

International Journal of Culture and Religious Studies

(IJCRS)

Effect of Community Building on Church Spiritual
Growth



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Accepted: 8th Mar 2024 Received in Revised Form: 8th Apr 2024 Published: 8th May 2024

Abstract

Purpose: This study investigates the relationship between community building and spiritual growth within Pentecostal Churches in the Nairobi metropolitan counties of Kenya, focusing on the Pentecostal Evangelical Fellowship of Africa (PEFA), Kenya Assemblies of God (KAG), and Full Gospel Churches of Kenya (FGCK) under the National Council of Churches of Kenya (NCCCK). Grounded in servant leadership, empowerment, and spiritual leadership theories, the research combines quantitative and qualitative methods to explore how servant leaders facilitate community building and its impact on church growth.

Methodology: The study was guided by servant leadership, empowerment and spiritual leadership theories. The study was conducted across multiple Pentecostal denominations within the Nairobi Metropolitan counties, including Nairobi, Kajiado, Muranga, Kiambu, and Machakos in Kenya. Data collection involved 333 church leaders and members, with 173 from PEFA, 80 from KAG, and 80 from FGCK, resulting in a response rate of 91%. Additionally, two discussion groups comprising pastors and elders from PEFA and KAG churches in Kajiado County were interviewed using an interview guide, totaling 17 members. The total response rate of church leaders and members was 304 (91%). The descriptive cross-sectional survey research design and exploratory designs were adopted for data collection and analysis where respondents provided relevant data. The research was anchored on the pragmatism philosophy. Quantitative data was analyzed using descriptive statistics, correlation and regression analysis, where Statistical Package for Social Sciences (SPSS) version 29 was used. Thematic analysis was employed in analyzing qualitative type of data. Purposive and stratified random sampling techniques were employed to select the sample, ensuring representation of subgroups within the population. This approach facilitated efficient and cost-effective data collection while maintaining the integrity of the study's findings

Findings: Data collected from 304 respondents, including pastors, elders, and members, reveals a significant positive association between community building and spiritual growth, with volunteer services rating relatively low. The results showed a positive significance of community building in affecting church spiritual growth. The study findings in all the three models: Model summary, ANOVA and Coefficient confirm the significance of community building in church spiritual growth. The correlation coefficient results yielded a positive relationship of 0.580. However, descriptive statistics on mean scores of how respondents views the practice of community building in their churches, the sub variable of voluntary community services was ranked the lowest (3.7) amongst the other constructs. Nevertheless, there is a need for enhancement of voluntary services by the Pentecostal churches in areas such as health, free cleaning and training services to give back to the community. When church leadership participate in welfare activities such as helping the vulnerable in society, this positively affects church growth both spiritually and numerically. The findings emphasize the importance of enhancing volunteer engagement to foster both spiritual and numerical church growth. This study contributes to theoretical understanding and practical implications for Pentecostal church settings, addressing research gaps and advocating for servant leadership practices that empower church members and promote community building for holistic church growth.

Contribution to Theory, Policy and Practice: The study supported servant leadership, empowerment and spiritual leadership theories. Servant leaders play a crucial role in empowering of church members through community building causing effect on church growth. The study revealed and filled a number of conceptual, theoretical, contextual and empirical glaring research gaps in area of servant leadership attribute of community building and church spiritual growth. The most noticeable gap is the contextual gap where many studies on church growth only delved on numerical growth and leaving out spiritual growth of which this study addressed. The study also revealed a gap in volunteer services with a mean of 4.1. Pentecostal churches therefore need to put more efforts to improve volunteer services as well as promotion of spiritual formation so as to enhance church spiritual growth.

Keywords: *Servant Leadership, Community Building, Volunteer Service, Giving Back to Community, Church Spiritual Growth*

1.0 INTRODUCTION

Community Building

Community building is a vital servant leadership component that consists of volunteer work and giving back to the community. Ndlovu (2022) argues that community building means development of community by community. In the global perspective, community building activities are expected to increase church growth especially numerically but seems not to be so in the United States where decrease in church attendance has been witnessed (Burdick, 2018; Lawton, 2022). There is therefore a need to investigate why church attendance and belief in God has been dwindling despite socio-economic community projects that cater for people's welfare.

