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Marketplace Kingdom Leadership: Developing an Integrative Christian Leadership Model for Christian Professionals and Entrepreneurs in Indonesia

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Abstract

Christian professionals and entrepreneurs increasingly operate in marketplaces shaped by ethical pressures, technological changes, intense competition, and demands for social responsibility. However, Christian leadership is often confined to ecclesiastical settings, leaving limited guidance for integrating faith with professional and entrepreneurial practices. This study aimed to develop Marketplace Kingdom Leadership as an integrative leadership model for Christian professionals and entrepreneurs in Indonesia. Using a qualitative library research method and conceptual-theological analysis, the study reviewed scholarly literature on faith–work integration, servant leadership, ethical and authentic leadership, workplace spirituality, spiritual leadership, entrepreneurship, and Christian marketplace ministry. The literature was analyzed through concept identification, thematic categorization, theological–practical synthesis, and conceptual model formulation. The findings produced five interrelated dimensions: spiritual integrity, vocational calling, servant influence, professional excellence, and kingdom impact. Spiritual integrity provides the moral foundation; vocational calling gives work transcendent meaning; servant influence promotes empowerment and humane relationships; professional excellence establishes credible witness through competence; and kingdom impact directs business and professional activities toward justice, social responsibility, and mission. The study concludes that Marketplace Kingdom Leadership bridges theological commitments and organizational leadership theory by offering a framework for church formation, professional development, Christian business education, and future empirical instrument development across diverse sectors in Indonesia.

INTRODUCTION

Over the past two decades, discussions of Christian leadership have increasingly moved from formal ecclesial spaces toward public, professional, and entrepreneurial spaces. This shift does not mean that the church has lost its central role; rather, it indicates that the church needs to broaden the way it disciples believers who spend most of their time at work. Christian professionals and entrepreneurs need not only spiritual teaching for internal church ministry activities but also a faith-based framework that helps them make decisions, lead teams, manage businesses, build workplace cultures, and bear witness to Christ in a complex world of work.

This need is increasingly evident because the modern marketplace is no longer merely a physical market but a socio-economic ecosystem involving companies, educational institutions, digital start-ups, social media, transaction platforms, professional services, family

businesses, investor networks, and customer communities. In this environment, leadership is tested through work targets, competition, efficiency, innovation, financial pressures, power relations, and ethical demands. Christian leadership in the marketplace, therefore, cannot be understood merely as personal piety or the courage to display religious symbols but as the ability to consistently integrate faith, character, competence, and social responsibility.

Studies on religion and spirituality in the workplace show that faith can influence work identity, motivation, ethical behavior, experiences of meaning, and the way individuals understand their professional calling (Dik et al., 2024; Lynn et al., 2009). Weaver and Agle (2002) explain that religiosity can shape ethical behavior through self-identity, norms, and symbolic interactions within organizations. McGhee and Grant (2008) and Giacalone and Jurkiewicz (2003) likewise affirm that spirituality has a conceptual relationship with moral perception and ethical behavior in business settings. These findings are important for the study of Christian leadership because they demonstrate that faith does not exist at the margins of organizational life but can become a source of values that shapes professional actions.

On the other hand, research on servant leadership shows that leadership oriented toward service, empowerment, humility, and the development of others makes an important contribution to the quality of organizational relationships (Eva et al., 2019; Liden et al., 2008; Sendjaya et al., 2008; van Dierendonck, 2011). For Christian leadership, servant leadership has a close theological connection to the example of Christ; however, in the marketplace context, it needs to be integrated with professionalism, ethics, and social impact. Hoch et al. (2018) demonstrate that servant leadership, ethical leadership, and authentic leadership make distinct contributions beyond transformational leadership. This creates space for a model of Christian leadership that is not only service-oriented but also authentic, ethical, professional, and impactful.

