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iJOINED ETCOR
P - ISSN 2984-7567
E - ISSN 2945-3577



The Exigency
P - ISSN 2984-7842
E - ISSN 1908-3181

Organizational Culture, E-Leadership, and Commitment Among Administrators of a Christian Community: Inputs to Management Efficiency

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Received: 23 January 2024

Revised: 13 February 2024

Accepted: 14 February 2024

Available Online: 14 February 2024

Volume III (2024), Issue 1, P-ISSN – 2984-7567; E-ISSN - 2945-3577

Abstract

Aim: This work examined the effects of Organizational Culture, E-leadership, and Commitment among administrators of a Christian Community to serve as inputs to management efficiency.

Methodology: The research design employed in this study was quantitative and descriptive in nature. This approach involves systematic frameworks that utilize statistical tools and methods for the purpose of deriving meaningful insights.

Results: Organizational culture has a considerable effect on administrators in terms of perception, teamwork, satisfaction, clarity, and leadership style, respectively. Administrators' understanding has a significant effect on e-leadership in terms of readiness, perception, benefits, skills, and equipment in that order. The administrators are considerably committed in terms of desire to maintain organization membership, acceptance of organizational values, willingness to exert effort, and natural tie to the organization, respectively. Position, province, assessment of organizational culture in terms of perception and teamwork, satisfaction and clarity, and assessment of e-leadership in terms of perception are the key factors in organizational commitment. These results have implications for the role of administrative functions in culture and commitment, as a gap in e-leadership may affect both culture and commitment. The findings suggest that culture, e-leadership, and commitment may work together to aid development, and that culture is better when it is clear and understood by all.

Conclusion: Organizational culture significantly affects the administrators' understanding of E-Leadership and their level of commitment. The researchers recommend that the Christian community may consider robust acculturation and administration development initiatives.

Keywords: *Organizational Culture, E-leadership, Commitment, Administrators, Christian Community*

INTRODUCTION

The interplay between organizational culture, leadership style, and commitment significantly influences the success of any community. Particularly, the transformative impact of the universal work model amid the Covid-19 pandemic has reshaped how organizations function and how leaders interact with their teams. This innovative work setting, which may persist beyond the pandemic, necessitates adaptive leadership approaches to effectively navigate virtual or remote work environments (Contreras et al., 2020). The pandemic compelled organizations to embrace e-leadership and remote work, highlighting the importance of not only technological adoption but also skillful application (Liu et al., 2018).

Organizational commitment, reflecting employees' dedication to their organization, is pivotal in cultivating a sense of responsibility and fostering innovative work behaviors (Hardiningsih et al., 2020). The context described is particularly relevant to a prominent Christian community, present in numerous countries for decades, which also transitioned to e-leadership during the pandemic. The question arises: should the e-leadership model persist post-pandemic, considering its potential impact on organizational culture and commitment?

Given the distinctive challenges posed by the pandemic, it is crucial to examine pertinent variables in the post-pandemic landscape. The researcher aims to explore how the prevalent e-leadership during the pandemic might influence the organizational culture and commitment of this Christian community. These findings could validate the need for a shift in leadership approach post-pandemic, acknowledging that cultural and commitment



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E - ISSN 2945-3577



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P - ISSN 2984-7842
E - ISSN 1908-3181

dynamics have evolved through the crisis. The outcomes of this study hold the potential to enhance the operations of Christian communities and inform effective leadership strategies moving forward.

Literature Review

Organizational Culture

Organizational culture, serves as an epitome of shared standards and ideologies within an organization, representing an essential condition for membership. It is a product of leadership decisions and group dynamics, established to address both external and internal adaptation concerns (Hillary, 2018).

An organization's culture encompasses its perspectives, values, ethics, and principles, shaping both internal and external behaviours of employees. It exerts a pervasive influence on job satisfaction, confidence, performance, commitment, motivation, and even revenue generation. As posited by Warrick (2017), culture is integral to an organization's triumph, encapsulating its essence and driving member conduct through permissible behaviours and exclusions.

For any community, well-defined guiding principles are vital for effective administration. Organizational culture confers distinctiveness and separates an organization from its counterparts, establishing its brand identity. This operational culture defines a unique organizational individuality that distinguishes it in the broader context (Lubis & Hanum, 2020). Thus, an organization's culture not only differentiates but also serves as a core element of its identity. Regrettably, many leaders either underestimate the potency of culture or struggle with deciphering its multifaceted implications due to the plethora of available information.

Administrators' positive orientation toward the organization results from the fulfilment of socio-emotional needs and material goals (Kurtessis et al., 2017). Organizational culture is developed by leaders' decisions and community changing aspects, affecting both in-house and outside conducts. Culture holds immense power, shaping job satisfaction, commitment, and performance, while also serving as a cornerstone of organizational identity and productivity. While its profound impact is recognized, some leaders struggle with effectively harnessing its potential, highlighting the need for tailored adaptation and comprehension. The attributes of organizational culture are grounded in interpersonal relationships, reinforcing the role of individuals in fostering a positive working culture.

E- Leadership

E-leadership has emerged as a persistent and essential facet of effective leadership, with its significance underscored by the confluence of visionary leadership, attitudes, and trust for achieving organizational success (Gagandeep, 2021). While the development of e-leadership was gradual before the pandemic, the global lockdown necessitated by COVID-19 accelerated its evolution. Pandemic forced organizations to adapt, compelling leaders to operate beyond conventional workplaces, and remote work became a critical response strategy endorsed by entities like the World Health Organization (2020). Social distancing mandates made remote work a necessity, thereby accentuating the prominence of e-leadership and telecommuting as fundamental for organizational continuity.

