



Relationship between Perceived Wisdom and Organisational Citizenship Behaviour in Clergy in Faith Based Organisations in Kenya

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Article History

Received: 22.04.2026

Revised: 30.08.2026

Accepted: 04.09.2026

Published: 11.09.2026

Keywords

Citizenship

Faith-based organisation

Leadership

Wisdom

How to cite:

Kamau, C. N., Sikalieh, D., & Ngui, T. (2026). Relationship between Perceived Wisdom and Organisational Citizenship Behavior in Clergy in Faith Based Organisations in Kenya. *Research Journal of Business and Finance*, 5(2), 69-80.

Abstract

Organisational citizenship behaviour (OCB) is important in faith-based organisations because voluntary participation, consideration interpersonal conduct and conscientious effort can support institutional functioning beyond formal role requirements. This study examined the association between clergy perceptions of leadership wisdom and their ratings of the same leaders' citizenship-related behaviour in National Council of Churches of Kenya member churches. Servant Leadership Theory provided the primary theoretical anchor, while Social Exchange Theory was used as an interpretive perspective and is not presented as a tested mechanism. A positivist, cross-sectional descriptive correlational design was adopted. From a target population of 1,603 clergy, 320 respondents were selected thorough proportional stratified random sampling and 303 usable questionnaires were returned. Perceived leadership wisdom was assessed using context-adapted items covering strategic shared vision, alertness to organisational conditions, and inspiration, foresight and intuition. The Wisdom items recorded a high overall average item mean of 4.43. Pearson correlation showed a statistically significant moderate positive association between perceived leadership wisdom and the leader-rated citizenship behaviour composite ($r=.466, p<.001$). Simple linear regression accounted for 21.7% of the variance in the leader-rated citizenship behaviour score. The findings indicate association rather than causation and should be interpreted in view of the fact that both constructs were rated by the same respondents about the same leaders at the same point in time, creating a structural common-method conditions. The study recommends longitudinal, multi-source and constructive-validation research before leadership-development interventions is treated as mechanism for improving citizenship -related behaviour.

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Introduction

Servant leadership places service to followers, ethical responsibility, and follower development ahead of leaders' self-interest and reliance on positional authority (Greenleaf, 1970). Barbutto and Wheeler (2006) operationalised servant leadership through five dimensions: altruistic calling, emotional healing, wisdom, persuasive mapping, and organisational stewardship. Within their model, wisdom primarily reflects awareness of the organisational environment and the capacity to anticipate the



consequences of decisions. Wisdom is therefore more appropriately understood as informed situational judgement rather than as a general collection of inspirational leadership behaviours. The parent doctoral study adopted a broader, context-adapted operationalisation of perceived leadership wisdom using twelve questionnaire items. For purposes of this article, the items are treated as study-specific indicators rather than verbatim Barbuto and Wheeler (2006) wisdom subscales. The first cluster, originally labelled shared vision, also includes analytical problem solving, openness to new ideas, and facilitation of work and is therefore more accurately interpreted as strategic vision and adaptive problem solving. The second cluster captures alertness to organisational conditions through information gathering, resource utilisation, and problem solving, while the third reflects inspiration, foresight, and intuition. This revised description provides a more accurate account of the actual item content while retaining the broader wisdom score analysed in the original dataset.

Perceived leadership wisdom may be associated with organisational citizenship behaviour because informed judgement, strategic clarity, and awareness of organisational conditions can reduce uncertainty and help followers understand how their contributions relate to collective goals. Shared organisational direction has been associated with commitment and citizenship-related outcomes (Amiruddin et al., 2021), while responsible leadership research similarly highlights the importance of common direction in aligning employee behaviour with organisational goals (Afsar et al., 2020). Bantha and Sahni (2021) further provide theoretical support for a relationship between servant leadership and OCB through follower psychological resources, although their work does not isolate wisdom as an independent empirical construct. This issue is particularly relevant in faith-based organisations, where administrative responsibilities coexist with pastoral, spiritual, relational, and community obligations. Kenyan studies have demonstrated the relevance of servant-oriented leadership in religious and mission-driven organisations, but most have examined servant leadership broadly, church growth, or organisational performance rather than isolating perceived leadership wisdom in relation to OCB (Awino et al., 2021; Mbogori, 2020; Mbivya, 2023). The present study therefore examines the association between the broader perceived leadership wisdom score used in the parent study and the reported OCB composite among clergy drawn from multiple NCK member churches.