Research on workplace spirituality and spiritual leadership also shows that spiritual values can be associated with engagement, organizational commitment, proactive behavior, and productivity (Chen et al., 2019; Duchon & Plowman, 2005; Fry, 2003; Milliman et al., 2003; Pawar, 2009; Saks, 2011). Reave (2005) affirms that spiritual values such as integrity, honesty, humility, and service are associated with leadership effectiveness. Benefiel et al. (2014) identify spirituality and religion in the workplace as a continually expanding field of research. In the Christian context, this literature helps explain that the integration of faith and work is not merely a normative concern but also has relevance to organizational dynamics.

Accordingly, an important research gap concerns the absence of an integrative and contextually relevant model that explains how Christian faith can inform the comprehensive leadership practices of Indonesian professionals and entrepreneurs. Existing workplace spirituality research often employs inclusive spiritual concepts without examining distinctively Christian theological commitments. Conversely, Christian marketplace studies frequently adopt normative or biblical approaches without systematically integrating evidence from organizational behavior, leadership, ethics, and entrepreneurship research. Servant leadership emphasizes service but does not fully explain vocational calling or kingdom-oriented social impact; spiritual leadership highlights meaning and motivation but may provide insufficient attention to professional competence; and business ethics research addresses moral conduct without necessarily connecting it to Christian vocation and discipleship. Furthermore, the reviewed literature has not adequately combined these domains into clearly defined dimensions

that can later be operationalized, measured, and empirically tested among Christian professionals and entrepreneurs in Indonesia.

Addressing this gap is urgent because Christian leaders must navigate increasingly complex tensions between faithfulness and commercial performance, employee care and operational efficiency, transparency and competitive pressure, as well as profitability and social responsibility. Churches and theological institutions also require a more systematic framework for equipping congregants whose primary fields of influence are not formal church ministries but corporations, educational institutions, public organizations, family businesses, start-ups, and digital platforms. This research therefore proposes Marketplace Kingdom Leadership as an integrative model consisting of five interrelated dimensions: spiritual integrity, vocational calling, servant influence, professional excellence, and kingdom impact. Its novelty lies in combining theological principles with established organizational and leadership scholarship while positioning professional competence as an essential expression of Christian witness and kingdom impact as a responsibility embedded in ordinary business operations rather than limited to charitable activities after profits have been generated.

The purpose of this research is to develop a coherent conceptual model of Christian leadership that can guide professionals and entrepreneurs in integrating faith with everyday workplace responsibilities. Through qualitative library research and conceptual-theological analysis, the study identifies relevant concepts, categorizes their contributions, synthesizes theological and organizational perspectives, and formulates relationships among the five proposed dimensions. Specifically, it seeks to explain how spiritual integrity provides a moral foundation, how vocational calling gives meaning to work, how servant influence shapes relationships, how professional excellence establishes credibility, and how kingdom impact directs leadership toward justice, human flourishing, and social transformation. Theoretically, the study contributes an interdisciplinary framework connecting Christian leadership, faith–work integration, servant and ethical leadership, workplace spirituality, vocational calling, and entrepreneurship. Practically, the resulting model may support leadership training, marketplace discipleship, Christian business education, organizational reflection, and the future development of a measurable instrument for empirical research among Indonesian professionals and entrepreneurs.

METHOD

This research used a qualitative approach with a library research method and conceptual-theological analysis. This approach was selected because the primary objective of the study was not to statistically test relationships among variables but to develop a conceptual model that explained Christian leadership in the marketplace through an integrative perspective. The library research involved an analysis of journal articles and academic literature on faith–work integration, servant leadership, ethical leadership, authentic leadership, spiritual leadership, workplace spirituality, entrepreneurship, and Christian marketplace leadership.