The progression of e-leadership gained momentum during the pandemic and continues to shape leadership practices in the post-pandemic era. The need for swift and effective decision-making in the current context has highlighted the significance of adept leadership. E-leadership's widespread adoption has been driven by both technological advancements and the increasing role leaders are expected to play within organizations (Van Wart et al., 2016). Readiness, as either acceptance or resistance to change, is a pivotal aspect in embracing E-Leadership (Thakur & Srivastava, 2018). However, the academic contributions in this field remain limited, even as new constructs like 'digital leadership' have been introduced, sometimes interchangeably with e-leadership (Roman et al., 2019). Bridging the gap between theoretical research and practical application, especially in various organizational settings, requires deeper investigation (Liu et al., 2018). Operational e-leaders are expected to excel in virtual environments, possess knowledge of existing ICT tools, judiciously select appropriate tools, and exhibit technical competence in their usage (Van Wart et al., 2019). Change management involves comprehensive support for individuals during the change process (Alhmeidiyeen, 2019).

Although e-leadership holds value in enhancing communication and meeting evolving demands, its application should be judiciously confined to specific contexts. Its successful implementation hinges on leaders' adeptness with technology, ability to select appropriate tools, and aligning the behavioural aspects of leadership with the dynamics of virtual settings (Van Wart et al., 2019). As organizations navigate the complex interplay between technology and leadership, effective e-leadership practices will need to consider both behavioural orientation and the evolving communication landscape.



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Organizational Commitment

Organizational commitment is a critical concept denoting a person's degree of relation and allegiance to an organization. It encompasses the level of engagement, loyalty, and emotional connection that team members feel towards their tasks and the organization as a whole. Affective commitment, emphasized by Liu et al. (2018), refers to employees' emotional orientation toward the organization, closely tied to desired work behaviour. This commitment extends to the reasons why employees decide on remaining with their current organization rather than seeking opportunities elsewhere. Organizational commitment holds immense significance as it contributes to consistent work performance, fosters positive interactions, and cultivates a healthy work culture. Saha R. (2016) emphasizes that organizational commitment reflects an employee's enduring willingness to go above and beyond for the organization, rooted in a belief in organizational values and goals. This commitment is associated with a deep care for the organization's well-being, ultimately enhancing workplace efficiency, team morale, and the community's capacity to achieve its objectives.

Neves et al. (2018) elaborated the 3 dimensions of organizational commitment as outlined by Meyer & Allen's model. 1. Affective commitment signifies the passionate bond of individuals with their organizations, indicating a desire to actively contribute to its growth due to a strong liking for their role. Employees with affective commitment exhibit job satisfaction, a passion for their tasks, and loyalty. 2. Normative commitment, on the other hand, stems from conscience or responsibility to the community. This form of commitment makes employees feel indebted to their employer due to investments made in their development, training, and rewards. Lastly, 3. Continuance commitment refers to employees' perception that leaving the organization would result in significant personal loss, often associated with invested time, energy, and retirement funds. This commitment is driven by the costs associated with exiting the organization (Khan et al., 2016). Organizational commitment encapsulates employees' identification, obligation, and loyalty to their organization. Its dimensions - affective, normative, and continuance - reflect different motivational factors influencing employees' decisions to stay. Affective commitment arises from emotive connection, normative commitment from a heart of obligation, then continuance commitment from seeming personal loss. Understanding these dimensions can aid organizations in fostering a committed and productive workforce.

Objectives

This investigation examined the effects of Organizational Culture, E-leadership, and Commitment among administrators of a Christian community to serve as inputs to management efficiency.

More explicitly, it sought to:

1. describe the profile of the respondents in terms of:
 - 1.1. Age;
 - 1.2. Gender;
 - 1.3. Civil Status;
 - 1.4. Educational Attainment;
 - 1.5. Monthly Income;
 - 1.6. Position;
 - 1.7. Employment Status; and
 - 1.8. Province.
2. find out if organizational culture affects administrators in terms of Perception and Teamwork, Satisfaction, Leadership Style, and Clarity;
3. assess if administrators' understanding affects E-Leadership in terms of Skills and Equipment, Benefits, Readiness, and Perception;
4. examine administrators' commitment in terms of Willingness to Exert Efforts, Desire to Maintain Organization Membership, Acceptance of Organizational Values, and Natural Tie to the Organization;
5. assess if the relationship of variables, that is, Organizational Culture and E-leadership, Organizational Culture, and Organizational Commitment, and E-leadership and commitment, is significant; and
6. propose a tabled programme for management efficiency.

METHODOLOGY

Research Design

The investigation design used in this work was quantitative and descriptive in nature. This approach involves systematic frameworks that utilize statistical tools and methods for the purpose of deriving meaningful insights. The choice of quantitative research approach stemmed from its objectivity and precision, particularly suited for the study's focus on organizational culture, e-leadership, and commitment within the context of the



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Christian Community. Considering the recent impact of Covid-19, the quantitative method ensured data collection without physical contact risks, fostering participants' trust.

Population and Sampling

The study included a total of 148 leaders from 40 parishes across three provinces of the Christian Community. In relation to the population size of each province, specifically, there were 93 administrators from the Philippines Province 1, 30 from Philippines Province 2, and 25 from Philippines Province 3. The participants were randomly selected, contributing to a diverse and representative sample. This sampling strategy aimed to ensure a comprehensive understanding of the organizational culture, e-leadership, and commitment within the Christian Community across different provinces.

Instrument

An online questionnaire titled "Organizational Culture, E-leadership, and Commitment among Administrators of a Christian Community: Inputs to Management Efficiency Questionnaire" was used. The questionnaire encompassed four sections, including a socio-demographic profile section and sections addressing the key research areas. The questionnaire's validity was asserted through a Reliability Test done by a competent statistician.

Data Collection

To gather responses, participants in every province directly received online link to the questionnaire by the use of Google Form that included provisions for Data Privacy Consent and response options, allowing participants to agree or disagree. A time frame of one week was allotted for participants to complete and submit the questionnaire. The research used a quantitative descriptive study design, aligned to objectives of accurately measuring and analyzing data.