The empirical problem is the limited evidence showing whether perceived leadership wisdom is associated with organisational citizenship behaviour in multi-denominational Kenyan church settings. The NCK (2024) reported concerns relating to voluntary organisational participation, institutional responsibility, and trust within member organisations, while Kenyan faith-based organisational studies have identified contexts in which hierarchical or transactional leadership arrangements may weaken follower engagement (Mombo et al., 2020; Mbivya, 2023). Yet existing studies do not establish whether the wisdom-related leadership perceptions measured in this study are statistically related to OCB ratings across NCK member churches.

The knowledge gap is also methodological and conceptual. Earlier reporting treated shared vision, alertness, and inspiration as if they were all direct Barbuto and Wheeler (2006) wisdom subdimensions, used causal terms such as “influence” despite a cross-sectional correlational design, and did not clearly distinguish discretionary OCB from role-prescribed clergy or leadership duties. It also reported internally inconsistent regression statistics. This revision therefore tests a relationship rather than causation, clarifies the provenance of the wisdom indicators, explicitly defines OCB as behaviour beyond formal role requirements, and reports a mathematically reconciled regression table while identifying measurement issues that still require verification from the original item-level dataset.



The study contributes to servant leadership scholarship by examining wisdom separately in an under-researched, multi-denominational Kenyan church context. It also contributes methodologically by showing why construct provenance, role-discretion boundaries, and non-causal interpretation matter when servant leadership and OCB are measured through cross-sectional perception data. For NCKK member churches, the findings provide evidence that perceptions of leadership wisdom and citizenship-related behaviour move together; while also cautioning against assuming that increasing one will automatically cause an increase in the other. The study therefore provides a basis for better-designed longitudinal, multi-source, and experimental research on leadership development in faith-based organisations'.

Research Hypothesis

H₀₁: There is no statistically significant relationship between perceived leadership wisdom and leadership rated citizenship behaviour in NCKK member churches in Kenya.

Theoretical Framework

The theoretical framework is presented separately from the empirical literature because the theories explain the conceptual logic of the study rather than constitute empirical findings. Servant Leadership Theory is the primary anchor. Social Exchange Theory is retained only as an interpretive perspective and is not claimed to have been empirically tested in this article.

Servant Leadership Theory

Servant Leadership Theory originated in Greenleaf's (1970) proposition that leadership begins with a desire to serve others and that legitimate leadership is demonstrated through follower growth, welfare, and responsible stewardship. Barbuto and Wheeler (2006) converted this philosophy into a measurable five-factor model and identified wisdom as one of its dimensions. Their wisdom construct emphasises environmental awareness and the capacity to anticipate consequences. This theoretical core is directly relevant to the present study because the central explanatory concept is the perceived wisdom of church leaders, although the parent study used a broader item pool than the original Barbuto and Wheeler wisdom subscale. The theory supports the proposition that leaders who understand organisational conditions and anticipate implications may provide followers with a clearer and more dependable context for participation. Importantly, the theory does not by itself establish that wisdom causes Organisational Citizenship Behaviour. The present design can only assess whether the two measured constructs are associated. Accordingly, Servant Leadership Theory is used to explain why a relationship is plausible, while the statistical analysis is interpreted as correlational and predictive rather than causal.

Social Exchange Theory as an Interpretive Perspective

Social Exchange Theory proposes that social relationships can develop through reciprocal exchanges in which favourable treatment may be followed by constructive responses (Blau, 1964; Cropanzano & Mitchell, 2005). In leadership settings, perceived thoughtful judgement, attentiveness, and support may be interpreted by followers as valued treatment and may correspond with discretionary behaviour that benefits the organisation. However, this study did not measure reciprocity, felt obligation, perceived organisational support, or trust as a mediator in the wisdom-specific model. Social Exchange Theory is therefore used only to interpret the observed association; it is not presented as a tested causal mechanism.

Literature Review

The literature review examines the two constructs and the empirical relationship relevant to the study. It first clarifies how perceived leadership wisdom was operationalised, then defines OCB and the role-discretion criterion, and finally synthesizes evidence on the wisdom-OCB relationship.



Perceived Leadership Wisdom

Wisdom in the Barbutto and Wheeler (2006) servant leadership framework refers principally to awareness of the surrounding environment and anticipation of the consequences of action. It differs from general intelligence or charismatic inspiration because its emphasis is on reading situations accurately and applying judgement with an understanding of likely outcomes. Sousa and van Dierendonck (2021) similarly emphasised people-centred, pluralistic problem solving as a feature of servant leadership, while Craun and Henson (2022) located servant leadership within Christian leadership practice. The parent study's twelve-item perceived leadership wisdom score was organised for this article into three study-specific indicator groups: Strategic Vision and Adaptive Problem Solving, Alertness to Organisational Conditions, and Inspiration, Foresight and Intuition. These labels are used consistently throughout the article because they more accurately reflect the content of the collected items than the earlier labels of shared vision, alertness to what is happening, and ability to inspire. The groupings are descriptive classifications of the study items rather than validated Barbutto and Wheeler (2006) wisdom subscales. Recent servant-leadership scale-development research in Christian settings similarly underscores the importance of context-specific construct validation when established measures are adapted (Dami et al., 2025).

Organisational Citizenship Behaviour

Organisational citizenship behaviour refers to discretionary conduct that extends beyond formally required duties and contributes to organisational functioning (Organ, 1988). In this study, OCB was conceptually represented through civic virtue, courtesy, and conscientiousness. Civic virtue concerns voluntary and responsible engagement in organisational affairs; courtesy concerns considerate interpersonal conduct that prevents avoidable problems; and conscientiousness concerns effort and compliance beyond minimum required standards. The defining condition is discretion: behaviour required by an ordination vow, employment contract, denominational rule, assigned ministry, or formal leadership responsibility cannot automatically be treated as OCB merely because it benefits the organisation. This distinction is especially important for clergy because worship, pastoral care, governance, community service, administration, and peer support may be part of formal or vocational obligations. Review of the parent questionnaire shows that the OCB section asked clergy to rate their leaders and included items such as decision involvement, policy compliance, diligence, coaching, compassion, project timeliness, and departmental audits. Some of these behaviours may overlap with formal leadership duties. Consequently, the revised article does not claim that every item cleanly separates discretionary OCB from role performance. The outcome is reported as the OCB composite used in the parent study, but its construct validity is treated as a limitation requiring item-level revalidation before stronger substantive claims are made.

Perceived Leadership Wisdom and Organisational Citizenship Behaviour

Existing literature generally supports a positive relationship between servant-oriented leadership and extra-role behaviour, but evidence specifically isolating wisdom is narrower. Amiruddin et al. (2021) linked shared-vision teamwork cohesiveness with organisational commitment and OCB, while Afsar et al. (2020) showed that shared direction can align employee behaviour with responsible organisational goals. Hermawan et al. (2020) also associated OCB with employee engagement and performance. These studies support the broader expectation that leadership clarity, judgement, and follower orientation may accompany citizenship-related behaviour, although they do not establish that the present wisdom composite is equivalent to their constructs.

Evidence from faith-based settings is even more limited. Resane (2020) emphasised servant and shepherd leadership in South African pastoral integrity, while Awino et al. (2021), Mbogori (2020), and Mbivya (2023) demonstrate the contextual relevance of servant-oriented leadership in Kenyan

religious or mission-driven settings. The principal gap is therefore not simply an absence of servant leadership research, but the scarcity of multi-denominational Kenyan evidence focusing on perceived wisdom and OCB while carefully separating association from causation and acknowledging measurement boundaries

Conceptual Framework

The conceptual framework presents the hypothesised association between perceived leadership wisdom and leader-rated citizenship behaviour. Perceived leadership wisdom is represented by three study-specific indicator groups: Strategic Vision and Adaptive Problem Solving, Alertness to Organisational Conditions, and Inspiration, Foresight and Intuition. Leader-rated citizenship behaviour is represented by civic virtue, courtesy, and conscientiousness. Consistent with the cross-sectional descriptive correlational design, the framework does not designate the constructs as independent and dependent variables for purposes of causal interpretation and does not propose that perceived leadership wisdom causes changes in citizenship behaviour. Rather, it provides a conceptual representation of the association examined using Pearson correlation and simple linear regression.