In Africa, community building is becoming part of church socio-economic roles to their members. Ndlovu (2022) points out that the church in Zimbabwe have contributed much in community building through social projects such as educational and health institutions. However, there is inadequate efforts by the African Pentecostal churches to get involved in corporate social responsibility and reaching the needy as expected and therefore negatively affecting empowerment (Msabah, 2016). Nkansah-Obrempong (2018) posits that the church in Africa is questioned on its commitment in provision of corporate social responsibility. Servant leaders' efforts through empowerment and care to their followership triggers growth. According to Eva et al. (2019), servant leadership is expected to empower followership to enhance organizational growth.

In Kenya, community building is common among Christian churches. There are diverse views on concern of Pentecostal churches to societal needs. Masenya (2021) views Pentecostal churches as of great socio economic impact on society whereas Msabah (2019) described the church as "a clueless mason, gossip community and silent majority." Nonetheless, one way to gauge church performance on societal impact is her involvement in volunteer services to the community like cleaning of public social utilities. Such practices can attract community members to the church hence boosting attendance. The church also needs to play a role in giving back to community the through helping the needy such as widows, orphans and persons with disabilities for this is a way of empowering the society (Dutta & Khatri, 2017). Community building is therefore a key factor to assess because it affects church growth either positively or negatively.

Church Spiritual Growth

Church spiritual growth is maturity in Christian faith demonstrated by church practices including: worship, fellowship, sharing the Word of God and sharing of material possessions (Acts chapters 2 & 4) and Christian qualitative growth in faith resulting in positive impact on society (Bariu, 2017). The main reasons attributed to church spiritual decline are poor church leadership in areas of stewardship, lack of commitment to growth of people and inadequate community building activities (Flatt et al., 2018; Diara & Mokwenye, 2019). Poor leadership results in unethical practices and conflicts within the church and this negatively affects growth. This study therefore purposed to assess effect of servant leadership and empowerment on church spiritual growth as a way to address the problem of church spiritual decline.

In Kenya, there is a problem in spiritual growth and maturity exhibited by slowing of service attendances, reduced study of the word of God, and dwindling prayer life among believers (Thiga et al., 2021). It was also observed that there is a challenge in undertaking evangelism despite the fact that there are many church members in attendance of services (Sirengo, 2019). Further, a number of churches failed to train their pastors and church elders and had no explicit programs for evangelism and mentorship (Matisi, 2020). Absence of training, mentorship and discipleship negatively affects church growth in terms of maturity and attendance. It is prudent to find out why the church in Africa has been growing quantitatively and not qualitatively (Bariu, 2017).

1.1 Problem Statement

Globally, the church leadership is struggling with the challenge of decline in spiritual growth, with one example being the United States (Keita, 2019). There are challenges affecting church leadership and spiritual growth in the western countries (Ferreira & Chipenyu, 2021). In Africa, there is a noticeable decline of church spiritual growth evidenced by unethical conduct, corruption practices in public organizations, greed for power, and selfishness witnessed among believers resulting to poverty, civil wars and genocide (Ishola & Ayangbekun, 2018). In Kenya, conspicuous indication of spiritual immaturity was evidenced by decline in church attendance, prayers, Bible study, religious affiliation and belief in God and failure to empower church members through involvement, training and sharing of responsibilities (Matisi, 2020;Thiga et al., 2021). This negatively affects church growth in terms of maturity and attendance.

Church malpractices negatively affect church growth in terms of service to God through evangelism, study of the word, fellowship and prayers. This problem affects church leadership and church members. This calls for a need of a leadership style which is effective and ethical for organizations to achieve their goals (Crowther, 2018). Servant leadership that underscores community building in aspects of volunteer services and giving back to the community could positively increase the follower's spiritual satisfaction and proactivity in involvement on church activities consequently leading to church spiritual growth (Eva et al., 2019).

There are a number of research gaps in the area of servant leadership and church spiritual growth that prompted the need for further research. A number of researchers who explored servant leadership and church growth for instance Nzeng'e (2019), Thiga et al (2021), and Matisi (2020) focused mostly on as numerical church growth. Spiritual growth is therefore a grey area that require further research. Contextually, many studies on leadership, and church growth in the Western countries like De Jesus (2018), Lawton (2022), and Tate (2023) focused more on secular entities as opposed to religious organizations. Methodologically, a number of studies on servant leadership and church growth in Kenya such as Mwangi (2019) and Mbogori (2020) employed quantitative research approach as opposed to mixed method. It is against this premise that this study sought to address the problem through assessment of the effect of servant leadership (community building construct) on church spiritual growth. The study purposed to bridge research gaps in other studies and use results of the study findings as a panacea to church spiritual decline.

2.0 LITERATURE REVIEW

2.1 Theoretical Review

The servant leadership Model

The servant leadership model by Dierendonck (2011) originated from Greenleaf (1970) who coined the concept. Mcquade et al., (2021) identified nine characteristics of a servant leader namely: Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and community building. Critics of the theory raise concerns on whether servant leadership is “following” or “leading” making it appear like a fanciful concept. Many varying definitions of the servant leadership concept resulted to confusion of scholars and leaders (Eva et al., 2019). According to Northouse (2021) servant leadership is not clear on how it can change organizations and how serving people first can translate to organizational productivity. Servant leadership is therefore paradoxical viewed as a utopian style of leadership that requires further research to unveil its conceptual interpretation and operationalization in organizational functions.

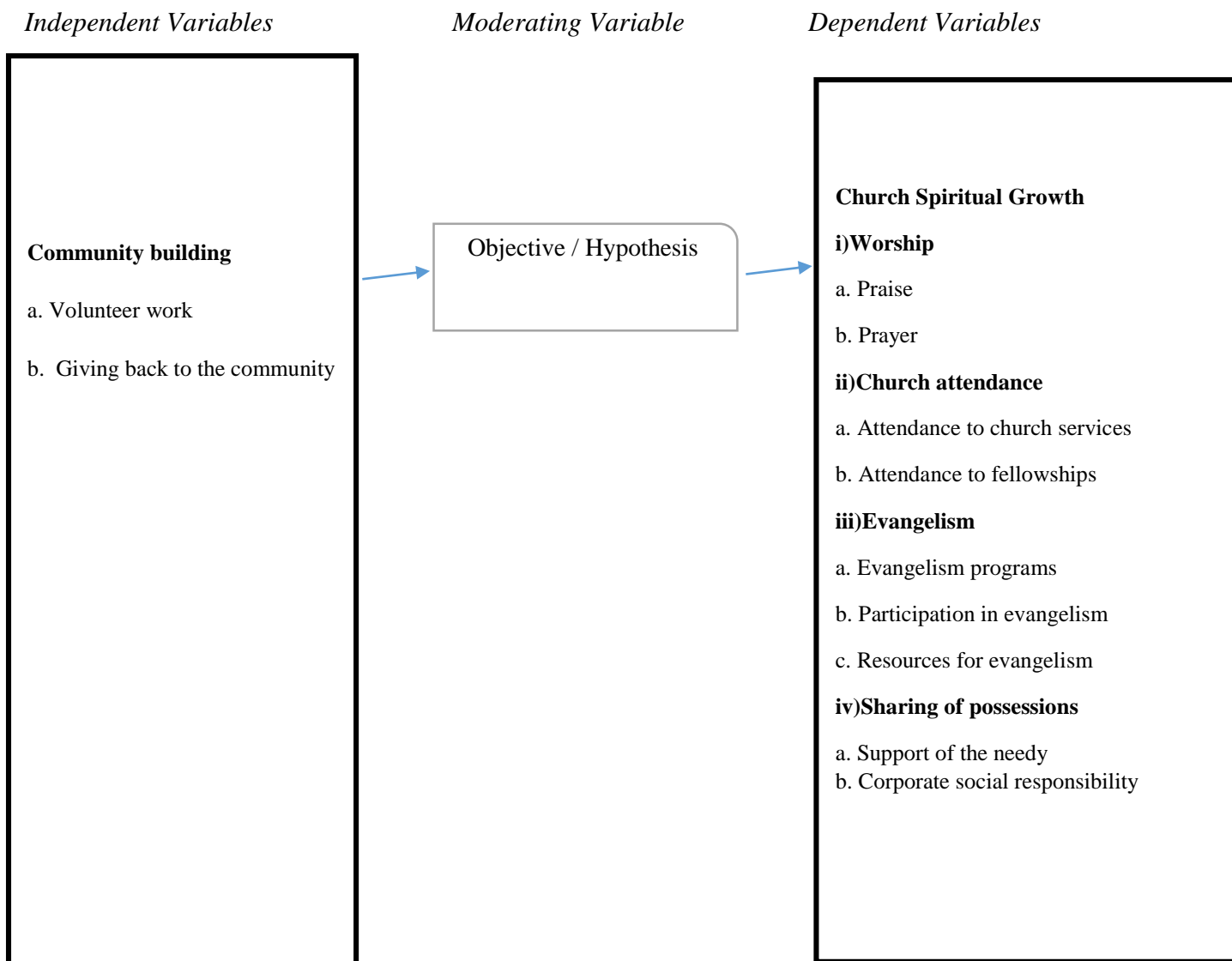
In the study there were various conceptual, theoretical, contextual and empirical glaring research gaps revealed. The study attempted to fill some gaps in the area of servant leadership, community building and church spiritual growth. In regards to the contextual gap, many studies on church growth only delved on numerical growth but did not focus on spiritual growth and this study addressed the grey area so as to fill the research gap. The study also used a mixed approach where both quantitative and qualitative data was collected and analyzed. Previous researchers on the subject matter used qualitative or quantitative approaches meaning this study filled the methodological gap.