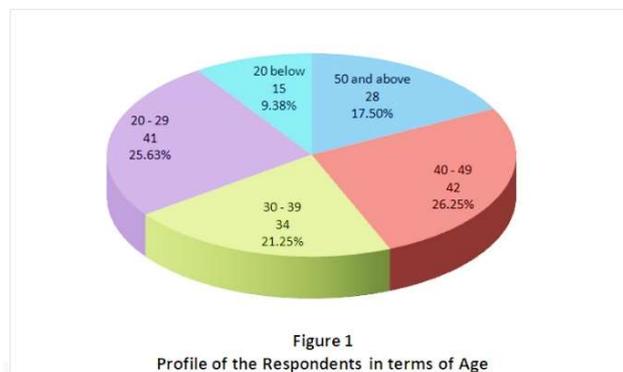
Treatment of Data

Analyzing the data was through the use of 'Statistical Package for Social Sciences' (SPSS) software package. According to Bala (2016), it is extensively used. It aided the data organization, preparation, and analysis as the data gathered was modest. It is tried and trustworthy, it has been widely employed by investigators to carry out quantitative study. SPSS statistical program is suitable to be employed in a research for a researcher that has never assessed or that is in process of doing it personally. SPSS is exceedingly considered a technique that requires very little or no effort and easy-to-use package aids fast analysis (Watkins, 2021). Analytic-tables were employed. The investigators matched, tabularized, programmed, as well as scrutinized data using the following apparatuses: Frequency Distribution and Percentage, Weighted Mean, T-Test, and ANOVA.

Ethical Considerations

Informed consent was obtained, anonymity/confidentiality protected, risks of harm minimized, the right to withdraw provided, and deceptive practices intentionally avoided so as to reassure the participants of the privacy of the investigation as well as that data collected are strictly for the purpose of academics.

Results And Discussion

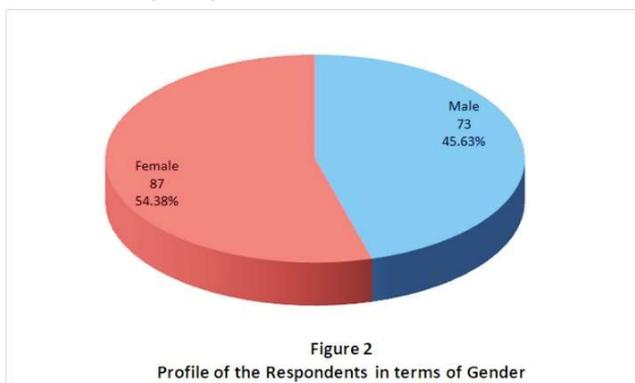




The age profile of the respondents is revealed in Figure 1. Respondents from age 40-49 are 26.25%, which is the highest; closely next to this is age 20-29 that is 25.63%, then age 30-39 is 21.25%; age 50 and above are 17.50% and aged 20 below are 9.38%, of the participants, which is the least.

The outcome which indicates that the majority of administrators were adults is very understandable because leadership in a Christian community is an assignment for the mature, full of wisdom, knowledge, and understanding. Since guidance, mentoring, monitoring, and supervision are involved, experiences that come with exposure and age could also aid the acceptance of responsibilities. There is an opportunity for some young ones to have leadership roles either in the youth wing of the community or as training in preparation for the future. They will mature with time, age, and exposure.

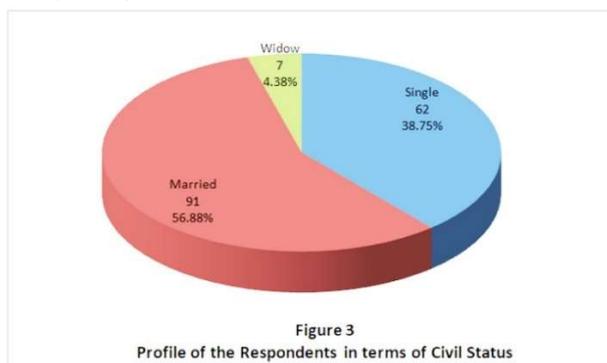
Truxillo and Burlacu (2015) stated that the age of leaders or subordinates can meaningfully impact the way they see and relate to one another. Mature workers are perceived as better appropriate for senior-level positions and positions that need experience resulting from stereotypes that they are better experienced (Reeves et al., 2021). According to Zacher et al. (2011)



The gender profile of the respondents in Figure 2 revealed that females are in the majority, that is, 54.38% of the total respondents and the remaining 45.63% are Males.

The result is not unexpected because of the Pentecostal nature of the Christian community in the study; unlike some Christian communities that frown at giving administrative roles to females, the Christian community is open, without any reservation, to allow females to express themselves at every level and capacity. The result could also be a consequence of the peculiar nature of Christian communities generally - female members are naturally more than males in membership.

Bawa (2017) and Attoh (2017) recognize the change driven by Pentecostalism in making better women's positions and parts when likened to other religious communities. A women projection of 83.4% globally associate with a devotion assembly, matched to men projection of 79.9%, as stated by Pew Research Center's investigation of counts, reviews, and populace registers in 192 nations as well as terrains. The difference of 3.5 one hundredth points connotes that a probable 97 million added women over men assert a spiritual association universally, as at year 2010 (Pew Research Center, 2016).



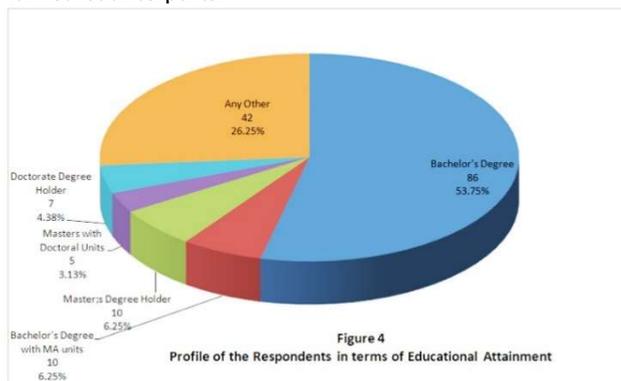
The civil status profile of the respondents in Fig. 3, shows that the highest percentage of the respondents, 56.88%, are married. 38.75% are single and a small percentage of 4.38% are widows,

This is quite predictable because as earlier revealed in Figure 1, most of the administrators are adults of marriageable age, that is age 30 and above. The organizational culture of the Christian Community in the study



also gives room for more leadership responsibilities to the married as marriage is seen as an indicator of being mature and responsible. Marriage also helps in guiding against immoralities and whatever will encourage holiness is fundamental to the Christian community in alignment with her vision. The Community culture does not give room for the singles to be given a Pastoral role. However, the unmarried leads in the youth related wings of the community.