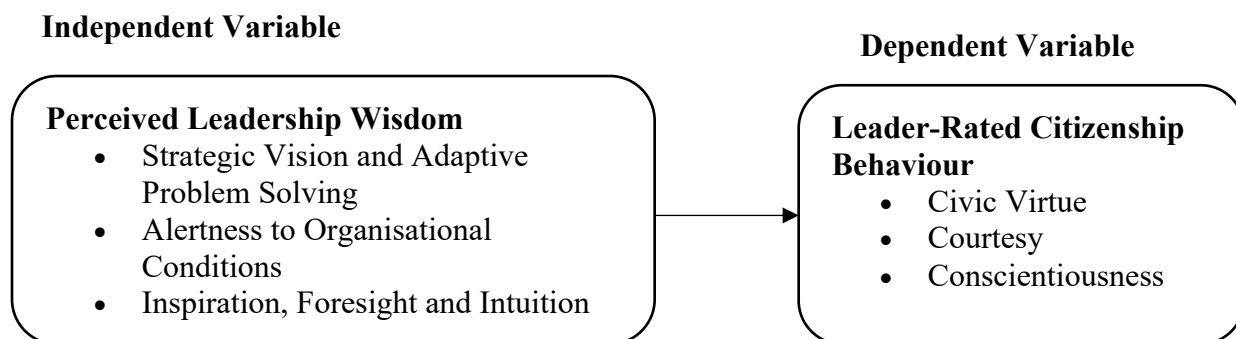


Figure 1: Conceptual Framework

Source: Adapted from Barbuto and Wheeler (2006) and Organ (2020).

Figure 1 illustrates the hypothesised association between perceived leadership wisdom and leader-rated citizenship behaviour. Perceived leadership wisdom is represented by Strategic Vision and Adaptive Problem Solving, Alertness to Organisational Conditions, and Inspiration, Foresight and Intuition, while leader-rated citizenship behaviour is represented by civic virtue, courtesy, and conscientiousness. The framework depicts an association rather than a causal or directional relationship between the two composite constructs, consistent with the cross-sectional descriptive correlational design adopted in the study.

Research Methodology

Study Design

The study adopted a positivist research philosophy and a cross-sectional descriptive correlational design. The design enabled quantitative assessment of the association between perceived leadership wisdom and the reported OCB composite without manipulation of either variable. Because measurements were collected at one point in time, the results are interpreted as association and statistical prediction rather than evidence that wisdom caused changes in OCB.

**Population and Sampling**

The target population comprised 1,603 clergy drawn from twelve full-member churches of the National Council of Churches of Kenya (NCCCK). The NCCCK clergy register served as the sampling frame. Yamane's (1967) formula, applied at a 5% margin of error, yielded a planned sample of 320 respondents. Each member church constituted a stratum, and proportionate stratified random sampling was used to determine the number of clergy selected from each church. Within each stratum, individual respondents were selected through simple random sampling using computer-generated random numbers. The parent thesis confirms both the church populations and the proportional sampling procedure. To ensure that the allocations totalled the required sample of 320, proportional allocation was calculated from each church's share of the total clergy population, with rounding adjusted to preserve the overall sample size. The distribution was as shown in Table 1 below:

Table 1: Distribution of Target Population and Planned Sample

NCCCK Member Church	Clergy Population	Planned Sample
Anglican Church of Kenya	372	74
Presbyterian Church of East Africa	269	54
Kenya Assemblies of God	155	31
Kenya Evangelical Lutheran Church	119	24
Reformed Church of East Africa	125	25
The Salvation Army	113	22
African Brotherhood Church	105	21
Methodist Church	103	21
Coptic Orthodox Church	52	10
Church of God-Kima Mission	81	16
Friends Church of Kenya	65	13
African Orthodox Church	44	9
Total	1,603	320

Data Collection and Measurement

Primary data were collected using a structured self-administered questionnaire with a five-point Likert scale ranging from 1 = Strongly Disagree to 5 = Strongly Agree. Perceived leadership wisdom was measured using twelve context-adapted items organised descriptively around strategic vision and adaptive problem solving, alertness to organisational conditions, and inspiration, foresight, and intuition. These groupings reflect the content of the items used in the parent study and are treated as study-specific indicators rather than verbatim subscales from Barbutto and Wheeler's (2006) Servant Leadership Questionnaire. The outcome measure was originally labelled organisational citizenship behaviour and organised around civic virtue, courtesy, and conscientiousness. However, the questionnaire required clergy respondents to rate the behaviours of their leaders rather than report their own citizenship behaviour.