The linkage between community building and church spiritual growth is that community building being a component of servant leadership affects church spiritual growth. Dirk Van Dierendock’s (2011) servant leadership model demonstrates that community building affects church spiritual growth. The model is relevant in the study as it relates servant leadership with member’s empowerment which is the moderating variable. Servant leadership is thus a lead construct that require thorough interrogation to explore whether it can be of use in addressing church decline problem within the church.

2.2 Conceptual Framework

The two main constructs that formed the conceptual framework are: community growth and church spiritual growth. The dependent variable which is church spiritual growth consists of commitment to worship, evangelism, church attendance, and sharing of possessions as sub-constructs. Ishola and Ayangbekun (2018) argues that servant leaders are modelled by Jesus Christ who aspire to make a difference to lives of those they lead using one’s resources through caring, motivating and encouraging them. Figure below summarizes the conceptual framework of the study.

Conceptual Framework: Effect of Community Building on Church Spiritual Growth



Objective: To assess the effect of community building on church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties in Kenya

Hypothesis: H₀₃- There is no significant relationship between community building and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya.

Figure 1: Conceptual Framework

Source; Researcher, 2024

2.2 Research Gaps

There are conceptual, theoretical, contextual and empirical research gaps in area of servant leadership specifically on community building sub construct and church spiritual growth that prompted the need for further research. Ongeti (2014) points out that conceptual gaps entail noticeable discrepancies when comparing relationships of various concepts in a study. On

methodological gaps, Mutungi (2019) describes them as revolving around research design, respondents engaged, data collection and analysis utilized in the study. On the other hand, contextual gaps refer to the locality or geographical location of a study (Kothari, 2004).

Conceptually, there are diverse views on the meaning of leadership as well as servant leadership. In two different research studies by Crowther (2018) and Eva (2019), there was a revelation that there was no concrete agreement on the explanation of leadership and servant leadership. Even though there is a general consensus among leadership pundits that leadership entail influence upon followers in achievement of shared objectives (Robbins & Judge, 2017). Leadership concept has been a paradox to researchers without a common definition. Leadership and servant leadership concepts remain a dilemma in their denotations and integration. Servant leadership needs further interrogation to affirm weather its operationalization could benefit organizations and society at large. Eva et al, (2019) review on servant leadership underpinned prioritizing individual follower interests and needs that translate to service upon organizations and community. There is need for more researchers to measure servant leadership impact on society (Northouse, 2021). In view of the above research gaps, the study sought to contribute to current body of knowledge as well as attempt to bridge the gaps through bringing in relevant ideas to the field.

Methodologically, many previous studies that delved on servant leadership and church growth employed descriptive research design (Andrews, 2020; Ishola & Ayangbekun, 2018; Matisi, 2020; Mwangi, 2019; Nzenge, 2021). These studies mainly delved on the quantitative approach in collection and analysis of data without incorporating qualitative aspects that make research more comprehensive. According to Johnson and Christensen (2019), educational research gets strengthened by use of several approaches. This research filled the gap created when studies omit pertinent relevant research data by employing a mixed method approach. Mixed approach in research enables coverage of wider areas of research and therefore attaining more detailed, accurate and comprehensive knowledge about a phenomenon that benefits future researchers (McKim, 2017). In a nutshell, a number of studies on leadership and church growth in Kenya including Nzenge (2019); Thiga (2021), Mbogori (2020), Matisi (2020) and Nzenge (2021) focused more on church numerical growth as opposed to spiritual growth. This leaves behind a contextual gap that were filled by this study.

