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*Research Paper*

# Servant Leadership, Organizational Values, and Civil Servant Performance: The Moderating Role of Religiosity

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**ABSTRACT**

Limited research has examined the combined effects of servant leadership and institutional work culture on civil servant performance in religious public organizations facing budget efficiency constraints. This study analyzes the roles of servant leadership and the work culture of Indonesia's Ministry of Religious Affairs in influencing employee performance, with religiosity considered as a moderating factor. The Ministry has demonstrated improved organizational performance, as reflected in higher SAKIP and Bureaucratic Reform Index scores; however, civil servants continue to face significant operational challenges following the 2025 budget efficiency policy. A survey was conducted among 404 civil servants from the Regional Office of the Ministry of Religious Affairs of Central Sulawesi, the Ministry of Religious Affairs Office of Palu City, and UIN Datokarama Palu. Using the Slovin formula and proportional stratified random sampling, 201 respondents were selected. Data were collected through a questionnaire and analyzed using PLS-SEM with SmartPLS. The findings show that servant leadership has no significant effect on employee performance, whereas institutional work culture has a positive and significant effect. Religiosity does not strengthen the relationship between servant leadership and employee performance but significantly strengthens the relationship between work culture and employee performance. These findings suggest that improving institutional work culture while considering employees' religiosity is essential for enhancing performance in religious public institutions.

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## Introduction

Across all types of organizations, employee performance is a defining criterion for organizational effectiveness. Employee performance is the quality and quantity of work an employee can produce while carrying out assigned responsibilities (Abbas et al., 2025). Performance of employees reflects the effectiveness of an organization's programs and policies in achieving the goals and mission of the organization (Stephens & Stephens, 2025). Performance of employees in the public sector is not just about individual employees and their productivity. Employee performance directly impacts the quality of public service, effective administration, and an institution's accountability (Gagahriyanto, 2023). This issue is more problematic in the Ministry of Religious Affairs after the issuance of Presidential Instruction Number 1 of 2025 concerning the Efficiency of State Revenue and Expenditure Budget (APBN) and Regional Revenue and Expenditure Budget (APBD) spending and the Circular Letter of the Secretary General of the Ministry of Religious Affairs Number SE.12 of 2025 concerning Budget Efficiency. Although some of the policies are intended to encourage accountable and effective budget management, these policies may also create operational challenges. Declining budgets may lead to a reduction in supporting facilities, an increase in employees' workload, and a restriction on employee mobility in the provision of public services.

This study is more urgent due to the performance paradox in the Ministry of Religious Affairs. Positive trends in the institutional performance of the Ministry can be seen in the improvement of the Government Agency Performance Accountability System (SAKIP) score for 2024 when compared to 2022 (83.45 and 82.34, respectively) and an improvement in the Bureaucratic Reform Index in the same period (77.52 and 75.29, respectively). These achievements indicate progress in accountability, bureaucratic reform, innovations in digital and religious services, halal certification, and religious moderation and public information (Ministry of Religious Affairs, 2025). However, macro-level achievements of institutions do not describe the performance level of the employees in the operating units. With the implementation of the 2025 Budget Efficiency Policy, employees of the civil service continue to face limited operational support, increased workload, decreased official travel, slow administrative services, and low digital skills. This is a valid concern given the results of other studies that focus on public service employee performance and demonstrate the importance of support and clarity of the organization and the level of resources available (Wardhana et al., 2023). Budget efficiency leads to performance only if it is implemented with an effective evaluation system and employee motivation (Tri & Joko, 2023). Evidence from three work units, namely the Regional Office of the Ministry of Religious Affairs of Central Sulawesi, the Ministry of Religious Affairs Office of Palu City, and UIN Datokarama Palu, shows that the overall performance of civil servants is moderate, specifically in work quality and discipline. The scores for work quality were 3.3, 3.2, and 3.1, respectively, whereas the scores for work discipline were 3.1, 3.0, and 2.9, respectively. This represents the need to evaluate the non-financial factors that maintain and enhance the performance of employees in the face of budgetary constraints and efficiency.

Previous studies have connected several factors, including servant leadership, to employee performance. A servant-leader is first and foremost a servant before a leader (Ningrum & Ningsih, 2021). This involves the development of employees, trust, and commitment, as well as the performance of Organizational Citizenship Behavior (Raziq et

al., 2024). This style of leadership is appropriate for Indonesia's collectivism and can be considered a twenty-first-century leadership paradigm (Hanafiah and LI, 2024). Empirical studies have found that servant leadership has a positive impact on public service motivation and proactive service behavior, and can be considered a positive contributor to employee performance (Schwarz et al., 2016). Aside from leadership, work culture also has an important role to play in employee performance. Work culture is an organization's set of shared values, beliefs, and norms (Zainuddin & Nasikhah, 2021). In the work culture of the Ministry of Religious Affairs, these values take the form of five core values: integrity, professionalism, innovation, responsibility, and exemplary conduct (Tarib et al., 2023). Several studies have found that work culture, in a positive light, has an impact on employee performance (Mambang & Harmini, 2015; Umam & Marwansyah, 2026; Kulsum & Indrarini, 2023). Both servant leadership and work culture appear to be important organizational factors that contribute to employee performance.

A parallel line of research treats religiosity as a personal value system that can impact workplace behavior. For Glock and Stark, religiosity consists of belief, practice of religion, experience, knowledge, and daily use of religious values (Yusuf et al., 2024). It is said that through religiosity, Islamic work ethics of being sincere, trustworthy, and having responsibility, discipline, and dedication in service can be developed (Muchlis & Gani, 2017). These values support the vision of *Ikhlas Beramal*, which the Ministry of Religious Affairs advocates. Several studies indicate that religiosity can develop the discipline of civil servants, enhance their job satisfaction, and help employees cope with policies that carry heavy workloads (Olukolajo & Oyetunji, 2025; Bal & Kokalan, 2021; Novrizha et al., 2025). Nonetheless, unevenness in the implementation of work culture, especially in disciplinary aspects, innovation, and professionalism, has been documented. These findings are from achievements obtained by the Regional Office of the Ministry of Religious Affairs of Central Sulawesi (Ministry of Religious Affairs, 2022–2024). Despite all the accomplishments achieved by the Regional Office of the Ministry of Religious Affairs of Central Sulawesi, unevenness has been documented in the culture of work, especially in disciplinary aspects, innovation, and professionalism. It is necessary to study religiosity and the culture of work in institutions in order to determine how value-based factors contribute to the performance appraisal of employees.

Though some progress has been made, there are still gaps in the existing literature. First, most of the previous studies have dealt with work culture and servant leadership in a fragmented way. Thus, knowledge about how values and leadership integrate with civil servants' work performance is still limited. Second, most of the aforementioned studies were carried out in relatively normal conditions in organizations, with little consideration paid to the fiscal pressures created by budget-efficiency policies imposed on public institutions. Third, studies on work culture have not analyzed the Ministry of Religious Affairs' five work-culture values as an institutional mechanism for discipline, professionalism, innovation, responsibility, and exemplary conduct. Fourth, though religiosity is related to discipline, job satisfaction, and organizational behavior, it has seldom been considered as a controlling factor in the relationship of servant leadership, work culture, and employee performance within a religious-value-based bureaucracy. Therefore, the study's originality is not only within its specific institutional context, but also in its theory. It treats servant leadership as a type of relational leadership, work culture as a system of institutional values, and religiosity as an internalized moral-spiritual value system that can confirm and refute

the effects of leadership and work culture on employee performance. This theory will develop servant leadership and culture in an organization as well as the value-based management of performance in a publicly funded bureaucracy with a religiously oriented bias.