The literature was selected based on three criteria. First, the sources were required to have direct relevance to one of the model's dimensions: spiritual integrity, vocational calling, servant influence, professional excellence, or kingdom impact. Second, the literature needed to explain the relationships among faith, work, leadership, ethics, and organizations. Third, the sources were expected to provide theoretical foundations from reputable international journals

or contribute contextual insights relevant to Indonesia. Based on these criteria, the study integrated literature from journals such as Journal of Business Ethics, The Leadership Quarterly, Journal of Management, Journal of Management Studies, Human Relations, Religions, Journal of Management, Spirituality & Religion, Psychology of Religion and Spirituality, Frontiers in Psychology, Cogent Business & Management, South African Journal of Business Management, and relevant Indonesian theological journals addressing Christian marketplace leadership.

The analytical process was conducted in four stages. The first stage involved identifying key concepts from the selected literature. The second stage involved categorizing these concepts according to their contributions to Christian leadership in the marketplace. The third stage involved theological–practical synthesis by integrating insights from organizational and leadership research with Christian theological perspectives. The fourth stage involved formulating the Marketplace Kingdom Leadership model and its theoretical propositions. Therefore, this study developed a conceptual framework that can support future empirical research and leadership formation practices.

RESULTS AND DISCUSSION

Map of Supporting Literature for Marketplace Kingdom Leadership

The literature map shows that the topic of Marketplace Kingdom Leadership sits at the intersection of several fields of study. First, the field of faith-work integration and religion in the workplace helps explain how faith shapes professional identity, ethical behavior, and the meaning of work. Lynn et al. (2009) developed the Faith at Work Scale as a measure of Judeo-Christian religious integration in the workplace, while Dik et al.

The strength of the model developed in this article lies in its ability to combine literature on leadership, organizational spirituality, business ethics, and theology of work into a single framework that is contextual for Christian professionals and entrepreneurs. On the one hand, this model avoids reducing Christian leadership to spiritual rhetoric that is not operational. On the other hand, this model also avoids reducing leadership to a managerial technique detached from faith and mission. Marketplace Kingdom Leadership is positioned as a model that connects personal spirituality, work calling, leadership relationships, professional competence, and social-missional responsibility.

Table 1. Mapping of key literature for the development of the Marketplace Kingdom Leadership model

Literature group	Key references	Contribution to the model	Dimension reinforced
Faith-work integration and religion in the workplace	Dik et al. (2024); Lynn et al.	Explains the relationship between faith, work identity, decision-making, and ethical behavior in organizations.	Spiritual integrity; vocational calling
Servant leadership	Eva et al. (2019); van Dierendonck (2011); Liden et al. (2008); Sendjaya et	Provides a basis for leadership influence through service, empowerment,	Servant influence

Literature group	Key references	Contribution to the model	Dimension reinforced
Workplace spirituality and spiritual leadership	Fry (2003); Reave (2005); Duchon and Plowman (2005); Milliman et al. (2003); Pawar (2009); Saks (2011); Benefiel et al. (2014); Chen et al. (2019); Sapta et al. (2021)	Shows the relationship between spiritual values and the meaning of work, engagement, commitment, proactive behavior, and organizational performance.	Professional excellence; spiritual integrity
Ethical and authentic leadership	Brown et al. (2005); Brown and Trevino (2006); Mayer et al. (2009); Neubert et al. (2009); Avolio and Gardner (2005); Walumbwa et al. (2008); Tongo (2016)	Affirms the importance of moral exemplarity, consistency, transparency, and ethical influence flowing through organizations.	Spiritual integrity; servant influence
Religion, spirituality, and entrepreneurship	Balog et al. (2014); Griebel et al.	Connects faith with entrepreneurial motivation, business practice, business education, and socio-economic meaning.	Vocational calling; kingdom impact
Indonesian Christian marketplace context	Arianda (2025); Parhusip (2025); Bleeker et al. (2024)	Provides theological-practical context on Christian leadership, business ethics, and Christian leadership competence.	All dimensions

Construction of the Marketplace Kingdom Leadership Model

In this article, Marketplace Kingdom Leadership is defined as an integrative Christian leadership model that helps Christian professionals and entrepreneurs

This model is built on the assumption that Christian leadership cannot be reduced to a spiritual office, an organizational position, or mere managerial ability. Christian leadership must be understood as a life witness that is united with character, work, relationships, and impact. Thus, a Christian professional leading a team in the office, an entrepreneur managing employees, a consultant serving clients, an academic shaping students, or a digital worker building an online community can all be understood as practitioners of marketplace leadership. They do not lead from the church pulpit, but from the workplace where everyday decisions, ethics, and influence take place.