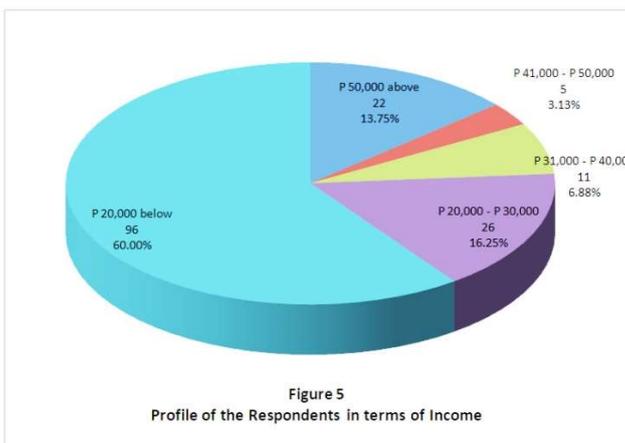
Shantaram and Dev (2019), asserted that should an organization desire a dedicated administrator to corporate social responsibility (CSR), it is wise to employ a person that is married. Married administrators characteristically have better concern for their workers' well-being, and are better accommodating of varied workers, than are their unmarried counterparts.



The respondents' profile as revealed in Figure 4, in terms of Educational Attainment shows that more than half of the total respondents, 53.75% have Bachelor's Degree, 6.25% are Bachelor's Degree holders with Masters units, 6.25%, are Master's Degree holders, 3.13% are Master's Degree holders with Doctoral units, 4.38% are Doctorate Degree Holders, and 26.25% are respondents with any Other educational attainment.

This result is not a surprise, the reason being that education is essential for individual development and growth in a community; sound education is imperative for good administrators since experience, knowledge, wisdom, understanding, and exposure are possible offerings of education that could help an administrator. Education is crucial to transformation. It is a vital instrument that allows an individual to know his or her rights and accountabilities to his or her household, community, and country. It develops an individual's capability to understand the world and to stand against wrongdoings like discrimination, dishonesty, and violence, in the midst of other things. Although the degree of educational attainment is not compulsorily a necessity for the role of an administrator in the Christian community education is desirable. Moreover, administrators of a Christian community having members with high educational profiles need to be equally well-educated.

Research have established that leader's education attainment impacts economic performance (Peveri, 2021; Yu & Jong-APin, 2020), the educational accomplishment of citizens (Martinez-Bravo, 2017), as well as ventures in communal goods (Mitra, 2020).



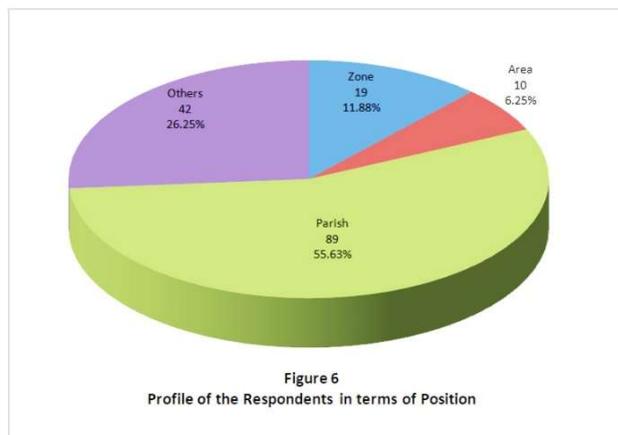
The respondents' income profile, Figure 5, reveals that the highest percentage of participants, 60.00% has an income of P 20,000 and below, 16.25% has an income of P20,000 - P30,000, 6.88% were with an income



of P31,000 - P40,000, 3.13% has an income of P41,000 - P50,000 While 13.75% were with an income of P50,000 and above.

This is expected considering the minimum wage and remunerations for a job entry point offer in the Philippines. The majority of administrators are bachelor's degree holders hence within the minimum wage range in the Philippines. An income is important, but it is not a determinant of administrative function in the Christian community in the study. An income is important to administrators' productivity in numerous ways, but the chief imperative impact may be on their motivation and satisfaction. Increasing income will probably make administrators happy since their take-home package will rise but the majority of the administrators are of Part-timers employment status, which connotes that their source of income is not from the Christian community.

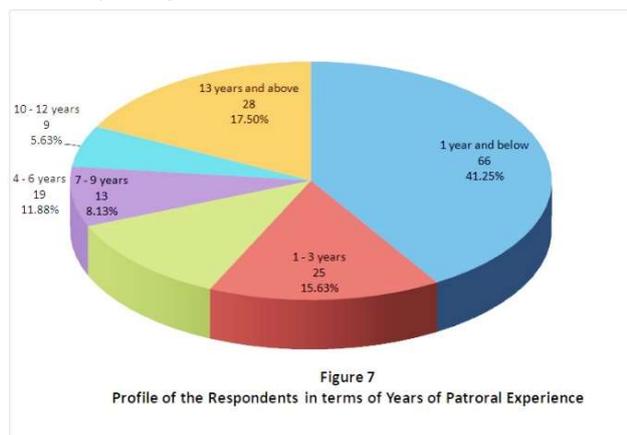
According to the Department of Labor and Employment, (2022), the Minimum Wage in the Philippines improved to 570 PHP/day in the year 2022 from 537 PHP/day in 2021. Junun (2022) posited that higher income will make administrators better committed to their assignment and invariably the community because they will have the impression that they are fairly rewarded for their efforts.



The respondents' profile in terms of position, Fig. 6, reveals that the majority of the administrators, 55.63%, are Parish leaders, 6.25% are Area leaders, 11.88% are leaders in the Zones, and 26.25% are other leaders.

The highest percentage of administrators at the parish level is in line with the structure of the Christian Community in the study. The structure is such that it is several parishes put together are known as an area, and some areas put together are known as a Zone. Naturally, leaders in the areas are expected to be more than that of the Zone since Areas are more in number than Zones. However, a higher number must have responded to the questionnaire from the Zones.

