

Implementation religiosity of servant leadership village head to improve performance village apparatus

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Abstract

Village heads play a crucial role in local governance and public service delivery in Indonesia. The concept of servant leadership, emphasizing service, empathy, and community empowerment, has gained attention as an effective leadership model. However, the role of religiosity in shaping servant leadership behavior and its subsequent impact on the performance of village apparatus has not been sufficiently explored. This study aims to examine how religiosity influences the implementation of servant leadership among village heads and how this leadership style, in turn, affects the performance of village apparatus in delivering public services. A quantitative approach was employed, using a survey method with 147 respondents comprising village heads in Kerinci Regency, Jambi Province. The data were analyzed using Structural Equation Modeling (SEM) with AMOS software to test the relationships between dimensions of servant leadership, religiosity, and performance outcomes. The findings indicate that several dimensions of servant leadership—such as altruistic calling, wisdom, persuasive mapping, organizational stewardship, humility, and service—positively and significantly influence servant leadership behavior. Religiosity also has a significant positive effect on servant leadership but does not directly impact performance. Instead, servant leadership mediates the relationship between religiosity and the performance of village apparatus. Servant leadership serves as an effective conduit through which the religiosity of village heads enhances the performance of village apparatus. These findings suggest that integrating religious values into leadership practices can foster more ethical and service-oriented governance in rural communities.

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1. Introduction

Villages, the smallest entities under governmental frameworks in numerous nations, are essential in administering public services to their citizens. The village head, as a local governing body, carries significant duties in managing scarce resources and ensuring the community's needs are adequately addressed (Sudirman et al., 2023). The village head is integral to village governance and the provision of public services to the community. One role by the village head is to lead with the service

of the residents. In this setting, the notion of servant leadership, which prioritizes service, empathy, and empowerment, has emerged as a significant focus in leadership literature (Gnankob et al., 2022; Junita et al., 2022).

Servant leadership has garnered lots of interest in recent years, particularly in local and organizational leadership. Servant leadership prioritizes a servant in the community, focusing on fulfilling needs of others and promoting a collaborative atmosphere (Samo et al., 2024). This strategy is especially pertinent for village leaders, who are responsible for enhancing the efficacy of village administration and addressing the requirements of their constituents (Sanjaya et al., 2024). Nonetheless, despite the principles of servant leadership being extensively documented, the incorporation of religiosity into the leadership framework remains insufficiently examined.

On the other hand, religious values also often play a central role in shaping leaders' behavior and decisions. Religious beliefs have always been acknowledged as significant determinants in influencing the behavior and decision-making of leaders across diverse cultures and eras (Chen et al., 2014). These values frequently function as guiding principles that shape leaders' moral compass and ethical framework, affecting their actions and policies (Ferrari, 2016). Analyzing the influence of religious values on leaders' conduct provides insight into how spirituality and faith affect leadership styles and results. In this study, village leaders with strong religiosity may prioritize religious ideals in their leadership, particularly for the implementation of servant leadership principles. The notion of servant leadership, which prioritizes service and empowerment, is likely pertinent in the realm of village leadership (Xiu et al., 2024). When village heads are integrated within their communities, a servant leadership model can effectively enhance the quality of local public services. