; Youn and Hong, 2015; Conger and Kanungo, 1987).

From the above, it can be concluded that charismatic leadership has both advantages and disadvantages when applied in a church context. It requires careful discernment by the church to be able to reap the positive benefits of charismatic leadership, while minimizing the potential risks.

Biblically-based Transformative Leadership

As an alternative to charismatic leadership, the church needs to move towards transformative leadership that is more in line with Biblical principles. As with charismatic leadership, transformative leadership also has its drawbacks and advantages. Below describes the disadvantages and advantages of transformative leadership.

Disadvantages of Transformative Leadership

Every leadership has its drawbacks and potential risks, and transformative leadership is no exception.

First, the time required. Transformative leadership takes longer to change the culture and inspire change compared to charismatic leadership which is faster. This is supported by the Bible verse (John 14:12) which describes that Jesus' disciples took a long time to understand Jesus' vision and mission. This verse describes how Jesus' disciples took time to fully understand His vision and mission, indicating a gradual process of understanding and transformation. This is also stated in Ronda's research (Nastain, 2021) which states that transformative leaders need time to change organizational culture.

Second, resistance to change. Transformative leadership can cause resistance and conflict in organizations because the changes that leaders want are not always in line with the wishes of the congregation members. This is illustrated in the Bible when Jesus expressed His vision that was different from the disciples' understanding (Luke 4:14-22a). This statement is also similar to the research statement from Mardiana, which describes that transformative leaders often face resistance in implementing their changes (Mardiana, 2016). Transformation leadership is often faced with resistance from various parties who are used to the existing way. Transformative leadership needs to overcome this resistance with effective communication and consensus building.

Third, reliance on collaboration. Transformative leadership relies heavily on the ability to build collaboration and consensus among various parties. If collaboration does not occur or is difficult to achieve, the transformation process can be hindered.

Fourth, difficulties in measurement and evaluation. The success of transformative leadership is often difficult to measure directly because its impact may only be seen over a long period of time. This can make it difficult to evaluate effectiveness and gain the support needed.

Fifth, the difficulty in applying in different environments. Transformative leadership models that are effective in one environment cannot always be applied successfully in other environments that have different contexts and dynamics.

Sixth, the limitations of personal leadership. Transformative leadership often requires strong personal leadership to influence and inspire change. If a leader lacks personal strength or is unable to communicate vision and values clearly, this can hinder the transformation process.

Seventh, the risk of burnout. Intense and lengthy transformation processes can cause fatigue in leaders and their teams. This can reduce their effectiveness in the long run.

Advantages of Transformative Leadership

Although there are some drawbacks, transformative leadership also has advantages that can be a solution to the weaknesses of charismatic leadership, including:

First, it drives sustainable and profound change. Transformative leadership directs ongoing change in the church organization with a clear vision and mission (John 13:34-35; 1 Corinthians 10:31; Matthew 28:16-20) (Christian et al., 2022). As revealed in Ronda's study, transformative leaders have a strategic plan in bringing progressive change towards organizational goals based on biblical principles (Christian et al., 2022). As revealed in Parnell and Dent's research, transformative leaders are able to inspire their followers to achieve higher organizational goals (Nastain 2021). This is important for the church in realizing God's great mission that is increasingly relevant to the context of the times.

Second, individual empowerment and development. Transformative leadership encourages the development of the abilities and capacities of members of the church organization. Transformative leaders not only command, but also motivate and facilitate the spiritual growth and competence of congregation members. This is as expressed in Hartog and Vliert's research that transformative leaders encourage subordinates to take greater responsibility and increase their followers' self-ability (Hartog, Koopman, and Muijen, 1995; Vliert, 2006). Transformative leadership emphasizes the development of followers' potential rather than just following the leader's will. In Kinicki and Williams' research, transformative leaders focus on developing and realizing the potential of subordinates to achieve organizational goals (Kinicki and Williams, 2017). This is in line with the principle of empowerment in the Bible (Tim 2:2; Ephesians 4:11-12; 1 Peter 5:1-4), where leaders facilitate the growth and self-actualization of congregation members.

Third, encouraging collaboration and agreement. Transformative leadership can instill strong shared values and beliefs in the church organization (Philemon 1:6; 1 Peter 4:10-11; Matthew 20:25-28). This is necessary so that there is high cooperation and commitment from all members of the congregation to realize the vision and mission of the church. In Yulk's research, transformative leaders are able to develop an organizational culture that supports the achievement of the organization's vision (Nastain, 2021). The cultivation of shared values and beliefs is important for the church to fulfill its mandate to serve and expand the kingdom of God.

Fourth, it brings about innovation and creativity. Transformative leadership can encourage innovation and creativity in church organizations (2 Corinthians 5:17; Ephesians 2:10; Galatians 6:15). In other sources, transformative leaders encourage new ideas, critical thinking, and creative problem solving from their followers. This is supported by research (Nastain, 2021) which states that transformative leaders have a role as catalysts of change and not only as controllers of change.