The Marketplace Kingdom Leadership model consists of five dimensions. First, spiritual integrity, namely the unity of faith, character, and ethical action. Second, vocational calling, namely the understanding that work and enterprise are a calling that must be lived out as a response to God. Third, servant influence, namely a pattern of influence that builds others through service and empowerment. Fourth, professional excellence, namely a quality of work that is excellent, responsible, and competent as a form of witness.

Table 2. Main dimensions of Marketplace Kingdom Leadership

Dimension	Core question	Practical focus	Literature base	Initial indicators
Spiritual integrity	Does my life and my decisions reflect Christ?	Integrity, honesty, moral consistency, ethical exemplarity	Lynn et al. (2009); Weaver and Agle (2002); Brown et al. (2005); McGhee and Grant (2008)	Consistency of faith and action; courage to reject compromise; transparency in decisions
Vocational calling	Is my work understood as a calling?	Meaning of work, motivation, stewardship, professional calling	Dik et al. (2024); Griebel et al. (2014); Balog et al.	Work as worship; service orientation; responsibility for talents
Servant influence	Does my leadership help others grow?	Service, empowerment, listening, team building	Eva et al. (2019); van Dierendonck (2011); Liden et al. (2008); Sendjaya et al. (2008)	Care for the team; mentoring; humane workplace culture
Professional excellence	Does the quality of my work become a witness?	Competence, discipline, innovation, productivity, service quality	Fry (2003); Reave (2005); Chen et al. (2019); Saks (2011); Sapta et al. (2021)	Responsible performance; continuous learning; product/service quality
Kingdom impact	Do my work and business bring forth the values of the Kingdom of God?	Justice, social responsibility, mission, community impact	Parhusip (2025); Driscoll and McKee (2019); Raco et al. (2019); Moya et al. (2025)	Ethical culture; concern for workers; social impact; contribution to mission

Spiritual Integrity as the Foundation of Marketplace Leadership

Lynn et al. (2009) show that faith at work can be understood as the integration of religious values with work experience. This concept is important because many Christian professionals face the temptation of dualism: being spiritual in church activities, yet pragmatic and permissive in the world of work. Dik et al. (2024) likewise affirm that religion and spirituality in the workplace need to be understood critically because they can shape meaning, identity, and behavior. In this model, spiritual integrity becomes the bridge between faith and professional action, so that Christian leadership does not lose credibility.

The ethical leadership literature reinforces this dimension. Brown et al. (2005) explain ethical leadership as the process of demonstrating appropriate normative behavior through personal action and interpersonal relationships, and promoting ethical behavior through communication, reinforcement,

Spiritual integrity is also related to religiosity and ethical behavior. Weaver and Agle (2002) explain that religious identity can influence ethical behavior through symbolic interaction and self-interpretation. McGhee and Grant (2008) highlight the relationship between spirituality and ethical behavior, while Giacalone and Jurkiewicz (2003) show that spirituality influences perceptions of unethical business activities. Christian leadership in the

marketplace must therefore build integrity not only as a general moral value, but as the fruit of a faith identity embodied in the structure of everyday decisions.

Practically, spiritual integrity is seen when a leader chooses to be honest even at the cost of short-term gain, refuses to manipulate reports, treats employees fairly, pays obligations correctly, does not exploit customers, and does not build a business through deceit. Integrity is also seen when a leader dares to admit mistakes, communicates transparently, and does not use power to press down those who are weaker. Spiritual integrity is thus a spiritual credibility translated into a work ethic.