These gaps guide this study in exploring the impacts of servant leadership and the work culture values of the Ministry of Religious Affairs on employee performance in the presence of the moderator, religiosity. This study aims to answer three main questions. The first question is: How does servant leadership influence employee performance? The second question is: How do the work culture values of the Ministry of Religious Affairs impact employee performance? The last question is: How does religiosity moderate the relationships between servant leadership and work culture values, and employee performance? This study is different from the others because it is focused on the Ministry of Religious Affairs civil servants in Palu City, Indonesia, in the jurisdiction of the Regional Office and the Ministry of Religious Affairs Office of Palu City and UIN Datokarama Palu. This study aims to extend the research on the impacts of leadership and the institutional culture of religious values on civil servant performance in a religious public institution under a budget-efficiency constraint.

***Hypotheses Development***

This study applies Social Exchange Theory (SET) to servant leadership, work culture, religiosity, and employee performance. From this perspective, relations in an organization are characterized by the reciprocal relationships of employees, leaders, and institutions. When employees perceive that they have received good treatment from their leaders and organizations, they respond with greater commitment and work performance and are prepared to fulfil their responsibilities. In this study, servant leadership is a relational exchange approach, work culture is an institutional value approach, and religiosity is an internal moral-spiritual approach that can strengthen or strain employees' responses to leadership and corporate values (see Figure 1).

*Servant Leadership and Employee Performance*

According to Greenleaf (1997), Servant Leadership emphasizes the necessity of service as the first prerequisite of leadership. In this case, leaders need to reorient their perspective and place their subordinates' interests and needs at the heart of their concerns (Stephens & Stephens, 2025). The main features of servant leadership include: empowerment, empathy, humility, and the transformation and development of individual talent (Rusli et al., 2023). From the perspective of Social Exchange Theory, servant leadership also has the ability to stimulate the performance of employees because employees who receive encouragement, trust, empowerment, and service from their leaders are prepared to reciprocate by performing their jobs and other duties organizationally with greater commitment and better or improved job performance.

In public sector organizations, servant leadership generates good work environments and helps to engage employees and intensifies dedication to the goals of the organization. Empirical research finds that servant leadership boosts both employee engagement and commitment, and consequently bolsters employee performance (Liden et al., 2013). Therefore, the better leadership is practiced in the public sector, the more servant leadership

is evident, the more employees will become highly committed, responsible, and productive. Based on this hypothesis and empirical evidence, the following hypothesis is posited.
H1: Servant leadership has a positive impact on the performance of staff at the Ministry of Religious Affairs in Palu City. Work Culture and Employee Performance

*Work Culture and Employee Performance*

Work culture relates to specific values, norms, and beliefs that characterize attitudes, behaviors, and performance of a workforce within an organization (Victoria et al., 2021). States that organizational culture determines how individuals perceive their roles, how they resolve work-related problems, as well as their behavior within the boundaries of an organization (Bogale & Debela, 2024). In this study, work culture is not viewed as just an organizational feature, but as a mechanism of an institution that fosters discipline, professionalism, and the desire for innovation and exemplary behavior among its employees.

In the context of organizational culture theory, values become significant when employees integrate them into their work practices. According to Bogale & Debela (2024), in the Ministry of Religious Affairs, the work culture values are expected to motivate employees to maintain quality service with ethical conduct and accountability. Based on the writings of Robbins & Judge (2017) and Stephens and Stephens (2025), a strong, positive work culture with integrity, responsibility, and professionalism is expected to result in employees being both efficient and effective. From the perspective of Social Exchange Theory, work culture in institutions may also be seen as organizational aid and support for employees, in which better performance is expected as reciprocal support. This leads to the following hypothesis:
H2: The work culture values of the Ministry of Religious Affairs will have a positive effect on employee performance at the Ministry of Religious Affairs in Palu City.

*Religiosity and Its Impact on Employee Performance*

Religiosity is the blending of religious values and ethics in the workplace. Pargament views religiosity at work as the construction of meaning and self-regulation of values and ethics in the workplace. Gagahriyanto (2023) notes that in the workplace, religiosity may cultivate an individual's work ethics of sincerity, trustworthiness, and professional discipline. Given the nature of the institutions, this is particularly important in the Ministry of Religious Affairs. In this institution, religious values not only impact the individual's level of morality and work ethics, but also the organizational culture and the attitude of public service.

According to Social Exchange Theory, religiosity informs employees' perception of the relationship with the organization and its leadership. Employees who are highly religious view employment as an obligation that extends beyond work as an administrative duty to a moral and spiritual obligation. As a result, they will likely be more supportive of the values and principles of the organizational leadership and will exhibit responsible and performance-focused behavior (Gustiawan et al., 2025). Empirical studies have reported a positive relationship between religiosity and several constructs, including work ethics, accountability, public service quality, and the discipline of employees (Eko Yudiatmaja et al., 2021). Based on the above argument, we formulate the hypothesis as follows:

H3: Religiosity has a positive impact on employee performance at the Ministry of Religious Affairs in Palu City.

*The Moderating Role of Religiosity*

Religiosity is positioned as a moderating variable, shaping how employees interpret and respond to servant leadership and work culture. According to Pargament, religiosity reflects the internalization of religious values, which in turn influences individuals' attitudes and behavior in carrying out their duties (Fahrudin, 2019). Employees with high levels of religiosity tend to have stronger moral commitment and work ethic, which may influence how much organizational factors affect their performance (Yusuf et al., 2024). From the perspective of Social Exchange Theory, religiosity can shape employees' reciprocal responses to leadership behavior. This moderating role can function in two possible directions. First, religiosity may strengthen the effect of servant leadership. Religious employees tend to value humility, service, empathy, trust, sincerity, and moral responsibility, which are closely aligned with the principles of servant leadership. On the other hand, religiosity may weaken the effect of servant leadership when highly religious employees rely more strongly on internal moral-spiritual obligations than on external leadership treatment. In such cases, employee performance may be primarily driven by religiously grounded self-regulation, sincerity, and responsibility rather than by the support or empowerment leaders provide.

Additionally, religiosity may also moderate the relationship between work culture and employee performance. The work-culture values of the Ministry of Religious Affairs, including integrity, professionalism, innovation, responsibility, and exemplary conduct, closely align with religious and moral values. From a value-congruence perspective, employees with high religiosity are more likely to see these institutional values as consistent with their personal moral and spiritual values. As a result, religiosity may strengthen the internalization of work-culture values into actual work behavior, thereby improving discipline, responsibility, and employee performance (Tarib et al., 2023). Based on this discussion, the following hypotheses are proposed:

H4: Religiosity moderates the relationship between servant leadership and the performance of employees at the Ministry of Religious Affairs in Palu City.