3.0 MATERIALS AND METHODS

Study Design

Research design is basically a detailed guiding plan on how the researcher intends to investigate the research question in a given study. This study adopted a descriptive cross-sectional survey research design and exploratory research design to assess effect of community building on church spiritual growth. According to Matisi (2020) descriptive survey design gives room for the researcher to assess relationships of various variables. On the quantitative dimension, relevant data was collected and interpreted to enable the study bring out informed findings. On the other hand, exploratory design is pertinent in a qualitative aspect of research to find out information about a

phenomenon that is not well known (Amjad et al., 2020). Exploratory design is convenient in mixed methods study for its nature of obtaining insight information from participants (Creswell, 2014).

In data collection, analysis and interpretation, mixed method (both qualitative and quantitative approaches) were employed. A descriptive cross-sectional survey research design fits well in both qualitative and quantitative study as it enables in-depth understanding of meaning and situation of people (Bloomberg, 2019). A descriptive cross-sectional survey research design is therefore convenient as it explores people views and attitudes about a specific phenomenon. According to Mbogori et al., (2019), descriptive cross-sectional survey research design gives room for researchers to assess and analyze relationships between variables and further evaluating, distributions, frequencies and other characteristics of population under study. The research design made data collection and analysis more efficient and cost effective since data was collected across selected churches in the five selected counties in one given time.

The advantage of mixed method is its ability to take care of both qualitative and quantitative aspects in research therefore bridging gaps that could occur. Use of multiple perspectives in this approach bring in complimentary strength in educational research (Johnson & Chistensen, 2019). According to McKim (2017) mixed methods not only provide a broader deeper findings and interpretation in research but also nurtures knowledge for future use by researchers. A combination of research methods ensures significant elements are included and accuracy is enhanced.

This design is handy bearing in mind that the nature of research is descriptive in nature and collects views of church leaders and members on the effect of community building on church spiritual growth. In qualitative research aspect, individual views on a specific phenomenon are examined, which entails search of opinions, feelings and experiences of participants (Creswell & Poth, 2017). Qualitative technique provides researchers room to find out people's perceptions and understanding on issues they encounter in daily lives (Berg, 2017).

Qualitative research is exposed to biases when the researcher is independent to choose aspects like research organization to undertake research and respondents to interview (Creswell & Poth, 2017). Mixed method approach acted as a panacea to such biases by providing wealthy relevant information in both qualitative and quantitative dimensions. Its handy as it ensures broader and insightful findings and interpretations that gives opportunity for further research of a phenomena by other researchers (McKim, 2017). Further, the researcher curtailed such biases by being neutral in the choice of respondents. The role of the researcher is to be as consistent and accurate as possible when obtaining relevant information.

The study employed descriptive cross-sectional survey research design to assess the effect of community building on church spiritual growth. The justification of use of this design is that it ensures the data is factual and as accurate as much as possible.

Study Location

The study sought to obtain data from three Pentecostal denominations within Nairobi Metropolitan counties: Nairobi, Kajiado, Muranga, Kiambu and Machakos in Kenya.

Population

Data was derived from 333 church leaders and members; 173 from PEFA; 80 from KAG and 80 from FGCK. The response rate was 304 (91%). An interview guide was used to interview two discussion groups (from PEFA and KAG churches in Kajiado County) consisting of pastors and elders with a total of 17 members.

Sample and Sampling Techniques

A sample size is a part of a population used as representation of the total population (Muyembe & Anselemo, 2023). This study employed purposive and stratified random sampling. According to Mugenda and Mugenda (2019) stratified random sampling entail selecting subjects in a way that available sub groups are almost reproduced in the sample. This type of sampling eases accessibility to data collection in research as well as being expedient as it provides discretion, efficiency and inexpensiveness in obtaining preliminary data (Berg, 2017).

Data Collection

Questionnaires and interview guides are the chief primary tools that were employed in collecting data. Questionnaires were administered with help of a research assistant. Questionnaires are desirable in research due to their ability of larger coverage, low cost and devoid of biases observed in interview method (Kothari, 2004). Besides, two church focus discussion groups (FDGs) one from KAG and another from PEFA church were engaged to provide qualitative data pertinent the study. Interviews were undertaken with help of research assistance with audio recording used to obtain in-depth information.