Schneider et al. (2017), asserted that the culture of an organization is made up of its views, ideas, ethics, and standards. It comprises things that might or might not be permitted which is that it can be specified as a policy for carrying out organizational undertakings (Paais & Pattiruhu, 2020).



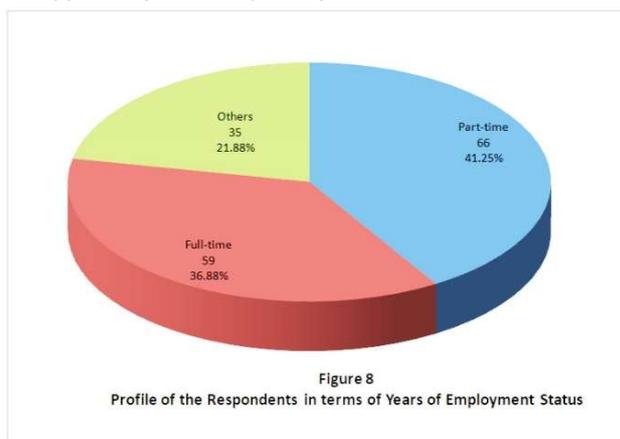
The respondents' Years of Pastoral Experience profile, Figure 7, revealed that the higher percentage of the respondents, 41.25.00%, have a year and below of Pastoral experience, this is followed by 17.50% of



respondents that are with 13 years and above Pastoral experience. 8.13% are with 4-6 years of Pastoral experience, 5.63% have 10-12 years of Pastoral experience, and 15.63% have 1-3 years of Pastoral experience.

This is not unexpected since the majority of administrators are not pastors in charge of Parishes, Areas, and Zones. Many administrators are heads of departments and group heads. Nevertheless, the pastors in charge of Parishes, Areas, and Zones are vast in years of pastoral experience. They have the responsibility of guiding and mentoring young administrators. However, in a Christian community, all administrators are important whether they are pastors or not. In a Christian community, it is about teamwork, collaboration, joint effort, and collective responsibility.

Organizational culture impacts how members and teams work together with other establishments, it has an intense consequence on conduct. The work culture promotes healthy relationships among the employees. Not a single person sees obligation as cumbersome but personally shapes self in accordance with the established culture. Perceived organizational support denotes the emotion that one's organization appreciates their offerings and is concerned about their happiness (Kim et al., 2016).

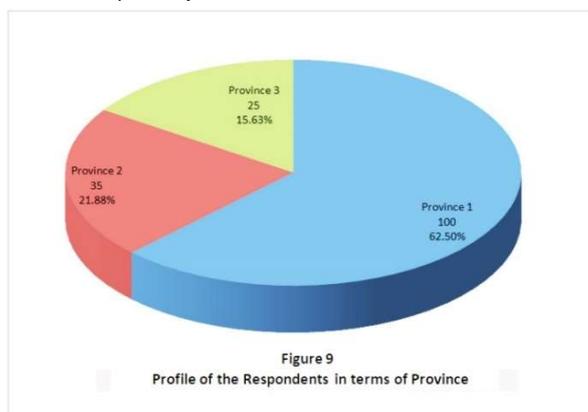


The Employment Status profile, Fig. 8, reveals that the majority of administrators, 41.25%, are part-time, followed by 36.88% that are full-time, while the remaining 21.88% are others.

This supports the fact that in a Christian community, so many people are on voluntary service. Some people do not agree with the use of the term part-time for people combining serving in a Christian community with other employment. Hence, so many in full-time employment are either self-employed or employees. It is about emotional and spiritual commitment. The Christian community in the study at the pace of her expansion cannot cope with the financial implications of having administrators as full-time employees, hence the employment status of the majority of administrators as part-timers is a huge blessing.

Mercurio (2015), submitted three noteworthy discoveries with affective commitment. One, affective commitment functions as a foundation, historically and theoretically to commitment theories, two, it possibly may powerfully tell on the effect of attitude to assignments than the other commitment types and three, affective commitment possibly refers to the fundamental of commitment an organization

Affective commitment is the most relevant by way of advantages and can as well be linked to wanted work behaviour (Fernandez-Lores et al., 2016).





The province profile of the respondents is revealed in Figure 9. It reveals that the higher percentage of the respondents, 62.50% are from Province 1, followed by 21.88% from Province 2, and 15.63% are from Province 3.

The result is not surprising, since the majority of Parishes, Areas, and Zones of the Christian community in the study are in Province 1 with its headquarters in the National Capital Region (NCR), similarly recognized as Metropolitan Manila, which is the center province of the Philippines. It is about the structure and the skew of growth of the Christian community in the study.

Organizations can be a variation of grouped bodies. The group might be categorized into the operational structure, the weight structure (light or heavy), and an independent team structure. The structure of an organization states the way undertakings like assignments, responsibilities, and management are focused in the direction of the accomplishment of the organizational goal. Organizational culture has a substantial effect on accomplishment by executing different types of organizational standards. Culture makes available cultural standards to members, cultivates functional culture, and transfers the culture to others (Lubis & Hanum, 2020).

Table 1. Organizational Culture

Summary Table for Organizational Culture			
Indicators	Composite Mean	VI	Rank
Perception and Teamwork	3.37	Agree	1
Satisfaction	3.33	Agree	2
Leadership Style	3.25	Agree	4
Clarity	3.30	Agree	3
Over-all Mean	3.31	Agree	

Legend: 3.50 – 4.00 – Strongly Agree; 2.50 – 3.49 – Agree; 1.50 – 2.49 – Disagree; 1.00 – 1.49 – Strongly Disagree

The study's findings on Organizational Culture, Table 1, reveal an overall mean score of 3.31. The ranking of culture dimensions, highlights the significance of "Perception and Teamwork," which ranked first with a composite mean of 3.37, indicating agreement. This emphasis on togetherness, unity, and collaboration aligns well with the Christian community's familial nature, guiding daily operations and interactions. The administrators' positive perception of the community's collaborative culture, satisfaction with the environment, clear understanding of operational practices, and leadership style is crucial. This understanding is essential for effective leadership and maintaining a coherent organizational culture. The fourth-ranked dimension, "Leadership Style," signifies administrators' adaptability to the community's leadership approach over time, demonstrating a pragmatic acceptance of styles that align with the organizational climate.