H5: Religiosity positively moderates the relationship between work-culture values and the performance of employees at the Ministry of Religious Affairs in Palu City

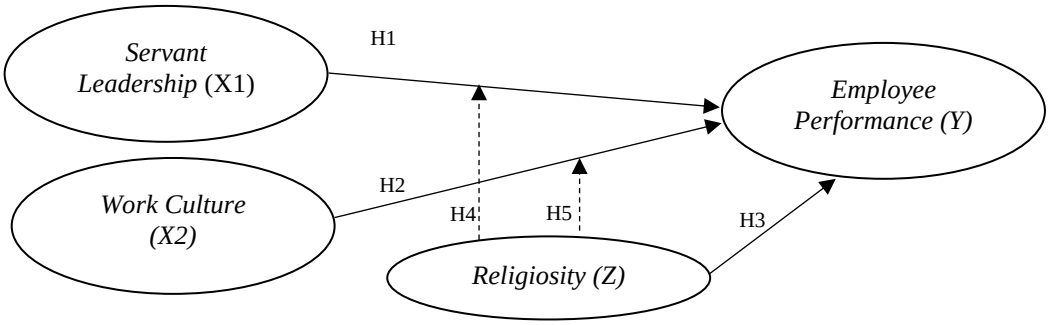



Figure 1. Research Model

## Method

### *Research Design*

This study will use a quantitative research methodology, more specifically, an explanatory research design. This study aims to empirically investigate the relationship between servant leadership, work culture, religiosity, and employee performance at the Ministry of Religious Affairs in Palu City. The study wishes to confirm research findings and add to the body of knowledge on the role of religiosity in the service of servant leadership and work culture and its relationship with staff performance. Therefore, the purpose of this study is to describe the relationship of the proposed research variables and measure the influence of the research variables on the performance of civil servants, within the boundaries of the Ministry of Religious Affairs.

### *Participants*

The research population is Civil Servants of the Ministry of Religious Affairs in Palu City, Central Sulawesi, comprising staff of the Regional Office of the Ministry of Religious Affairs of Central Sulawesi Province, the Ministry of Religious Affairs Office of Palu City, and UIN Datokarama Palu. Since the population is composed of three distinct institutional levels, the study used a proportional stratified random sampling method to improve the external validity of the study (Ghozali, 2021). Using this methodology, a minimum sample of 201 respondents was required, fulfilling the recommended minimum of 5 to 10 respondents per variable in the multivariate analysis. Post Hoc analysis demonstrated adequate statistical power (0.70) at the 0.05 significance level to detect medium effect sizes with the employed sample size. The collection of 201 valid responses was greater than the targeted sample. Requested questionnaires were distributed to a large audience. High participation of civil servants in Palu City, coupled with effective questionnaire engagement, resulted in the final sample of 201 respondents. Their demographic information is available in Table 1.

### *Participants and Sampling Procedure*

This study included the civil servants working at the Ministry of Religious Affairs in Palu City, Central Sulawesi, Indonesia. The population was divided into three layers of institutions, namely, the Regional Office of the Ministry of Religious Affairs of Central Sulawesi Province (154 employees); the Ministry of Religious Affairs of Palu City (171 employees); and UIN Datokarama Palu (79 employees). As such, the population of the study consisted of 404 employees.

Given that the population consisted of three distinct institutional strata, this study used proportional stratified random sampling. With this method, each of the three institutions was covered in the sample in the proportion that it represented in the population. Proportional stratified random sampling is employed when a population comprises distinct subgroups, and each of these subgroups needs to be represented in the research sample (Zrineh et al., 2026). Proportional allocation was done by using the formula $ni = (Ni/N) \times n$, where ni is the sample size for each stratum, Ni is the population size of each stratum, N is the total population, and n is the total sample size. According to this, 77 respondents were obtained from the Regional Office of the Ministry of Religious Affairs of

Central Sulawesi Province, 85 respondents from the Ministry of Religious Affairs Office of Palu City, and 39 respondents from UIN Datokarama Palu. Within each institutional stratum, respondents were randomly selected from the list of eligible civil servants provided by the administrative unit of the respective institution.

The minimum sample size was computed using the Slovin formula, with an allowed margin of error set at 5%. With a total population of 404 civil servants, the computation yielded a minimum sample of 201 respondents. The sufficiency of the sample size was assessed based on PLS-SEM analysis. In PLS-SEM analysis, sample adequacy is assessed based on the complexity of the model, the number of constructs, the number of indicators, and the number of structural paths that are directed towards endogenous constructs (Subhaktiyasa, 2024). With the final sample size not falling short of the requirement of multivariate analysis and the presence of a low number of predictors in the research model, a sample of 201 respondents was sufficient to estimate the structural model of interest.

Table 1. Respondent Characteristics

| Demographic Profile | N | Percentage (%) |
|---|---|---|
| ***Work Unit*** | | |
| Regional Office of the Ministry of Religious Affairs of Central Sulawesi Province | 77 | 38,3 |
| Ministry of Religious Affairs Office of Palu City | 85 | 42,3 |
| UIN Datokarama Palu | 39 | 19,4 |
| ***Age*** | | |
| 20-30 Years | 25 | 12,4 |
| 31-40 Years | 54 | 26,9 |
| 41-50 Years | 94 | 46,8 |
| >51 Years | 28 | 13,9 |
| ***Gender*** | | |
| Male | 113 | 56,2 |
| Female | 88 | 43,8 |
| ***Education Level*** | | |
| Senior high school | 16 | 8,0 |
| Diploma II | 5 | 2,5 |
| Diploma III | 1 | 0,5 |
| Bachelor's degree | 112 | 55,7 |
| Master's degree | 61 | 30,3 |
| Doctoral degree | 6 | 3,0 |
| ***Length of Service*** | | |
| <10 Months | 18 | 9,0 |
| 1-10 Years | 63 | 31,3 |
| 11-20 Years | 92 | 45,8 |
| 21-30 Years | 24 | 11,9 |
| >31 Years | 4 | 2,0 |
| ***Employment Status*** | | |
| Permanent civil servant | 143 | 71,1 |
| Government employee with work agreement | 58 | 28,9 |

### *Instrumentation*

The primary tool for data collection employed in this study was a pretested structured questionnaire. The objective of the questionnaire was to capture data about four variables, which were servant leadership, work culture, religiosity, and employee performance. Each item was answered using a 5-point Likert scale, where 1 represented 'Strongly Disagree' and 5 represented 'Strongly Agree.' The use of a Likert scale is justified when perceptions or attitudes and behavioral propensities in social and organizational research are to be measured (Sugiyono, 2019).

Dennis and Bocarnea's (2005) servant leadership instrument inspired the construction of 22 survey items for this study. These 22 items captured the dimensions of the survey constructs, namely love, empowerment, vision, humility, and trust. Twenty-four items of the survey were constructed based on the Ministry of Religious Affairs' five work-culture values, namely integrity, professionalism, innovation, responsibility, and exemplary conduct. Twenty items of the survey were constructed based on the dimensions of religiosity of Glock and Stark, namely belief, practice, experience, and knowledge of religion. The last item of the survey was constructed based on the dimensions of Bernardin and Russell, focusing on work quality, work productivity, work efficiency, work discipline, and work cooperation. The questionnaire contained 76 measurement items.

The measurement items were adapted from previously published valid instruments. The modifications were contextualized to apply to Civil Servants from the Ministry of Religious Affairs. The modifications included contextual phrases, some items related to the duties of the public service and the bureaucracy of religion, cultural values related to the institutions, and the work environment of the Ministry of Religious Affairs in the City of Palu. It should be noted that the theoretical constructs remained the same. To verify the validity of the content, three specialists from academia were asked to review the questionnaire: one specialist in human resources, one in public administration, and one in Islamic economics. The specialists assessed the relevance, understanding of the items, and the context, as well as the overall consistency of the items. After they explained their feedback, some items were reworded or clarified to simplify the statements, to correspond to the context of Civil Servants of the Ministry of Religious Affairs, and to ensure the statements remained consistent with the constructs (Hair et al., 2019). An exploratory examination of the items was conducted with 30 participants to determine the clarity and consistency of the items. The measurement items were assessed as clear and reliable for the intended main data collection.