Vocational Calling and the Meaning of Work as a Calling

The second dimension is vocational calling. Marketplace Kingdom Leadership does not view work merely as a means of earning a living, but as a calling with theological, social, and professional meaning. Work is a space in which people steward creation, serve others, develop talents, and participate in the public good. For Christian professionals and entrepreneurs, calling applies not only to pastors or church workers, but also to accountants, lecturers, doctors, consultants, creative workers, shop owners, entrepreneurs, managers, and digital workers.

Faith-work integration provides the basis for this dimension. Lynn et al. (2009) treat faith in work as something that can be measured and developed. Dik et al. (2024) show that religion and spirituality in the workplace are related to the meaning of work and identity. When work is understood as a calling, work motivation is driven not only by salary, status, or personal achievement, but also by the awareness that God calls people to be faithful in their daily responsibilities. This helps Christian professionals avoid two extremes: trivializing work because it is considered secular, or absolutizing work as the ultimate source of identity.

In the entrepreneurial context, Griebel et al. (2014) show that religious entrepreneurs can integrate faith and work in their business activities. Balog et al. (2014) review religiosity and spirituality in entrepreneurship and show that this field has a broad research agenda. Musallam and Kallmuenzer (2021) likewise show that the relationship between religiosity and entrepreneurship still opens room for further research. Christian entrepreneurs therefore need to be understood not merely as economic

Vocational calling also has implications for motivation and resilience. Someone who understands work as a calling will more easily see value in work that appears routine, administrative, or not always outwardly spiritual. This understanding does not remove work fatigue, but provides a framework of meaning that helps a person remain faithful, keep learning, and grow. Arianda (2025) helps the Indonesian context by linking the marketplace with the example of the Apostle Paul, who worked and served without separating the world of work from missional calling.

Practically, vocational calling is seen in how a person chooses work, gives meaning to a profession, builds a business, develops talents, and uses their influence. Christian professionals who have a vocational calling will ask not only “how much do I earn?” but also “what has God entrusted through this work?” Christian entrepreneurs will ask not only “how does this business grow?” but also “who is blessed through this business?” These questions make the marketplace a concrete spiritual space.

Servant Influence as a Pattern of Christian Influence

The third dimension is servant influence. Marketplace Kingdom Leadership rejects patterns of leadership that prioritize domination, manipulation, or exploitation. Christian

influence in the marketplace is built through service, exemplary conduct, empowerment, and the shaping of others. Christian leaders do not treat people merely as tools of production, but see them as persons with dignity before God. Servant leadership therefore becomes one of the most important expressions of Christian faith in the world of work.

The servant leadership literature provides a strong academic basis. Eva et al. (2019) show that servant leadership has developed into a significant field of research that requires further study. van Dierendonck (2011) synthesizes servant leadership as leadership rooted in empowerment, humility, authenticity, interpersonal acceptance, and stewardship. Liden et al. (2008) developed a multidimensional measure of servant leadership, while Sendjaya et al. (2008) made an important contribution to defining and measuring servant leadership behavior in organizations. In the Christian context, this literature can be read as empirical and conceptual support for a pattern of serving leadership.

Servant influence differs from mere interpersonal friendliness. It is a leadership orientation that actively builds the capacity of others. In the marketplace, this can be seen through mentoring, empowering delegation, listening to team aspirations, giving space to grow, attending to worker wellbeing, and rejecting a workplace culture that demeans people. Hoch et al. (2018) show that servant leadership, ethical leadership, and authentic leadership provide additional contributions beyond transformational leadership. This means that serving influence must not be understood as weakness, but as a leadership strength that builds a healthier organization.