Perceived organizational support is pivotal, as it reflects employees' feelings of value and well-being within the company. Administrators' positive orientation toward the organization results from the fulfilment of socio-emotional needs and material goals (Kurtessis et al., 2017). As posited by Warrick (2017), culture is integral to an organization's triumph, encapsulating its essence and driving member conduct through permissible behaviours and exclusions.

A conducive organizational culture that values employees, provides clear communication, and encourages teamwork. The alignment of leadership styles with organizational goals and values also enhances administrators' satisfaction and commitment, contributing to the overall effectiveness of the Christian community's management. The study's results underscore the critical role of perception, teamwork, satisfaction, clarity, and leadership style within the organizational culture of the Christian community. The alignment of these factors with the community's values and goals supports a cohesive and harmonious environment that enhances administrators' commitment and overall efficiency.

Table 2. E-Leadership

Summary Table for E-Leadership			
Indicators	Composite Mean	VI	Rank
Skills and Equipment	3.22	Agree	4
Benefits	3.33	Agree	3
Readiness	3.37	Agree	1
Perception	3.35	Agree	2
Over-all Mean	3.32	Agree	

Legend: 3.50 – 4.00 – Strongly Agree; 2.50 – 3.49 – Agree; 1.50 – 2.49 – Disagree; 1.00 – 1.49 – Strongly Disagree



The summarized Table 2 indicates that E-Leadership has an agreed overall mean of 3.32. Among the dimensions of E-Leadership, "Readiness" ranks first with a composite mean of 3.37, reflecting agreement. This finding is well-aligned with the concept of E-Leadership being relatively new; readiness becomes crucial for its successful implementation. "Skills and Equipment" ranks fourth with a composite mean of 3.22, indicating agreement. The readiness to embrace E-Leadership leads to a subsequent focus on developing skills and providing necessary equipment. Administrators within the Christian community need to be prepared and willing to adapt to new technology-driven leadership approaches, emphasizing the importance of training and resources.

Operational e-leaders are expected to excel in virtual environments, possess knowledge of existing ICT tools, judiciously select appropriate tools, and exhibit technical competence in their usage (Van Wart et al., 2019). Readiness, as either acceptance or resistance to change, is a pivotal aspect in embracing E-Leadership (Thakur & Srivastava, 2018). The modern leadership landscape demands leaders with the skills to navigate complex virtual environments, which has become a challenge for organizations. Change management involves comprehensive support for individuals during the change process (Alhmeidiyeen, 2019). Effective communication is essential for E-Leadership readiness, and it's worth noting that research in this area remains limited.

The finding of the study highlight the significance of readiness in adopting E-Leadership, which leads to skill development and resource provision. As organizations navigate digital transformation, leaders must possess the necessary skills and adapt their approaches to effectively lead in virtual environments. Readiness, in terms of embracing change, becomes a critical determinant in the success of E-Leadership implementation. The ongoing advancements in ICT underscore the need for E-Leadership skills to harness new opportunities and drive organizational growth.

Table 3. Organizational Commitment

Summary Table for Organizational Commitment			
Indicators	Composite Mean	VI	Rank
Willingness to exert effort	3.36	Agree	3
Desire to maintain Organization membership	3.38	Agree	1
Acceptance of organizational values	3.37	Agree	2
Natural tie to the organization	3.32	Agree	4
Over-all Mean	3.36	Agree	
<i>Legend: 3.50 – 4.00 –Strongly Agree; 2.50 – 3.49 – Agree; 1.50 – 2.49 –Disagree; 1.00 – 1.49 – Strongly Disagree</i>			

The summarized Table 3 presents Organizational Commitment with an overall mean of 3.36. "Desire to maintain Organization membership" ranks first with a composite mean of 3.38, indicating agreement, while "Natural tie to the organization" ranks fourth with a composite mean of 3.322, also reflecting agreement. The results are intriguing, showcasing a strong sense of loyalty within the Christian community. This loyalty translates into administrators' commitment and involvement with the community. The high desire to maintain membership is unsurprising due to the community's global nature, rapid growth, and positive reputation.

The administrators' strong emotional connection to the community, indicated by their "Natural tie to the organization," while ranking lower, remains significant and shouldn't be overlooked. Such ties provide a foundation for loyalty and commitment. Organizational commitment pertains to an individual's identification with an organization. Affective commitment, emphasized by Liu et al. (2018), refers to employees' emotional orientation toward the organization, closely tied to desired work behaviour. The findings underscore the administrators' strong dedication and emotional investment in the Christian community, reinforcing the importance of nurturing and sustaining this commitment for long-term success. This commitment extends to the reasons why employees decide on remaining with their current organization rather than seeking opportunities elsewhere. Organizational commitment holds immense significance as it contributes to consistent work performance, fosters positive interactions, and cultivates a healthy work culture. Saha R. (2016)



Table 4. Relationship between Assessment in Organizational Culture and Assessment in E-leadership

Relationship between Assessment in Organizational Culture and Assessment in E-Leadership																
Indicators	Skills and Equipment				Benefits				Readiness				Perception			
	r	p	I	D	r	p	I	D	r	p	I	D	r	p	I	D
Perception and Teamwork	.614**	<0.001	S	R	.634**	<0.001	S	R	.685**	<0.001	S	R	.670**	<0.001	S	R
Satisfaction	.641**	<0.001	S	R	.655**	<0.001	S	R	.764**	<0.001	S	R	.742**	<0.001	S	R
Leadership Style	.645**	<0.001	S	R	.699**	<0.001	S	R	.780**	<0.001	S	R	.795**	<0.001	S	R
Clarity	.655**	<0.001	S	R	.703**	<0.001	S	R	.760**	<0.001	S	R	.736**	<0.001	S	R

Legend: Significant at p-value < 0.05; R – Rejected; FR – Failed to Reject; S – Significant; NS – Not Significant
** Correlation is significant at the 0.01 level (2-tailed).