### *Questionnaire Adaptation and Translation*

Some items were adapted from tools constructed in English and then translated. The cross-language tool adaptation process was done prior to data collection. Since cross-language tool adaptation focuses on conceptual equivalence, ensuring that the construct being measured is equivalent to the original tool, the items were first translated to Indonesian in a conceptually equivalent way. Then, reviews were done to ensure that the meanings of the constructed concepts were maintained in the translated items. After that, the items were adjusted to suit the context of the Ministry of Religious Affairs (MORA) related to the practice of public service, the concepts and values of leadership, religious

values, and the institution's culture and work ethic. The final stage was a pilot study to assess the clarity of the statements to the respondents.

The questionnaire consisted of four constructs: servant leadership, the work culture values of the Ministry of Religious Affairs, employee performance, and religiosity. Each of these constructs was measured by several dimensions adapted to the context and principles of the Ministry of Religious Affairs. All the items were rated on a five-point Likert scale, with one indicating 'Strongly Disagree' and five indicating 'Strongly Agree.' The structure of the questionnaire is given in Table 2.

Table 2. Summary of Research Instrument

| Variable | Dimension | N of Items |
|---|---|---|
| Servant Leadership (X1) | Concern, empathy, empowerment, skill development, vision, commitment to vision and mission, admitting mistakes, appreciation, consistency, confidentiality, openness to ideas | 22 |
| Work Culture Values of the Ministry of Religious Affairs (X2) | Compliance with rules, honesty, work competence, discipline, adaptability, innovation, speed in adapting, technology use, accountability, work impact, responsible leadership, professionalism | 24 |
| Employee Performance (Y) | Quality, quantity, timeliness, attendance, teamwork | 10 |
| Religiosity (Z) | Belief in God, obedience to religious teachings, regular worship, religious participation, spiritual closeness, religious experience, understanding of religious teachings, interpretation of rituals, religious concern, ethical behavior | 20 |

*The complete questionnaire items are provided in Appendix A to ensure transparency and replicability

### *Data Collection Procedure*

Data were collected using a closed-ended questionnaire distributed to eligible civil servants in the three selected institutional units. The data collection period was from July to October 2025. Participants were selected as civil servants in one of the three institutions in the study. The questionnaires were distributed through the study authors' institutional cooperation with the administrative units and, where necessary, were directly handed over to the participants. Before filling out the questionnaire, participants were informed of the purpose of the study, the voluntary nature of the participation, and the confidentiality of the answers. We received 201 filled-in questionnaires, which were processed prior to the analysis. The processing included the assessment of the completeness and logical consistency of the answers and the assessment of the participants' eligibility. Incomplete questionnaires, duplicate questionnaires, and questionnaires completed by persons who did not belong to the target group were excluded from the analysis. After processing, all 201 questionnaires were included in the analysis. Ethical Procedures

This study adhered to the main principles of ethical social research. Participants were informed of the study, and informed consent was obtained. Participation was voluntary, and participants could decline or withdraw from the study at any time without penalty. Further, the study ensured anonymity and confidentiality by not reporting any identifiable information in the study's report. Responses were used for academic purposes only and

were analyzed in aggregate. Voluntary participation, confidentiality, and informed consent are principal ethical concerns in social research involving human participants (Salim & Habsi, 2024).

### *Common Method Bias*

Solutions to common method bias were implemented in this study, given that all constructs were measured through self-reported data obtained via a questionnaire administered to the same participants to be measured, at the same time. It is known that inflated or deflated relationships among variables can occur when predictors, moderators, and criteria occur in the same measurement framework and source (Podsakoff et al., 2024). To reduce such a risk, the respondents were assured of anonymity and confidentiality; it was noted that there were no correct or incorrect answers; the measurement of predictors, moderators, and criteria was placed in different sections; and neutral, unambiguous, and unbiased language was used to reduce response bias.

Statistical remedies also included Harman's one-factor test and a full collinearity check. Harman's one-factor test argued that no single factor accounted for the majority of the total variance, which shows that common method bias was not a key issue. Also, in the full collinearity check, all the Variance Inflation Factor (VIF) values were between 1.955 and 2.949, which is under the recommended value; therefore, common method bias will not affect the validity of the results (Chinnaraju, 2025).

### *Data Analysis*

The data were analyzed in SmartPLS 4.0 using Partial Least Squares–Structural Equation Modeling (PLS-SEM). This method was chosen because PLS-SEM is appropriate to analyze studies with complex cause-and-effect relationships and sample sizes of less than 200, and cases where data are not normally distributed (Hair & Alamer, 2022). Also, PLS-SEM enables the assessment of both the measurement model (outer model) and the structural model (inner model). Thus, this method provides a comprehensive analysis of the relationship of the constructs under study (Magno et al., 2024).

For the outer model assessment, convergent validity was assessed by looking at outer loadings and Average Variance Extracted (AVE), discriminant validity was assessed by using the Heterotrait–Monotrait Ratio (HTMT) with a threshold less than 0.85, and construct reliability was assessed by using Cronbach's alpha ($\alpha$) and Composite Reliability (CR), where values were accepted above 0.70 (Sujati et al., 2020). For the inner model assessment, multicollinearity was assessed by using VIF, path significance was assessed through bootstrapping with 5,000 resamples, and the rest, including coefficient of determination ($R^2$), effect size ($f^2$), predictive relevance ($Q^2$), and the Goodness of Fit (GoF) index was used to assess the overall quality of the structural model (Purwanto & Sudargini, 2021). The overall assessments were used to evaluate the proposed model in terms of validity, reliability, and predictive accuracy (Islam et al., 2024).

## Results

### *Measurement Model Analysis*

The measurement model analysis requires consideration of the hierarchical specification of the constructs. In this study, the second-order reflective constructs of Servant Leadership, Ministry of Religious Affairs' Work Culture Values, and Religiosity were stated, respectively. The constructs are characterized by several dimensions that are related in a theoretical sense. Trust, Empowerment, Vision, and Compassion are the first-order dimensions of Servant Leadership. Integrity, Professionalism, Innovation, Responsibility, and Exemplary Conduct are the Work Culture Values of the Ministry of Religious Affairs. Religiosity is made up of dimensions of Belief, Practice, Religious Experience, Religious Knowledge, and Religious Application. Evaluating the performance of employees is done using a first-order reflective construct, as the construct is directly assessed by the items of the survey.

The dimensions of servant leadership, work culture values, and religiosity were stated to reflect broader latent constructs. Therefore, the first-order constructs reflect specific dimensions and the second-order constructs reflect the overall challenges and opportunities of each variable. Consequently, the assessment of the measurement model was done in two phases. First, the first-order constructs were assessed through outer loadings, AVE, and CR as well as Cronbach's alpha and composite reliability. Second, the second-order constructs were assessed based on the loadings of their constituents, AVE, and CR as well as Cronbach's alpha.

Table 3 reports that outer loadings of most first-order constructs exceed the minimum threshold of 0.70. AVE values exceed the minimum threshold of 0.50, and both Cronbach's alpha and composite reliability values exceed 0.70. The results generate sufficient convergent validity and internal consistency and first-order constructs (Hair & Alamer, 2022; Sarstedt et al., 2017). For the second-order constructs, the loadings of the dimensions exceed 0.70, resulting in AVE values greater than 0.50 and the reliability values passing the recommended threshold. Thus, the hierarchical measurement model fulfills the required validity and reliability criteria.