Accordingly, the outcome is reported in this article as leader-rated citizenship behaviour. Representative items assessed involvement in decision making, assistance to team members, coaching and mentoring, compassion, policy compliance, diligence, timely project delivery, and departmental audits. Because some of these behaviours may represent formal leadership responsibilities rather than discretionary conduct, interpretation of the composite as conventional organisational citizenship behaviour requires caution and further item-level construct validation. Both perceived leadership wisdom and leader-rated citizenship behaviour were therefore obtained from the same respondent, concerning the same leader, through the same questionnaire, at the same point in time. This creates a structural common-method condition, meaning that common method variance and respondent halo effects constitute plausible competing explanations for part of the observed association between the two composites. The earlier manuscript's combined Cronbach's alpha and Average Variance



Extracted statistics were consequently not retained because reliability and convergent validity should be established separately for each construct. Construct-specific reliability coefficients, factor loadings, and factor-analytic evidence should therefore be re-estimated from the original item-level dataset before stronger construct-level conclusions are made.

Ethical Considerations

Ethical approval for the study was obtained from the United States International University-Africa Institutional Review Board (IRB). A research licence was also obtained from the National Commission for Science, Technology and Innovation (NACOSTI), Licence No. NACOSTI/P/23/29263. Permission to collect data was subsequently obtained from the participating organisations. All participants provided informed consent before participating in the study, and confidentiality and anonymity were maintained throughout the research process.

Data Analysis

Data were analysed using SPSS version 25 in the parent study. Means and standard deviations were used to summarise the wisdom indicators, Pearson correlation assessed the direction and strength of the relationship between the two composites, and simple linear regression assessed statistical prediction at the 5% significance level. Because the fitted article model contains only one predictor, variance inflation factors were not applicable. The hypothesis tested in this standalone article is labelled H_{01} . In the parent doctoral study, the corresponding wisdom hypothesis was H_{03} because wisdom constituted the third study objective. The H_{03} label from the parent doctoral study was therefore replaced by H_{01} for the standalone article.

The regression table in the earlier manuscript contained mutually inconsistent F , t , standard-error, significance, and standard-error-of-estimate values. The revised values below were arithmetically reconciled from the retained regression sum of squares (18.692), residual sum of squares (67.501), total sum of squares (86.193), degrees of freedom, and the reported unstandardised slope ($B = .625$). This reconciliation restores the one-predictor identity $F = t^2$. It is not a substitute for a fresh SPSS rerun, and the original SPSS output should be attached to the resubmission for final verification.

Findings and Discussion

Of the 320 questionnaires distributed, 303 usable questionnaires were returned, representing a response rate of 94.7%. The analysis first presents item-level descriptive statistics for perceived leadership wisdom and subsequently examines its association with the leader-rated citizenship behaviour composite. The terminology reflects the questionnaire structure because clergy respondents rated both the perceived wisdom and citizenship-related behaviours of their leaders.



Descriptive Statistics for Perceived Leadership Wisdom

Table 2: Descriptive Statistics for Perceived Leadership Wisdom

Statements on Perceived Leadership Wisdom	M	SD
Strategic Vision and Adaptive Leadership Indicators	4.48	
My leader shares overall organisational vision with team members	4.53	.676
My leader understands the organisational goals	4.51	.698
My leader is able to think through complex problems	4.48	.724
My leader values new ideas at work	4.45	.742
My leader does what they can to make work easier	4.41	.758
Alertness to Organisational Conditions	4.41	
My leader is always alert to what is happening in the organisation	4.47	.751
My leader always gathers enough information for decision making	4.42	.747
My leader is able to use all available resources at work	4.39	.765
My leader finds the best alternative solution to work problems	4.36	.782
Inspiration, Foresight and Intuition	4.36	
My leader demonstrates the ability to inspire others	4.38	.763
My leader has foresight on situations at work	4.42	.714
My leader uses intuition at work	4.28	.820
Overall average item means	4.43	