Fifth, focus on a clear vision and mission. Transformative leadership has a clear vision and mission as the foundation for change. The focus on clear vision and mission was demonstrated by Jesus with the mission to expand the kingdom of God (Matthew 28: 19-20). In Ronda's research, transformative leaders have a clear strategic plan to bring progressive change towards organizational goals based on biblical principles (Ronda, 2012; Nastain, 2021; Christian et al., 2022; Muhdar, 2018; Ardianto, Sunaryo, and Sumardi, 2020). This progressive change towards a clear goal is the key to successful church leadership.

Implications of Charismatic Leadership towards Transformative leadership for Church Mission

Over the past decade and a half, the topic areas of charismatic and transformational leadership in organizational settings have undergone significant evolution in terms of both theory development and empirical investigation. As a result, our knowledge of these forms of leadership has deepened, and there are several dominant theories that have now become established paradigms in the field of leadership. At the same time, despite progress, there are many dimensions of these leadership forms that we still know very little about. Given this time in the evolution of the field, it is appropriate to look back at where we have been and where we need to go in the future. Hence, there is a need for development in the advancement of charismatic and transformational leadership in organizations. In the context of this leadership, there is a need for progress in the following dimensions: 1) leader behavior and its impact; 2) follower disposition and dependency dynamics; 3) contextual factors; 4) institutionalization and succession forces; and 5) the responsibilities of charismatic and transformational leaders (Conger, 1999).

The challenge of transformative leadership in the Church is how leaders can motivate, empower, and inspire the congregation. This is shown in Corcoran and Wellmann's research in their study titled *People Forget He's Human*: Charismatic Leadership in Institutionalized Religion explains charismatic leadership research in the study of institutionalized religious

organizations, there is not much conflict between the extraordinary and ordinary qualities of charismatic leaders, and in fact, both can attract followers and strengthen charismatic bonds. Allowing followers to see their human side makes charismatic leaders more relatable, authentic and trustworthy. We explored these propositions in the context of large American churches using interviews and a large survey of congregants in 12 large churches. We show how senior pastors in these churches were able to build charismatic bonds with congregants based on perceptions of their extraordinary and ordinary qualities (Corcoran and Wellman, Jr, 2016).

In scholarly research, Bass and Avolio (1994) distinguish between charismatic and transformative leadership. Charismatic leadership is characterized by a leader's ability to inspire and motivate followers through their personal charm and vision, which often leads to rapid and dramatic change. Transformative leadership, on the other hand, focuses on long-term goals, collective action, and creating lasting change through empowering and developing followers.

According to Burns (1978) and later expanded by Bass (1985), transformative leadership involves not only creating change but also changing the underlying systems and culture that perpetuate the need for change. This process-oriented approach essentially takes longer than charismatic leadership, which may produce rapid change but lacks sustainability in the absence of deeper cultural transformation.

Therefore, comparisons drawn from John 14:12 and research by Bass and Avolio show that while charismatic leadership can produce quicker initial results, transformative leadership is more effective in creating sustainable long-term change, as Jesus' disciples did. Both charismatic and transformative leadership are necessary in accomplishing the mission of the church. Charismatic leadership is leadership that has personal charisma or charm that is able to bind and motivate congregation members.

The implications of the shift from charismatic to transformative leadership for the mission of the church can be very significant in several key aspects:

First, the Driver of Deep Change. Transformative leadership tends to focus more on deep changes in church culture, congregation members' thinking, and spiritual lifestyle. This means not just doing routine activities, but changing people's hearts and minds to be more open and responsive to God's will.

Second, Empowerment and Leader Development: Transformative leadership encourages the empowerment of individuals in the congregation, not just relying on one or a

few charismatic leaders. This means the church will focus more on developing and training potential leaders from within the congregation to take part in the church's mission and ministry.

Third, Mission and Wider Mission Accomplishment: Transformative leadership has a clear and mobilizing vision to send people out to preach the gospel to the world. This is in line with Jesus' great command to His disciples to go and make disciples of all nations (Matthew 28:19-20).

Fourth, Collaboration and Consensus: Transformative leadership encourages strong collaboration between leaders and congregation members in formulating the church's mission vision and strategy. This can strengthen unity in moving forward to achieve common goals in fulfilling the church's mission calling.

Fifth, Spiritual Growth and Formation: Transformative leadership also pays greater attention to the spiritual growth and formation of congregation members holistically. This includes formation in faith, character, service, and relationship with God and others.

As such, the shift towards transformative leadership for church mission can have a broader and deeper impact in making the church a more effective instrument in achieving God's vision for the world. It strengthens the church's foundation in Bible teaching, weighty pastoral care, and progressive global mission.

CONCLUSIONS

Charismatic leadership plays an important role in moving the church toward renewal and growth. However, the church's greatest challenges and opportunities in the future will require transformative leadership that can create deeper and more sustainable change. The church needs leaders who not only possess compelling charisma, but also the vision, empowerment, and passion to lead their people towards transformation to fulfill Christ's mission in the world.

The shift from charismatic leadership to transformative leadership is key for the church to be effective "salt and light" in a changing world. This will ensure that the church does not just experience momentary progress, but is able to bring about meaningful and lasting change in the lives of its people and society. This does not mean that charismatic leadership is not needed, but rather that the two must go hand in hand for the fulfillment of the mission of the Church in Indonesia.

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