Table 3. Measurement Model Results for First-Order and Second-Order Constructs

| Constructs | Item Code | Outer Loading | AVE | Cronbach's alpha | Composite Reliability |
|---|---|---|---|---|---|
| Compassion | SL1 | 0.735 | 0.640 | 0.814 | 0.836 |
| | SL2 | 0.736 | | | |
| | SL3 | 0.864 | | | |
| | SL4 | 0.857 | | | |
| Empowerment | SL5 | 0.803 | 0.667 | 0.833 | 0.847 |
| | SL6 | 0.748 | | | |
| | SL7 | 0.852 | | | |
| | SL8 | 0.858 | | | |
| Vision | SL9 | 0.802 | 0.729 | 0.876 | 0.877 |
| | SL10 | 0.864 | | | |
| | SL11 | 0.855 | | | |
| | SL12 | 0.892 | | | |
| Humility | SL13 | 0.830 | 0.685 | 0.846 | 0.848 |

| Constructs | Item Code | Outer Loading | AVE | Cronbach's alpha | Composite Reliability |
|---|---|---|---|---|---|
| | SL14 | 0.870 | | | |
| | SL15 | 0.853 | | | |
| | SL16 | 0.753 | | | |
| Trust | SL17 | 0.784 | 0.628 | 0.881 | 0.885 |
| | SL18 | 0.816 | | | |
| | SL19 | 0.739 | | | |
| | SL20 | 0.736 | | | |
| | SL21 | 0.822 | | | |
| | SL22 | 0.852 | | | |
| Integrity | NB1 | 0.821 | 0.661 | 0.829 | 0.830 |
| | NB2 | 0.816 | | | |
| | NB3 | 0.792 | | | |
| | NB4 | 0.822 | | | |
| Professionalism | NB5 | 0.834 | 0.605 | 0.869 | 0.872 |
| | NB6 | 0.757 | | | |
| | NB7 | 0.727 | | | |
| | NB8 | 0.830 | | | |
| | NB9 | 0.772 | | | |
| | NB10 | 0.741 | | | |
| Innovation | NB11 | 0.701 | 0.576 | 0.852 | 0.856 |
| | NB12 | 0.715 | | | |
| | NB13 | 0.747 | | | |
| | NB14 | 0.813 | | | |
| | NB15 | 0.802 | | | |
| | NB16 | 0.769 | | | |
| Responsibility | NB17 | 0.795 | 0.592 | 0.769 | 0.773 |
| | NB18 | 0.808 | | | |
| | NB19 | 0.714 | | | |
| | NB20 | 0.756 | | | |
| Exemplary | NB21 | 0.822 | 0.662 | 0.829 | 0.830 |
| Conduct | NB22 | 0.774 | | | |
| | NB23 | 0.811 | | | |
| | NB24 | 0.845 | | | |
| Belief | RG1 | 0.830 | 0.790 | 0.911 | 0.916 |
| | RG2 | 0.912 | | | |
| | RG3 | 0.932 | | | |
| | RG4 | 0.877 | | | |
| Religious | RG5 | 0.807 | 0.775 | 0.902 | 0.906 |
| Practice | RG6 | 0.917 | | | |
| | RG7 | 0.917 | | | |
| | RG8 | 0.878 | | | |
| Religious | RG9 | 0.893 | 0.739 | 0.882 | 0.885 |
| Experience | RG10 | 0.810 | | | |
| | RG11 | 0.880 | | | |
| | RG12 | 0.853 | | | |
| Religious | RG13 | 0.829 | 0.768 | 0.899 | 0.903 |
| Knowledge | RG14 | 0.862 | | | |
| | RG15 | 0.892 | | | |
| | RG16 | 0.920 | | | |

| Constructs | Item Code | Outer Loading | AVE | Cronbach's alpha | Composite Reliability |
|---|---|---|---|---|---|
| Religious Application | RG17 | 0.851 | 0.723 | 0.873 | 0.879 |
| | RG18 | 0.825 | | | |
| | RG19 | 0.858 | | | |
| | RG20 | 0.866 | | | |
| Servant Leadership | Compassion | 0.849 | 0.731 | 0.908 | 0.918 |
| | Empowerment | 0.835 | | | |
| | Vision | 0.877 | | | |
| | Humility | 0.885 | | | |
| | Trust | 0.826 | | | |
| Work Culture Values of the Ministry of Religious Affairs | Integrity | 0.787 | 0.729 | 0.907 | 0.917 |
| | Professionalism | 0.851 | | | |
| | Innovation | 0.903 | | | |
| | Responsibility | 0.848 | | | |
| | Exemplary Conduct | 0.877 | | | |
| Religiosity | Belief | 0.871 | 0.798 | 0.937 | 0.942 |
| | Religious Practice | 0.897 | | | |
| | Religious Experience | 0.920 | | | |
| | Religious Knowledge | 0.890 | | | |
| | Religious Application | 0.889 | | | |
| Employee Performance | KP1 | 0.701 | 0.583 | 0.920 | 0.923 |
| | KP2 | 0.737 | | | |
| | KP3 | 0.751 | | | |
| | KP4 | 0.831 | | | |
| | KP5 | 0.818 | | | |
| | KP6 | 0.778 | | | |
| | KP7 | 0.829 | | | |
| | KP8 | 0.700 | | | |
| | KP9 | 0.731 | | | |
| | KP10 | 0.745 | | | |

*Note: SL = servant leadership; NB = work culture values of the Ministry of Religious Affairs; RG = religiosity; KP = employee performance.

Discriminant validity was assessed using the Heterotrait–Monotrait Ratio. As shown in Table 4, all HTMT values fall below the threshold of 0.90, thus suggesting sufficient empirical distinctiveness of the constructs. The results indicate that constructs are adequately distinct and can be assessed for structural model evaluation.

Table 4. Heterotrait-monotrait ratio (HTMT) Result

| Construct | KP | NB | RG | SL | RGxSL | RGxNB |
|---|---|---|---|---|---|---|
| KP | 1 | | | | | |
| NB | 0.852 | 1 | | | | |
| RG | 0.586 | 0.759 | 1 | | | |

| Construct | KP | NB | RG | SL | RGxSL | RGxNB |
|---|---|---|---|---|---|---|
| SL | 0.568 | 0.766 | 0.581 | 1 | | |
| RGxSL | 0.079 | 0.112 | 0.416 | 0.087 | 1 | |
| RGxNB | 0.068 | 0.137 | 0.449 | 0.128 | 0.671 | 1 |

*Note: KP: employee performance; NB: work culture values of the Ministry of Religious Affairs; RG: religiosity; SL: servant leadership; Rgxsl: moderating effect of religiosity on servant leadership; Rgxnb: moderating effect of religiosity on the work culture values of the Ministry of Religious Affairs

### *Structural Model Analysis*

The structural model analysis used the second-order composite of servant leadership, work culture values in the Ministry of Religious Affairs, and religiosity for the employee performance construct, assessed as the endogenous first-order construct. The interaction terms religiosity and servant leadership, and religiosity and work culture values, were added to the model to evaluate the moderating effect of religiosity.

Before the hypotheses were tested, the structural model was assessed for collinearity, the coefficient of determination, and predictive relevance. Collinearity, also known as multicollinearity, occurs when predictor variables are too closely related. The predictor variables in the proposed model are not collinear. Table 5 shows that the VIF statistics range from 1.955 to 2.949. Hair & Alamer (2022) state that VIF statistics above 5 indicate collinearity. The predictor variables in the structural model are not collinear. Additionally, the $R^2$ value is 0.645. This indicates that the collective contribution of servant leadership, work culture values, religiosity, and the interaction terms explains 64.5% of the variation in employee performance, which is of a moderate to high level. Also, the $Q^2$ value is 0.364 and is greater than zero. This shows that the model has sufficient predictive relevance. Based on the above, it can be concluded that the structural model is adequate for hypothesis testing.