Values shown for the three indicator groups and the overall row are arithmetic averages of the respective item means, not means and standard deviations calculated from respondent-level composite scores. Composite standard deviations are therefore not reported. The item-level means and standard deviations are retained from the parent study. The twelve items were rated highly, with an overall average item mean of 4.43. The cluster labelled Strategic Vision and Adaptive Leadership Indicators recorded the highest average item mean ($M = 4.48$), followed by Alertness to Organisational Conditions ($M = 4.41$) and Inspiration, Foresight and Intuition ($M = 4.36$). The first label is deliberately broader than “shared vision” because only the first two items directly address organisational vision, while the remaining items capture analytical problem solving, openness to new ideas, and work facilitation. Similarly, the third cluster is not interpreted as an “ability to inspire” score because only one of its three items directly measures inspiration; the other two assess foresight and intuition. These groupings are consequently descriptive classifications of the items used in the parent study rather than validated subscales. No composite standard deviations are reported because the previously stated values of .719, .761, .766 and .734 were arithmetic averages of item standard deviations rather than dispersion statistics calculated from respondent-level composite scores.

Outcome Reporting and Measurement Qualification

The earlier article omitted descriptive reporting for the dependent composite. Using the retained total sum of squares (86.193) and $N = 303$ gives an implied composite standard deviation of approximately 0.534. Using the retained regression intercept (1.478), slope (.625), and reported wisdom mean (4.43) gives an implied outcome mean of approximately 4.25. These values are reported transparently as reconstructed quantities and should be checked against the original SPSS descriptive output before publication. Dimension-level means and standard deviations for civic virtue, courtesy, and conscientiousness cannot be recovered from the archived aggregate output and are therefore not fabricated.



Correlation Between Perceived Leadership Wisdom and OCB

Table 3: Correlation Between Perceived Leadership Wisdom and OCB

Variable	Wisdom	OCB
Wisdom	1	
OCB	.466**	1
p (two-tailed)	< .001	
N	303	303

** p < .01.

Pearson correlation showed a statistically significant moderate positive association between perceived leadership wisdom and the OCB composite, $r = .466$, $p < .001$, $N = 303$. Higher wisdom ratings tended to occur alongside higher OCB ratings. The coefficient indicates association only; it does not establish temporal order, rule out alternative explanations, or show that changing leadership wisdom would cause a change in OCB.

Simple Linear Regression

Table 4: Reconciled Simple Regression Results for Perceived Leadership Wisdom and Leader-rated citizenship behaviour.

Panel A: Model Summary

R	R ²	Adjusted R ²	Std. Error of the Estimate
.466	.217	.214	.47356

Panel B: ANOVA

Source	SS	df	MS	F	p
Regression	18.692	1	18.692	83.351	< .001
Residual	67.501	301	.22426		
Total	86.193	302			

Panel C: Regression Coefficients

Predictor	B	SE	β	t	p	95% CI for B
Constant	1.478	.235		6.289	< .001	[1.016, 1.940]
Perceived Leadership Wisdom	.625	.0685	.466	9.130	< .001	[.490, .760]

The regression model accounted for 21.7% of the variance in leader-rated citizenship behaviour, $R^2 = .217$, while 78.3% of the variance remained unexplained by this single-predictor model. The overall regression model was statistically significant, $F(1, 301) = 83.351$, $p < .001$. The parent thesis retains regression sums of squares of 18.692 and 67.501 for regression and residual variation respectively, together with $R = .466$ and $R^2 = .217$. Perceived leadership wisdom had a positive regression coefficient, $B = .625$, $SE = .0685$, $\beta = .466$, $t = 9.130$, $p < .001$, 95% CI [.490, .760]. The confidence interval does not include zero, supporting rejection of the null hypothesis of no statistically significant relationship. In statistical terms, higher perceived leadership wisdom ratings were associated with higher leader-rated citizenship behaviour ratings. The finding should not be interpreted to mean that a one-unit intervention-induced increase in wisdom would cause a .625-unit increase in citizenship behaviour because neither variable was manipulated and temporal ordering was not established.

The result is consistent with Servant Leadership Theory insofar as wisdom emphasises awareness of organisational circumstances, informed judgement, and anticipation of consequences (Barbuto & Wheeler, 2006). It also corresponds with literature associating shared organisational direction and servant-oriented leadership with citizenship-related outcomes (Afsar et al., 2020; Amiruddin et al., 2021). Social Exchange Theory offers a possible interpretive explanation whereby favourable



leadership perceptions may correspond with favourable evaluations of organisational behaviour, although the exchange mechanism itself was not measured in this study.