Statistical Analysis

Community building had the attribute of giving back to the community ranked higher with a mean of 3.9 and a standard deviation of 1.166 while community volunteer work was ranked lower with a mean of 3.7 and a standard deviation of 1.146. Mutua & Kiruhi (2021) study on volunteer services among public leaders revealed that effective servant leaders are both ethical and committed to offer voluntary services to community. Voluntary services enhance organizational growth. Lower ranking of volunteer services calls for sensitization to the church on the importance of volunteer services to the communities within their premises so as to enhance both numerical and spiritual growth.

The table below summarizes descriptive analysis of community building attributes.

Community Building

Description		SD	D	U	A	SA	Total	Mean	Std. Dev
Our church frequently gets involved in community volunteer work	Freq	14	42	48	117	83	304	3.7	1.146
	%	5%	14%	16%	38%	27%			
Our church is active in giving back to the community	Freq	20	25	28	124	107	304	3.9	1.166
	%	7%	8%	9%	41%	35%			

Correlation Analysis

The correlation analysis results of the extent to which community building affects church spiritual growth is shown table below.

Correlation between community building and church spiritual growth

Correlations		Spiritual Growth	Community Building
Spiritual Growth	Pearson Correlation	1	.580**
	Sig. (2-tailed)		.000
	N	303	303
Community Building	Pearson Correlation	.580**	1
	Sig. (2-tailed)	.000	
	N	303	304

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

The table above indicate that there exists a significant positive relationship of community building on church spiritual growth at the level of 0.580. There is indication that when the church is involved in community activities like volunteer services and helping the needy in society, people tend to

have trust in the church and they not only attend services but they grow spiritually in areas of prayers, evangelism and fellowships. Njiru & Warue (2019) study on selected Pentecostal churches revealed that leadership styles do affect its growth. Servant leadership style underpin service and growth of other people therefore enhances community activities such as volunteer services and helping the needy.

Regression Analysis

A regression analysis to determine the effect of community building on church spiritual growth was undertaken with a significance level of 0.05. The study utilized ANOVA, model summary, and correlation to generate results.

The table below presents a Correlation Coefficient model for Community Building and Church Spiritual Growth.

Correlation Coefficient model

ANOVA							
Model			Sum of Squares	df	Mean Square	F	Sig.
1	Regression		53.641	1	53.641	152.42	.000b
	Residual		105.93	301	0.352		
	Total		159.571	302			

The results in the ANOVA in the table above show a p-value 0.000 which is less than the significance level and therefore justifies rejection of the null hypothesis that stated “There is no significant relationship between community building and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya.” Indeed, there is a significant relationship between community building and spiritual growth among Pentecostal Churches within Metropolitan Counties in Kenya.

The Table below shows the Model Summary of Community Building and Church Spiritual Growth.

Model Summary of Community Building and Church Spiritual Growth.

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.580a	0.336	0.334	0.593

The R square values 0.336 for the two regression models in this model summary indicate that community building explains 33.6% of the variation in spiritual growth.

The table below presents the Coefficients Model relating Community Building and Church Spiritual Growth.

Coefficients Model

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.486	0.129		19.241	0
	Community Building	0.405	0.033	0.58	12.346	0

The coefficient Model table 5.22 indicate a significant p-value of 0.000 which means the null hypothesis is rejected.

The study findings in all the three models: Model summary, ANOVA and Coefficient confirm the significance of community building in church spiritual growth. When church leadership participate in welfare activities such as helping the vulnerable in society, this positively affects church growth both spiritually and numerically. Studies by Nzenge (2021) and Ndonge (2018) agree with this finding. These studies point out the necessity of churches involving themselves in empowering the membership so as to realize church growth.

4.0. FINDINGS

The response rate of the study was 91% in a target population of 333 out of nine churches within five counties.

Table 1 below indicate response rate per church of all the

Table 1: Response Rate (Per Church)

Local Church	Distributed	Returned	Percentage	Not Returned	Percentage
PEFA Gikomba	100	83	83%	17	17%
PEFA Kenanie	35	25	71%	10	29%
PEFA Olturoto	35	35	100	0	0%
KAG Kitengela	27	27	100	0	0%
KAG Community Church	27	27	100%	0	0%
KAG Kajiado	27	27	100%	0	0%
FGCK Nairobi	30	30	100%	0	0%
FGCK Kiambu	26	26	100%	0	0%
FGCK Muranga	26	24	92%	2	8%
Totals	333	304	91%	29	9%

Source: Research data (2024)

The objective of the study was to assess the effect of community building on church spiritual growth. The hypothesis was as follows: “There is no significant relationship between community building and church spiritual growth among Pentecostal Churches within Nairobi metropolitan counties of Kenya.” Regression analysis by use of model summary, ANOVA and Correlation Coefficient affirmed presence of a significant relationship between community building and spiritual growth in Pentecostal Churches which therefore warrants rejection of the null hypothesis.