As shown in Table 4, the study reveals a significant correlation between organizational culture facets such as perception, teamwork, satisfaction, leadership style, and clarity, and their impact on leaders' understanding of e-leadership, particularly in terms of skills, equipment, benefits, readiness, and perception. The calculated p-values are below the 0.05 significance level, indicating a substantial relationship. This implies that the administrators' perceptions of organizational culture significantly influence their understanding and adoption of e-leadership attributes.

The shared culture and leadership roles within a community greatly impact employees' commitment, trust, as well as job fulfilment. The work highlights mediating effect of organizational culture and effective leadership on commitment in addition to trust, ultimately influencing job fulfilment (Meng & Berger, 2019).

E-leadership according to Liu et al. (2020) encompasses online communication, knowledge management, and the evolving structure resulting from technological advancements. This leads to a "total leadership system," whereby constant interaction as well as mutual impact occur between management practices and equipment, shaping the leadership landscape in digital environments.

Table 5. The Relationship between Assessment in Organizational Culture and Assessment in Organization Commitment

Relationship between Assessment in Organizational Culture and Assessment in Organizational Commitment																
Indicators	Willingness to exert effort				Desire to maintain Organization membership				Acceptance of organizational values				Natural tie to the organization			
	r	p	I	D	r	p	I	D	r	p	I	D	r	p	I	D
Perception and Teamwork	.753**	<0.001	S	R	.804**	<0.001	S	R	.800**	<0.001	S	R	.774**	<0.001	S	R
Satisfaction	.694**	<0.001	S	R	.727**	<0.001	S	R	.736**	<0.001	S	R	.728**	<0.001	S	R
Leadership Style	.745**	<0.001	S	R	.720**	<0.001	S	R	.741**	<0.001	S	R	.691**	<0.001	S	R
Clarity	.704**	<0.001	S	R	.688**	<0.001	S	R	.703**	<0.001	S	R	.613**	<0.001	S	R

Legend: Significant at p-value < 0.05; R – Rejected; FR – Failed to Reject; S – Significant; NS – Not Significant
** Correlation is significant at the 0.01 level (2-tailed).

The study, Table 5, establishes a significant association between organizational culture, specifically when it comes to perception and teamwork, satisfaction, leadership style, and clarity, and their impact on leaders' understanding, which in turn considerably affects Organizational Commitment attributes including the willingness to exert effort, desire to maintain organizational membership, acceptance of organizational values, and natural tie to the organization. The computed p-values fall below the 0.05 significance threshold, underscoring the importance of this relationship.

Numerous studies have consistently highlighted the profound influence of organizational culture on various aspects of employees' experiences, including job satisfaction, confidence, performance, commitment, attitudes, motivation, responsibility, and overall productivity (Warrick, 2017). Organizational commitment is rooted in personal degree of attachment to an organization, reflecting willingness to go additional miles for the establishment as well as belief in its standards and aims (Doan et al., 2020).

Liu et al. (2018) emphasize that affective commitment relates to workers' emotive orientation towards an establishment, while Doan et al. (2020) specifically define organizational commitment as the degree of an individual associates with an establishment. The findings reiterate the interconnectedness of organizational culture, leaders' understanding, and their subsequent commitment to the organization.



Table 6. The Relationship between Assessment in E-leadership and Assessment in Organizational Commitment

Indicators	Willingness to exert effort			Desire to maintain Organization membership			Acceptance of organizational values			Natural tie to the organization		
	r	p	I D	r	p	I D	r	p	I D	r	p	I D
Skills and Equipment	.685**	<0.001	S R	.688**	<0.001	S R	.683**	<0.001	S R	.592**	<0.001	S R
Benefits	.731**	<0.001	S R	.713**	<0.001	S R	.721**	<0.001	S R	.562**	<0.001	S R
Readiness	.756**	<0.001	S R	.717**	<0.001	S R	.715**	<0.001	S R	.600**	<0.001	S R
Perception	.761**	<0.001	S R	.746**	<0.001	S R	.734**	<0.001	S R	.613**	<0.001	S R

Legend: Significant at p-value < 0.05; R – Rejected; FR – Failed to Reject; S – Significant; NS – Not Significant
 ** Correlation is significant at the 0.01 level (2-tailed).

Table 6 of the study underscores a considerable relationship between E-Leadership attributes, encompassing skills and equipment, benefits, readiness, and perception, and their collective influence on leaders' understanding. This, in turn, significantly affects Organizational Commitment dimensions such as the willingness to employ effort, the desire to uphold organizational membership, the acceptance of organizational values, and a natural tie to the organization. The statistical significance of computed p-values below 0.05 highlights the substantial impact of these relationships.

Leadership, as a pivotal concept, involves an individual's approach and conduct aimed at influencing a group to enhance collaborative efficiency and achieve optimal performance outcomes (Tengi et al., 2017). Effective e-leadership demands individuals well-versed in virtual environments, well-acquainted with contemporary ICT tools, adept at their prudent selection, and equipped with technical competence to adeptly adopt and leverage chosen ICT resources (Van Wart et al., 2019).

Implications

Perceived organizational support is pivotal, as it reflects employees' feelings of value and well-being within the company. When the Administrators see the culture of the organization as supportive, commitment will increase, a reason why employees will decide on remaining with the organization rather than seeking opportunities elsewhere.

Readiness to embrace E-leadership will change the pre pandemic notions. Before the pandemic, it was believed among many leaders in the religious sector across the globe that the only way you can make an impact and minister is the physical presence that is you have to go visiting and be physically present in various communities to carry out leadership responsibilities, and impact the word of God. The philosophy of presence is very good, but many people and communities can be reached easily through technology utilization. E-leadership has emerged as a persistent and essential facet of effective leadership, with its significance underscored by the confluence of visionary leadership, attitudes, and trust for achieving organizational success (Gagandeep, 2021). Acceptance of e-method or any other form of technology will be better effective in leadership and in disseminating the word of God.