Servant influence must also be connected to authentic leadership. Avolio and Gardner (2005) emphasize the importance of developing authentic leadership rooted

Practically, servant influence is seen when a leader not only demands performance, but also attends to people's development. They give constructive feedback, treat failure as an opportunity to learn, open space for participation, and avoid a harsh leadership style. In small businesses, servant influence can appear through attention to employees, fairness in wages, care for customers, and the willingness of the business owner to get directly involved in understanding the team's needs. Christian influence is thus not primarily about controlling people, but about building up the lives of others.

Professional Excellence as a Witness of Work Quality

The fourth dimension is professional excellence. One weakness in the practice of faith in the marketplace occurs when spirituality is separated from the quality of work. Yet Christian leadership is not sufficient with good intentions or spiritual language alone. Christian leaders must also demonstrate competence, discipline, responsibility, the ability to learn, innovation, and quality of service.

The workplace spirituality and spiritual leadership literature supports the idea that spiritual values can be related to work quality and organizational dynamics. Fry (2003) developed a theory of spiritual leadership that connects vision, hope/faith, altruistic love, meaning, and membership. Reave (2005) shows that spiritual values and practices are related to leadership effectiveness. Duchon and Plowman (2005) studied work spirituality and its impact on work-unit performance, while Milliman et al. (2003) linked workplace spirituality to work attitudes. Pawar (2009) tested the relationship between individual spirituality, workplace spirituality, and work attitudes. Saks (2011) linked workplace spirituality to

employee engagement. This literature helps explain that healthy spirituality can strengthen the quality of relationships and work engagement.

Professional excellence is also supported by studies on proactive behavior and organizational commitment.

Professional excellence is also important because the marketplace judges the witness of faith not only by words, but by the quality of work. A Christian professional who often speaks about faith but is undisciplined, incompetent, dishonest with time, or irresponsible can weaken that witness. Conversely, a professional who works

Practically, professional excellence is seen through commitment to learning, mastery of one's field, punctuality, problem-solving ability, conflict management, innovation, and quality of service. In entrepreneurship, this excellence is seen in product quality, honest marketing, sound financial management, customer service, and the courage to improve systems. Marketplace Kingdom Leadership affirms that working with excellence is not merely personal ambition, but a response of faith to God's calling and a responsibility toward others.

Kingdom Impact as the Missional Direction of the Marketplace

The fifth dimension is kingdom impact. Marketplace Kingdom Leadership does not stop at personal integrity, the meaning of work, serving relationships, or professional excellence. All these dimensions are directed toward the impact of the Kingdom of God. Kingdom impact means that work and business are understood as spaces for bringing forth God's values: justice, love, truth, responsibility, peace, restoration, and empowerment. This impact does not always take the form of explicit religious activity, but can appear in a fair workplace culture, ethical business decisions, attention to employees, honest service, community empowerment, and contribution to the church's mission.

Research on religion and entrepreneurship provides a basis for this dimension. Balog et al. (2014) show that religiosity and spirituality in entrepreneurship is a field that needs to be developed. Griebel et al. (2014) study religious entrepreneurs and show that faith can shape the meaning and practice of business. Driscoll and McKee (2019) highlight spirituality in the small business workplace, while Raco et al. (2019) emphasize spirituality as a strength in entrepreneurship. This literature shows that business need not be understood as a space separate from faith; on the contrary, business can become a space of influence and service.

The kingdom impact dimension is also important in business and management education. Moya et al. (2025) discuss the space for religion and spirituality in business and management education. King (2008) critiques the tendency of mainstream management research to often overlook religion. Fernando and Jackson (2006) show that religion-based spirituality can influence the decision-making of business leaders. Karakas (2010) also reviews the relationship between spirituality and organizational performance. These studies provide academic support for the claim that religion and spirituality need to be given a more serious place in business discourse, not merely as a private matter.