The scholarship on servant leadership and community building views the constructs as key determinants in organizational success. Sousa & Dierendock (2021) posit that servant leadership is a kind of style that underscores discharge of services to communities. It was also established that Pentecostal ministries have had a great social and economic effect on the lives of people across many nations (Masenya, 2021). It is evident that the findings of this study points out that community building is a key factor in positively affecting the church to spiritually grow.

Descriptive Statistical analysis

Table 2 below shows the statistical analysis of the respondent's view in regards to community building effect on church spiritual growth.

Table 2 Statistical Analysis: Community Building and Church Spiritual Growth

Community Building

Description			SD	D	U	A	SA	Total	Mean	Std. Dev
Our church frequently gets involved in community volunteer work	Freq		14	42	48	117	83	304	3.7	1.146
	%		5%	14%	16%	38%	27%			
Our church is active in giving back to the community	Freq		20	25	28	124	107	304	3.9	1.166
	%		7%	8%	9%	41%	35%			

Community building attribute of giving back to the community ranked higher with a mean of 3.9 and a standard deviation of 1.166 while community volunteer work was ranked lower with a mean of 3.7 and a standard deviation of 1.146. Mutua & Kiruhi (2021) study on volunteer services among public leaders revealed that effective servant leaders are both ethical and committed to offer voluntary services to community. Voluntary services enhance organizational growth. Lower ranking of volunteer services calls for sensitization to the church on the importance of volunteer services to the communities within their premises so as to enhance both numerical and spiritual growth.

The regression analysis results showed a positive significance of community building in affecting church spiritual growth. The correlation coefficient results yielded a positive relationship of 0.580. However, descriptive statistics on mean scores of how respondents views the practice of community building in their churches, the sub variable of voluntary community services was ranked the lowest (3.7) amongst the other constructs. Volunteer work to communities is crucial as it attracts church growth and therefore need to be enhanced by the Pentecostal churches in areas such as health, free cleaning and training services to give back to the community.

5.0 CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

The study findings indicate that servant leadership attributes of community building do affect church spiritual growth. Conclusively therefore, church leadership in Pentecostal churches and other Christian denominations should embrace community building attributes of volunteer services and giving back to community so as to enhance church spiritual growth. The church should

maintain strengthening practices of community volunteer services, and improve on giving back to the community so as to boost church spiritual growth. This would ultimately result to a firm, stable and dynamic church.

5.2. Recommendations

5.2.1 Recommendation for Servant Leadership

The study recommends the use of servant leadership theory which underpins priority to serve others first caters for community needs and interests (Du Plessis & Nkambule, 2020; Mcquade et al, 2021). Servant leadership is key in enhancement of spiritual growth.

5.2.2. Enhance Volunteer Services:

There is a clear need for Pentecostal churches to enhance their volunteer services and community outreach programs. Church leaders should develop comprehensive volunteer initiatives focused on addressing the needs of the community, such as providing health services, offering free cleaning services, and facilitating training programs. By actively engaging in volunteer work, churches can strengthen their ties with the community and promote spiritual growth among their members.

5.2.3. Promote Spiritual Formation:

Pentecostal churches should prioritize spiritual formation programs aimed at deepening the faith of their members. This can include regular prayer meetings, Bible study sessions, and discipleship programs designed to nurture spiritual growth and maturity. By investing in the spiritual development of their congregants, churches can cultivate a vibrant and spiritually vibrant community.

5.2.4. Continued Research and Evaluation:

The current study took a mixed method approach of research that provides strength and in depth research (Johnson & Christensen, 2019). Studies by Ndonge (2018), Matisi (2020), (Mbogori (2021) and Muthuku (2023) had a limited scope of study covering one county or city and one denomination. Future studies should delve deeper into the dynamics of community building within Pentecostal churches, exploring factors that contribute to spiritual growth and identifying areas for improvement. By conducting rigorous research and evaluation, churches can refine their strategies and initiatives, ensuring they remain effective in fulfilling their mission of spiritual transformation and community impact.

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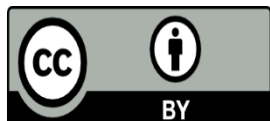
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