The Administrators' level of commitment will be hindered by inability to adjust to or keep abreast of the latest technology. With the E-technology it is easier for leaders to spread and articulate the word of God in many directions. E-leadership has its own flaws but, it's effective in disseminating the word of God. It is also cost effective and energy saving in terms of cost benefit analysis, when it comes to travelling to preach. It is now time to rethink, awake and sensitize the leaders about the need to see and understand the value of digital technology. Readiness, as either acceptance or resistance to change, is a pivotal aspect in embracing E-Leadership (Thakur & Srivastava, 2018).

Organizational culture significantly affects the administrators' understanding of E-Leadership and their level of commitment. The implication is that the leaders should understand that the world has changed. The only thing that is constant in life is change. For the change to be impactful to the Christian community and the world in general, leaders must see the new trend in technology and use it for the betterment of the word of God. Change management involves comprehensive support for individuals during the change process (Alhmeidiyeen, 2019). Hence, Administrators must be carefully reinforced in the change process.

E-leadership is now acceptably a shift that will make Christian communities in Africa more productive and technological oriented. Leaders can now take more time to rest and be able to reach a lot of people through technology, they will now be more empowered because their mindset and cultural mindset of the past has now changed within the context of the present generation of the demands of the society which will also help them to



be more committed to their works because through the use of E-leadership as an opportunity whereby the leaders can with the use of technology widely disseminate of God.

Cultural orientation and reorientation are needed for a change of mindset so that Administrators' level of commitment and willingness to serve God and his people. Saha (2016) emphasizes that organizational commitment reflects an employee's enduring willingness to go above and beyond for the organization, rooted in a belief in organizational values and goals.

OUTPUT TABLE

KRA	PROPOSED PROGRAM ME	PROPOSED ACTIVITIES/ STRATEGIES	PERFORMAN CE INDICATOR	TIMELI NE	SUCCESS INDICAT OR	EXPECTED IMPACT
1 Leadership Style	Enhancing Leadership Cultural Understanding And Efficiency Improving / Building E-Leadership Climate Exposure and Experience	<ul style="list-style-type: none"> Leadership Training Orientation and Reorientation on different areas of organizational Cultural Expectations (Both internal and External) 	<ul style="list-style-type: none"> Right First Time (RFT) Internal and External Satisfaction Scores People Development Continuous Improvement Fun and Team Engagement 	Quarterly	A shift in Leadership Composite Mean by 0.015 per quarter	People: Efficient Planning: Improved Profit: Internal and External Satisfaction
2 Skills	Skill Building and Development	<ul style="list-style-type: none"> Evaluation of Administrators' E-Skills and Capability. Skill Acquisition Programmes Skill Capability Building. 	<ul style="list-style-type: none"> Speed / Response time Project completion within a certain time frame Outcome Satisfaction 	Quarterly	A shift in Skills Composite Mean by 0.025 per quarter	People: Competent Planning: Improved Profit: Timely and Satisfactory Delivery
3 Equipment	Equipment Upgrade and Acquisition	<ul style="list-style-type: none"> Assessment of the Community's Equipment Strength/ Capacity. Equipment Update and Management 	<ul style="list-style-type: none"> Maintenance Backlog Average Repair Time Average Time Concerning Breakdowns General Tools Efficiency PM Compliance Scheduled Upkeep Ratio 	Annually	A shift in the Equipment Composite Mean by 0.10 Annually	People: Accessible Planning: Availability Elimination of down time Profit: Effectiveness



<p>4. Natural Tie to the Organization</p>	<p>Developing, Reinforcing, and Enhancing Collaboration, Friendliness, and Noble Interpersonal relations among Administrators.</p>	<ul style="list-style-type: none"> • Teambuilding Conferences Facilitated by Teambuilding Experts • Relational Conferences Facilitated by Relationship Experts • Organizational and personal Vision Alignment • Motivation 	<ul style="list-style-type: none"> • Recognition. Interpersonal relationships • Professional development • Balance between work and personal life (conciliation) • Wellbeing • Autonomy • Perks and benefits • Corporate culture 	<p>Bi-Annually</p>	<p>A shift in Natural Tie to the Organization Composite Mean by 0.02 Bi-Annually</p>	<p>People: Committed Long service Planning: Reliable and not truncated Profit: Vision attainment</p>
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Conclusion

1. The majority of the administrators are aged 30 years and above mostly between 40-49 years old, females, married, with have Bachelor’s Degree, income below 20,000, leaders at the parish level, with a year and below pastoral experience, with part-time employment status, and from Province 1.
2. Organizational culture affects Administrators in terms of Perception and Teamwork, Satisfaction, Clarity, and Leadership style respectively.
3. Administrators’ understanding affects E-Leadership in terms of Readiness, Perception, Benefits, Skills, and Equipment in that order.
4. The Administrators are committed in terms of Desire to maintain Organization membership, Acceptance of organizational values, Willingness to exert effort, and Natural tie to the organization respectively. Position, province, assessment of organizational culture in terms of perception and teamwork, satisfaction and clarity, and assessment of E-Leadership in terms of perception are the key factors of Administrators’ organizational commitment.
5. There is a significant relationship of variables, that is, Organizational Culture and E-leadership, Organizational Culture, and Organizational Commitment, and E-leadership and commitment.

Recommendations

1. The Christian community may consider robust acculturation and administration development initiatives since most of the administrators have less than a year of pastoral experience in the community.
2. The Christian community may cultivate a more tangible strategy to further reinforce the organizational culture of the community in terms of leadership style.
3. The Christian community may invest in skill development, equipment upgrades, and acquisitions.
4. The Christian community may sustain and fortify the degree of the administrators’ commitment to the community and, invariably, their work commitment through intentional commitment development programs.
5. The Christian community may introduce variable balancing through Equivalent Culture Development, Leadership Development, and Commitment Development strategic schemes and activities in a way that all variables may be given adequate attention.
6. Further studies on the Effects of Organizational culture on the Administrators’ Understanding of E-Leadership and their level of Commitment in a Christian Community.
7. Beyond ‘Christian Community’ studies on the Effects of Organizational culture on the Administrators’ Understanding of E-Leadership and their level of Commitment.

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