Table 5. Quality Criteria Model

| Construct | VIF | R2 | Q2 |
|---|---|---|---|
| Servant Leadership | 1.956 | 0.645 | 0.364 |
| Work Culture Values of the Ministry of Religious Affairs | 2.949 | | |
| Religiosity | 2.802 | | |
| Religiosity x Servant Leadership | 1.956 | | |
| Religiosity x Work Culture Values of the Ministry of Religious Affairs | 1.955 | | |

*Notes: VIF: variant inflation factor, R2: coefficient of determination, Q2: predictive relevance

Table 6 reports the findings of the path coefficient analysis. In this regard, the work culture values of the Ministry of Religious Affairs positively and significantly influence employee performance with a coefficient of 0.794, a t-statistic of 9.836, and a p-value less than 0.001. A $f^2$ of 0.617 supports a substantial effect size and corroborates hypothesis H2. Stronger work culture values within employees lead to higher performance. However, the negative coefficient of -0.044, a t-statistic of 0.658, and a p-value of 0.511 indicate that servant leadership does not significantly influence employee performance. Hypotheses H1 and H3 are thus not supported.

Hypothesis H6 is also unsupported. From the moderation analysis, a negative and significant effect on employee performance, a coefficient of -0.120, and a p-value of 0.024 are observed for the interaction of religiosity and servant leadership. Hypothesis H4 is thus supported. It is indicated that the presence of religiosity weakens the influence of servant leadership on employee performance. The positive and significant effect, with a coefficient of 0.275, a t-statistic of 3.691, and a p-value less than 0.001, indicates that the relationship between work culture values and employee performance is strengthened by the presence of religiosity. Hypothesis H5 is therefore supported.

Table 6. Path Coefficient Results

| Relationship | Coefficient | Bias | t | P values | 95% Bca Confidence Interval | | F2 |
|---|---|---|---|---|---|---|---|
| | | | | | Lower | Upper | |
| NB -> KP | 0.794 | 0.002 | 9.836 | 0.000 | 0.620 | 0.938 | 0.617 |
| RG -> KP | 0.068 | -0.001 | 0.808 | 0.419 | -0.101 | 0.230 | 0.005 |
| SL -> KP | -0.044 | 0.003 | 0.658 | 0.511 | -0.174 | 0.094 | 0.003 |
| RG x SL -> KP | -0.120 | -0.001 | 2.256 | 0.024 | -0.228 | -0.023 | 0.027 |
| RG x NB -> KP | 0.275 | 0.001 | 3.691 | 0.000 | 0.128 | 0.423 | 0.090 |

*Note: KP**:** employee performance; NB**:** work culture values of the Ministry of Religious Affairs; RG: religiosity; SL**:** servant leadership; Rgxsl**:** moderating effect of religiosity on servant leadership; Rgxnb: moderating effect of religiosity on the work culture values of the Ministry of Religious Affairs

Generally, the data show that work culture values are the top predictors of employee performance in the Ministry of Religious Affairs. Servant leadership and spirituality, meanwhile, do not predict employee performance. Spirituality, however, does predict employee performance in a moderating role. Servant leadership is negatively moderated by spirituality, while work culture values are positively moderated by spirituality. These findings support the importance of identifying first-order and second-order constructs in the measurement model. They also confirm that a hierarchical construct specification reflects validity, reliability, and structural model fit.

Additionally, interaction plots for the relationship of spirituality against servant leadership and work culture values were provided. These plots show how the relationship between the predictor variables and employee performance changes due to varying levels of spirituality. Figure 2 shows that the relationship of servant leadership to employee performance is negatively moderated by spirituality. The plot depicts that as spirituality increases, the line becomes even more sloped to the left, or more negatively sloped. With increasing spirituality, therefore, the impact of servant leadership on employee performance decreases. From this, it can be inferred that employees who score high on spirituality rely much more on self-based moral-spiritual values such as sincerity, responsibility, and self-discipline, rather than on the available leadership to sustain their performance.

Figure 3 has an interaction plot of religiosity and work culture values on employee performance. The plot illustrates a positive moderation effect of religiosity on the relationship between work culture values and employee performance. With an increase in religiosity, the slope becomes steeper, indicating that work culture values are strongly related to employee performance. This may imply that employees with a high degree of religiosity are likely to internalize work culture values with traits of integrity and

professionalism and honor the principles of innovation, responsibility, and conduct with high ethical standards in their professional practice as their moral and spiritual obligation.

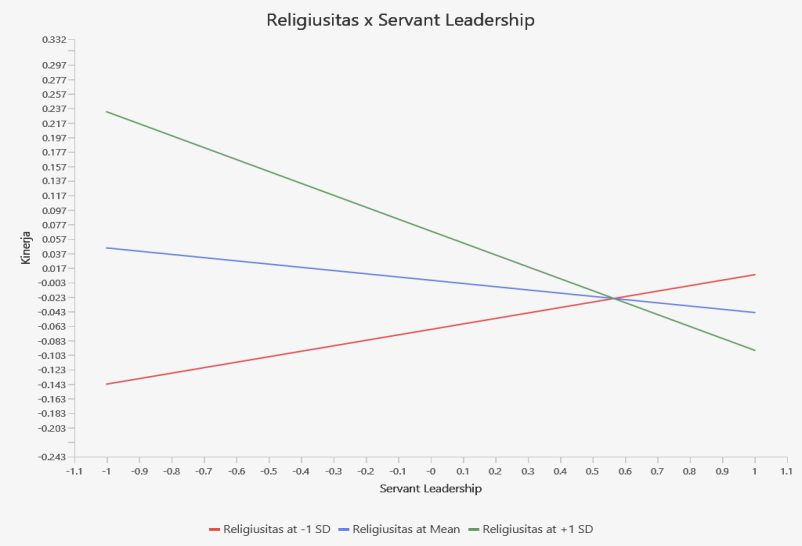



Figure 2. Interaction Plot of Religiosity and Servant Leadership on Employee Performance

The results suggest that work culture is the leading indicator of employee performance in the Ministry of Religious Affairs. While servant leadership and religiosity do not have a direct effect on employee performance, religiosity moderates performance in a way that strengthens the effect of work culture values. This also shows the importance of identifying first-and second-order constructs in the measurement model. In this case, the examples of validity, reliability, and structural model assessments all reflect the specified hierarchy of constructs.

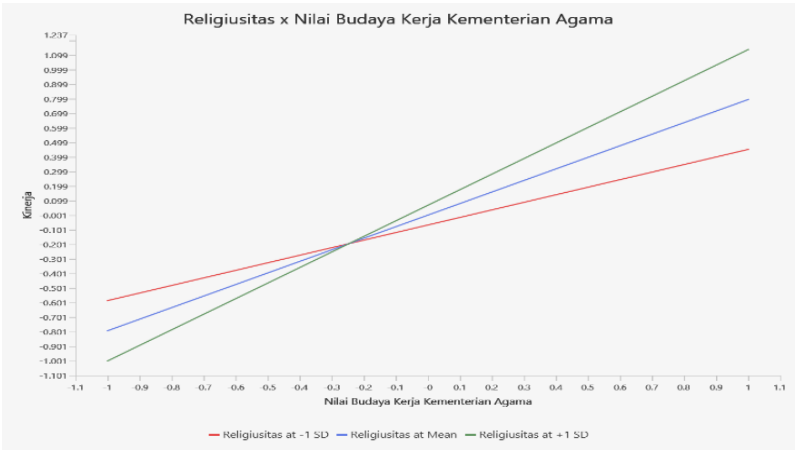



Figure 3. Interaction Plot of Religiosity and Work Culture Values on Employee Performance

## Discussion

In contrast, religiosity strengthened employee performance through the values of work culture. This shows that religiosity may support employees in the internalization of

work culture in the organization. Religiosity can be considered an internal value system and is closely related to an individual's moral and ethical values, work ethics, and personal accountability (Alqhaiwi et al., 2024). When there is coherence between an organization's work culture and employees' personal religious values, positive work conduct will be exercised by employees. Several other studies support the belief that religiosity is a positive influencer of organizational values and work conduct when it comes to performance. Suryadi et al. (2023) suggest that religiosity develops social capital in the workplace and improves work performance with trust and positive communication. Osman et al. (2013) showed that integration of spirituality in the workplace and religiosity increases employee work performance. Thus, in this case, religiosity may provide a supporting role in the culture of work internalization by employees and positively impacts employee performance.