In the Indonesian context, kingdom impact relates to the question of how Christian professionals and entrepreneurs become salt and light in the midst of the world of work. Arianda (2025) affirms the importance of coloring the marketplace with principles of Christian leadership, while Parhusip (2025) links Christian leadership with the character of service and business ethics. Both show that the marketplace is not merely an economic space, but also a

space of witness and transformation. Bleeker et al. (2024) reinforce this dimension by showing the relevance of Christian leadership competencies to

Kingdom impact must not be narrowed to charitable activity once a business has made a profit. The impact of the Kingdom of God must be present in the way business is conducted from the very beginning: how products are made, how workers are treated, how customers are served, how conflicts are resolved, how profit is managed, and how the surrounding community is cared for. This model, therefore, does not reject profit, but places profit under moral responsibility and mission. Profit becomes a means of sustainability, not the ultimate goal that justifies any means.

Relationships Among the Dimensions and Theoretical Propositions

The five dimensions of Marketplace Kingdom Leadership do not operate in a linear fashion, but rather reinforce one another. Spiritual integrity provides the moral foundation for vocational calling, because a calling to work without integrity can turn into manipulative spiritual ambition. Vocational calling gives meaning to professional excellence, because excellence in work is no longer directed merely at personal achievement but at faithfulness to the calling. Servant influence gives relational form to integrity and calling, because a Christian leader is not only morally right, but also builds up others. Professional excellence gives credibility to servant influence, because incompetent service can weaken impact. Kingdom impact gives the final direction to all the dimensions, so that leadership does not stop at individual success, but moves toward transformation.

From these relationships, this article formulates several theoretical propositions. First, the stronger the integration of spiritual integrity and vocational calling, the higher the likelihood that a Christian professional will understand work as a calling rather than merely an economic activity. Second, servant influence will strengthen the quality of work relationships when practiced together with ethical integrity and leadership authenticity. Third, professional excellence will become a credible form of witness when it is undergirded by spiritual integrity and directed by kingdom impact. Fourth, kingdom impact will be more sustainable when a business or profession does not rely solely on philanthropic activity, but builds a work system that is fair, humane, and ethical. Fifth, Marketplace Kingdom Leadership can become a framework for church formation that helps congregants integrate faith and work in a practical way.

These propositions can be developed through empirical research. Quantitative research can test the relationship between the five dimensions and outcomes such as work integrity, job satisfaction, employee engagement, organizational commitment, business ethics, and social impact. Qualitative research can explore the experiences of Christian professionals and entrepreneurs in facing ethical dilemmas, target pressures, value conflicts, and missional calling. Mixed-methods research can develop a Marketplace Kingdom Leadership instrument and test it across various professional groups in Indonesia.

Table 3. Theoretical propositions of Marketplace Kingdom Leadership

Proposition	Statement	Direction for further testing
P1	Spiritual integrity strengthens the credibility of	Tested against trust, ethical climate, and

		perceptions of leader integrity.
P2	Vocational calling strengthens the meaning of work and the resilience of Christian professionals.	Tested against meaningful work, work engagement, and vocational commitment.
P3	Servant influence increases empowerment, work relationships, and the growth of team members.	Tested against empowerment, team climate, and employee development.
P4	Professional excellence strengthens the witness of faith through work quality and competence.	Tested against performance, service quality, and innovation behavior.
P5	Kingdom impact directs professions and businesses toward social impact, ethics, and mission.	Tested against social impact, ethical business practice, and missional engagement.

Implications for the Church, Professionals, and Christian Entrepreneurs

For the church, this model offers a correction to congregational formation that is too centered on internal ministry. The church still needs to equip pulpit ministers, musicians, Sunday school teachers, small-group leaders, and ministry teams. But the church also needs to recognize that many congregants face their most concrete faith dilemmas in the office, school, company, shop, hospital, campus, and digital platform. The church therefore needs to develop a marketplace discipleship curriculum that addresses theology of work, business ethics, Christian leadership, money management, professional calling, and mission in the world of work.