Methodological Limitations and Verification Requirements

The cross-sectional design does not establish temporal precedence or causality. Accordingly, causal terminology such as “influence” has been replaced with relationship, association, and statistical prediction. The findings therefore indicate covariation between perceived leadership wisdom and leader-rated citizenship behaviour rather than evidence that changes in wisdom produce changes in citizenship behaviour. A more substantial limitation concerns the measurement structure. Both perceived leadership wisdom and leader-rated citizenship behaviour were assessed by the same clergy respondent, about the same leader, using the same questionnaire, at the same point in time. Common method variance is therefore structurally embedded in the study design rather than representing only a potential source of bias. A general positive or negative evaluation of the leader, including halo effects, may consequently provide a competing explanation for part of the observed association between the two composites. No marker-variable analysis, latent common-method factor analysis, or other direct assessment of this source of variance was available in the archived outputs; therefore, its magnitude cannot be quantified from the available material. The study also sampled clergy from twelve NCKC member churches but analysed the respondents as one pooled individual-level sample. Achieved respondent counts by church, intraclass correlation coefficients, and multilevel or cluster-adjusted estimates were not available in the archived article outputs. Potential within-church clustering and denominational heterogeneity therefore remain unresolved limitations and should be examined through reanalysis of the original dataset before stronger generalisations are made.

Measurement limitations also affect the interpretation of perceived leadership wisdom. The parent study operationalised wisdom more broadly than the original Barbutto and Wheeler (2006) wisdom subscale. The item clusters are therefore more accurately described as strategic vision and adaptive leadership indicators, alertness to organisational conditions, and inspiration, foresight and intuition, rather than as validated Barbutto-Wheeler subdimensions. In addition, the available outputs do not contain a complete item-level factor analysis capable of confirming the dimensional structure of the adapted wisdom measure. The outcome measure presents a further construct-validity concern. Although originally labelled organisational citizenship behaviour, the questionnaire required respondents to rate their leaders, and several items may reflect formal leadership responsibilities rather than discretionary behaviour in Organ's (1988) sense. The outcome is therefore reported in this article as leader-rated citizenship behaviour rather than the respondents' own OCB. Construct-specific reliability coefficients, factor loadings, observed outcome descriptives, and dimension-level statistics should be re-estimated from the original item-level dataset. The regression statistics reported in the revised article have been arithmetically reconciled for internal consistency, but a fresh analysis using the original SPSS dataset remains necessary for final statistical verification.

Conclusion

The study concludes that perceived leadership wisdom was positively and significantly associated with the leader-rated citizenship behaviour composite in NCKC member churches in Kenya. The relationship was moderate, $r = .466$, and the one-predictor regression model accounted for 21.7% of the variance in the leader-rated citizenship behaviour score. Higher ratings of leadership wisdom therefore tended to occur alongside higher ratings of citizenship-related leader behaviour, although the cross-sectional design does not establish a causal relationship. The descriptive findings further showed that the items comprising the perceived leadership wisdom measure were rated highly. The cluster concerning strategic vision and adaptive leadership indicators recorded the highest average



item mean, followed by alertness to organisational conditions and the cluster covering inspiration, foresight and intuition.

NCKK member churches may use the findings as a basis for pilot-testing leadership-development activities concerned with situational awareness, information gathering, foresight, and communication of organisational direction. Such initiatives should be evaluated prospectively rather than presented as proven methods of increasing OCB.

Future research should use longitudinal or experimental designs to establish temporal order and assess whether changes in wisdom-related leadership practices precede changes in genuinely discretionary OCB. Studies should also measure plausible confounders such as theological conviction, congregational culture, denominational polity, remuneration adequacy, and other servant leadership dimensions.

Future measurement should return to the validated Barbuto and Wheeler (2006) wisdom items or undertake a full adaptation and validation process for any broader wisdom scale. For OCB, item wording should ask about the focal respondent's own discretionary behaviour and explicitly exclude activities required by job descriptions, ordination vows, denominational rules, or assigned leadership duties. Multi-source ratings would also reduce same-source bias.

Before journal resubmission, the authors should rerun the original item-level dataset to provide separate reliability estimates for wisdom and OCB, factor-analytic evidence, OCB composite and dimension descriptives, any desired dimension-level regression or structural model, common-method diagnostics, and the original/reproduced SPSS output for the corrected simple regression. If other manuscripts from the parent doctoral study use the same 303 respondents, the relationship and sample overlap should be disclosed transparently to the editor.

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