The results show that the influence of different leadership factors on employee performance is less important when compared to the influence of the organizational work culture and the matching of personal and organizational values. In the case of a public sector institution like the Ministry of Religious Affairs, where the institutional values are more pronounced, the organizational work culture is likely to harmonize with the employees' values and motivate ethical and responsible behaviors at work and the performance thereof.

The results do contribute to the existing literature on the relationships of the Ministry of Religious Affairs work culture values, servant leadership, religiosity, and employee performance. The first case indicates that servant leadership did not show a direct effect on employee performance. This shows that a leadership style which focuses on service, a strong sense of emotional responsiveness, empowerment, and the overall development of subordinates does not necessarily lead to improved individual performance. In terms of the theory, the proposition by Greenleaf of servant leadership considers a leader as a servant who is concerned about the concerns and growth of each of his/her followers as well as the overall state of wellness of the followers he/she leads (Liden et al., 2008). The non-significant direct effect in this study indicates that performance is unlikely to be influenced through a simple direct pathway.

This phenomenon can be explained by the nature of public bureaucratic organizations. Employee performance is not always a result of interpersonal leadership behavior in formal environments. Public institutions at advanced stages of formalization may have formal rules, routines, and administrative accountability. Public institutions may have developed an informal culture that also impacts employee behavior. Servant leadership may have the capacity to create a supportive and relational atmosphere in a servant leadership context; however, the impact of bureaucratic systems and the organization's values in conjunction with servant leadership may diminish the impact of interpersonal work performance. Empirical studies have established that the impact of servant leadership is indirect and occurs through psychological and system mechanisms within the organization and through the culture of the organization, reward systems, job satisfaction, trust, engagement in work, and organizational support (Spears, 2025; Kader et al., 2025; Ozturk et al., 2021; Cai et al., 2024). In these respects, the impact of servant leadership is likely to be contextual and indirect.

The second finding indicates a positive and significant relationship between the work culture values of the Ministry of Religious Affairs and employee performance. This shows how important organizational culture is in shaping employees' work behavior. In the

context of organizational culture, culture is a system of shared values and norms and informal patterns of assumptions that influence how individuals in an organization think and behave at work and how they perform their daily duties (Bogale & Debela, 2024; Khattak & O'Connor, 2020). Values such as integrity, professionalism, responsibility, exemplary behavior, and innovation are not decorative or symbolic in the Ministry of Religious Affairs. They are deeply rooted and incorporated as the principles of good conduct within the routine of public service. When employees adopt these values, they provide broad-ranging positive behavioral impacts on workplace discipline, accountability, and performance.

Behavior that resides in the corporate context rather than one-on-one interactions with individual leaders seems to more reliably influence employee performance. The ethos present in organizations (aka culture) helps employees develop a sense of collective understanding, which helps them interpret what the values of the organization inform them about how they ought to behave. This is likely the reason why culture proved to be the strongest factor in this study. Several studies have noted the importance of a strong, well-developed culture in an organization and its impact on performance. For instance, Nzuva and Kimanzi (2022) found well-developed culture to be a strong supporter of employee productivity, and Arfiansyah et al. (2023) found that spiritual values of Islamic Work Culture influence work behavior through intention and commitment to upholding the values of the organization. Several other researchers have found a positive correlation between an Islamic work culture and an ethically sensitive organizational culture and improved employee performance through enhanced motivation and job satisfaction and increased employee engagement (Astuti et al., 2020; Badaruddin et al., 2025). Ultimately, the work culture of an organization is the best means to translate the values of an organization into the employees' behavior.

This third finding illustrates that the relationship between religiosity and performance is insignificant. This points to the fact that religiosity can be considered a personal moral and ethical value system rather than a performance value at work. Religiosity can define how employees perceive concepts of responsibility and sincerity, accountability, as well as discipline, but in themselves, they do not necessarily enable an employee to improve his/her performance unless embedded, connected, and aligned with the systems, work culture, and expectations of organizations. Some previous studies show similar results. (Aziz et al, 2022) mentioned that religious practice had no significant effect on the performance of small and medium enterprises. Likewise, (Jamal et al, 2021; Linando et al., 2023) stated that religiosity does not always create a relationship between job satisfaction and performance. Other studies claim that religiosity largely determines performance indirectly through social trust, and through communication and social capital in organizations (Suryadi et al., 2023). Intrinsic religiosity may act as a situational factor in an employee's response to work pressure, but it cannot be considered a direct determinant of performance (Lina, 2024; Zada et al., 2024). Based on these results, the overall framework and the context of an organization determine the positive effect of religiosity on performance.

The most interesting finding from the perspective of theory is that religiosity negatively moderates the relationship between servant leadership and employee performance. This means that the more an employee has religiosity, the less servant leadership will positively affect employee performance. While this finding may seem contrary to expectations, it makes sense when we understand religiosity as an alternative

source for behavioral direction and guidance. Employees with high levels of religiosity usually have moral and spiritual values that are internal, such as sincerity, responsibility, self-discipline, faithfulness, trustworthiness, and accountability to God. These values are presumed to be the primary basis of the employee's behavior at work. This may, therefore, minimize the influence of the leadership direction on the employee.

Religiosity has a positive moderation effect on the relationship between work culture values and employee performance. This suggests that religiosity intensifies the impact of institutional work culture on employee performance. This can be explained with the concept of value congruence. Religiosity is considered an internal value system that affects the moral personality of individuals, their attitudes to work, and their own accountability (Alqhaiwi et al., 2024; Rathee et al., 2020). If the Ministry of Religious Affairs' work culture values of integrity, professionalism, innovativeness, responsibility, and exemplary conduct are aligned with employees' religious values, there is a stronger personal-to-organizational-values fit. This alignment drives employees to perceive institutional values as not merely formalistic, but as an articulation of their moral and spiritual persona.

The positive moderation effect can also be explained with person–organization fit and organizational identity. When employees believe that their own religious values and the values that the organization promotes overlap, it can provide the employee with a sense of institutional identity, and they can express the organization's values in their work behavior. In this sense, religiosity can motivate work culture, as employees feel more congruence between their values and the organization's expectations. Aligning the values of individuals and organizations can positively impact work attitudes and behaviors (Tourky et al., 2023). In this study, religiosity can strengthen the work culture of the organization and positively impact employee performance. This supports (Mardinata Rusli et al., 2023; Suryadi et al. 2023) in the role of religious values in increasing trust and communication as constructs of organizational social capital. Similarly, (Obregon et al., 2022; Sulistyo, 2017) demonstrated that religiosity and workplace spirituality enhance employee motivation and performance.