For Christian professionals, this model helps them understand that everyday work is not a space that is less spiritual than church ministry. A professional can serve God through the integrity of their reports, the quality of their teaching, the accuracy of their analysis, fairness in leading a team, and the courage to do what is right. Using this model, Christian professionals can evaluate themselves through five questions: am I acting with integrity, do I understand my work as a calling, do I lead by serving, do I work with excellence, and does my work have an impact for the Kingdom of God?

For Christian entrepreneurs, this model provides a framework for building a business that pursues not only financial growth, but also human growth and social impact. Christian entrepreneurs need to consider product quality, honest marketing, worker wellbeing, financial management, organizational culture, social responsibility, and contribution to mission. Driscoll and McKee (2019) show that spirituality in small business is material and tangible in everyday practice; this is in keeping with

For theological education and Christian business schools, this model can be used as a basis for a course or training module. Theological education can broaden the discussion of leadership from the church toward the marketplace, while Christian business education can integrate faith, ethics, and mission into the management curriculum. Moya et al. (2025) show the importance of space for religion and spirituality in business and management education.

This model can therefore become a bridge between practical theology, leadership, and business education.

Contribution and Novelty of the Research

The novelty of this article lies in the development of Marketplace Kingdom Leadership as a conceptual model that integrates five dimensions: spiritual integrity, vocational calling, servant influence, professional excellence, and kingdom impact. This model differs from studies that discuss servant leadership, workplace spirituality, or business ethics separately. It also differs from studies of marketplace ministry that tend to be normative, because this article connects theological ideas with the broader organizational and leadership literature.

Theoretically, this article contributes by bringing together the literature on Christian leadership, faith-work integration, servant leadership, ethical leadership, authentic leadership, spiritual leadership, workplace spirituality, entrepreneurship, and marketplace ministry. Practically, this article provides a formation framework that can be used by churches, Christian professional communities, theological education institutions, and Christian entrepreneurship training.

This article also makes a contribution to the Indonesian context. Many churches in Indonesia have congregants who are actively working in the professional and business world, but not all churches yet have a systematic marketplace formation framework. By integrating Indonesian studies such as Arianda (2025) and Parhusip (2025) with international literature, this article offers a model that is contextual while also having a strong academic foundation.

Limitations and Agenda for Further Research

The limitation of this article lies in its conceptual approach. The model offered has not yet been tested empirically on a population of Christian professionals and entrepreneurs in Indonesia. The results of this article are therefore not intended to establish causal relationships, but to provide a theoretical framework that can be tested. Another limitation is the very wide variation of the Indonesian marketplace context, ranging from large corporations, MSMEs, family businesses, and the informal sector, to educational institutions and digital platforms. Each context has different leadership and ethical challenges.

Further research can be carried out in several directions. First, developing a Marketplace Kingdom Leadership scale based on the five dimensions and testing its validity and reliability. Second, conducting a qualitative study of Christian professionals and entrepreneurs to explore their experience of integrating faith and work.

CONCLUSION

Marketplace Kingdom Leadership is an integrative model of Christian leadership that positions the marketplace as a space for calling, witness, service, professionalism, and the expression of the Kingdom of God. This model is developed through five interrelated dimensions: spiritual integrity, vocational calling, servant influence, professional excellence, and kingdom impact. These dimensions enable Christian professionals and entrepreneurs to overcome the sacred–secular divide and integrate faith with everyday professional practices.

This article argues that Christian leadership in the marketplace cannot be adequately understood solely through personal piety or business success. Christian leadership should be reflected in integrity, the meaning of work, service to others, professional excellence, and social-missional impact. Therefore, churches, educational institutions, professional

communities, and Christian business practitioners need to develop formation approaches that intentionally equip believers to lead in professional and business environments. Further research is needed to empirically examine this model so that Marketplace Kingdom Leadership can evolve from a conceptual framework into a measurable instrument and a practical approach for leadership formation.

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