In summary, the data show that the performance of employees in religious public entities can be attributed to a myriad of factors. Surprisingly, leadership style appears to account for the least of these. Rather, performance appears to be more closely linked to the established work culture of the institution and how well the employee's and the organization's values are aligned. The data suggest that when employees operate in a firm environment characterized by strong bureaucracy and values, even the application of servant leadership may be insufficient to drive performance in the workplace. Among the various factors, work culture is the most dominant in an organization. Within the context of the study, religiosity has a dual personality. On one hand, religiosity can provide an employee's internal moral and spiritual compass, which diminishes the need for servant leadership. On the other hand, if the employee's religious values are congruent with the organization's values, then the employee is likely to be highly influenced by work culture.

This study has several limitations and opportunities for future research. The limitation is that the study was conducted on civil servants in the Ministry of Religious Affairs in Palu City. Because of this, the findings of the study are limited to that one Ministry in that one city. Future researchers should study this model to see if the same results hold in different ministries, local government agencies, private organizations, and so forth. The study was also limited by a cross-sectional survey design. Because of this design, the researcher is not able to see if an employee's performance changes over time. Future researchers can use a

longitudinal design to see the effects of leadership, work culture, and religiosity and their relation to performance over time. The researcher was also limited to a self-reported survey where the respondents filled out a survey on their own. Although the researcher of this study employed much-needed controls to reduce bias, future researchers can enhance reliability by adding supervisor surveys, interviews, and other performance records. Future researchers can also study job satisfaction, organizational commitment, work engagement, trust in the organization, and public service motivation to better understand the effects of servant leadership and work culture combined with religiosity in public sector organizations, and their effect on employee performance.

## Authors' Declaration

The authors developed the research problem and study design. They analyzed the data, analyzed the findings, and critically analyzed the outcome of the study. The authors also reviewed the manuscript and approved the final version.

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**Appendix A. Research Questionnaire**

| Variable | | Question Items |
|---|---|---|
| **Servant Leadership (X1)** | 1. | My leader's concern for me makes me more enthusiastic in completing my tasks. |
| | 2. | My leader's attention to my well-being increases my work motivation. |
| | 3. | My leader's empathy toward my personal condition makes me feel appreciated and motivated. |
| | 4. | Emotional support from my leader helps me work better. |
| | 5. | My leader's trust in allowing me to make decisions increases my sense of responsibility at work. |
| | 6. | The autonomy given by my leader makes me more confident in completing my tasks. |
| | 7. | The development opportunities provided by my leader improve my work skills. |
| | 8. | My leader's support for training makes me better prepared to face work challenges. |
| | 9. | My leader's explanation of long-term goals helps me understand the direction of my work. |
| | 10. | A clear vision from my leader encourages me to work in a more focused and directed manner. |
| | 11. | My leader's commitment to the organizational vision motivates me to contribute optimally. |
| | 12. | My leader's exemplary conduct in upholding the vision and mission inspires me to improve my performance. |
| | 13. | My leader's exemplary attitude in admitting mistakes makes me more open to learning from mistakes. |
| | 14. | My leader's openness to improvement encourages me to continue developing myself. |

| Variable | | Question Items |
|---|---|---|
| | 15. | My leader's recognition of my performance makes me feel appreciated and motivated. |
| | 16. | The appreciation given by my leader encourages me to work more optimally. |
| | 17. | My leader's consistency makes me trust them and become more disciplined at work. |
| | 18. | My leader's exemplary behavior encourages me to emulate a professional attitude in carrying out my duties. |
| | 19. | My leader's ability to maintain privacy makes me feel comfortable working in the team. |
| | 20. | I feel safer and more loyal when my leader maintains the confidentiality of information properly. |
| | 21. | The open environment created by my leader makes me confident to express ideas that support performance. |
| | 22. | I feel more motivated because my leader encourages innovation from every team member. |
| **Work Culture Values of the Ministry of Religious Affairs (X2)** | 1. | I work in accordance with applicable regulations without committing violations. |
| | 2. | Compliance with rules helps me complete work in an orderly and timely manner. |
| | 3. | I can provide work reports that are consistent with the facts. |
| | 4. | Honesty at work makes me trusted by my superiors and colleagues. |
| | 5. | I have the knowledge and skills that are relevant to my duties. |
| | 6. | Mastery of work competencies enables me to complete assigned tasks more quickly. |
| | 7. | I arrive at and leave work on time every day. |
| | 8. | My discipline at work helps maintain daily productivity. |
| | 9. | I can adapt to changes in work procedures. |
| | 10. | My ability to adapt helps me maintain good performance in dynamic conditions. |
| | 11. | I actively provide innovative suggestions to improve work quality. |
| | 12. | The ideas I propose are often used to improve work processes. |
| | 13. | I immediately adjust myself when there are new policies in the workplace. |
| | 14. | My speed in adapting helps maintain the smoothness of work. |

| Variable | | Question Items |
|---|---|---|
| | 15. | I use information technology to accelerate work processes. |
| | 16. | The use of technology helps me produce more accurate work. |
| | 17. | I take full responsibility for the results of the work I perform. |
| | 18. | If a mistake occurs, I am ready to provide an explanation and correct it. |
| | 19. | I consider the benefits of my work for the institution and the community. |
| | 20. | I strive to ensure that every task I perform has a positive and meaningful impact. |
| | 21. | I can provide clear direction when entrusted with leading a particular task. |
| | 22. | My responsibility in leading has a positive impact on team achievement. |
| | 23. | I maintain ethics and politeness in the workplace. |
| | 24. | My professionalism is reflected in my attitude, communication, and quality of work results. |
| **Employee Performance (Y)** | 1. | I ensure that my work results comply with the established standards. |
| | 2. | My work results tend to have minimal errors and can be relied upon. |
| | 3. | I can complete work according to the targeted quantity. |
| | 4. | I can complete many tasks without reducing their quality. |
| | 5. | I complete my work according to the specified deadlines. |
| | 6. | I rarely delay completing the tasks for which I am responsible. |
| | 7. | I attend work consistently and rarely take leave without an important reason. |
| | 8. | I arrive at the workplace on time every day. |
| | 9. | I can cooperate well in a team to achieve common goals. |
| | 10. | I am open and willing to help colleagues in completing tasks. |
| **Religiosity (Z)** | 1. | My belief in God guides my attitude when I receive direction from my leader. |
| | 2. | I believe that working earnestly is part of worship to God. |
| | 3. | My obedience to religious teachings helps me remain consistent in working with high integrity. |
| | 4. | Religious values encourage me to follow work rules and organizational culture properly. |

| Variable | | Question Items |
|---|---|---|
| | 5. | Regular worship gives me peace of mind, which increases my focus and work enthusiasm. |
| | 6. | I feel more productive after consistently performing daily worship. |
| | 7. | Religious activities increase my sense of solidarity with colleagues. |
| | 8. | Through religious participation, I am encouraged to contribute better in the workplace. |
| | 9. | My spiritual closeness to God gives meaning to the work I do. |
| | 10. | I am more responsible at work because I feel watched over by God. |
| | 11. | My religious experiences make me more patient and calm in facing work pressure. |
| | 12. | I learn from spiritual experiences to become a wiser and more ethical employee. |
| | 13. | My understanding of religious teachings helps me appreciate leadership decisions and organizational work culture. |
| | 14. | I can apply religious values in improving my daily performance. |
| | 15. | I understand that worship is not only a ritual, but also encourages responsibility at work. |
| | 16. | Religious rituals help strengthen my intention and motivation to work professionally. |
| | 17. | Religious teachings teach me to help colleagues complete shared tasks. |
| | 18. | I am encouraged to work well in order to provide benefits to others and the community. |
| | 19. | I uphold honesty and responsibility at work because of religious teachings. |
| | 20. | My work ethic is shaped by the religious values I believe in. |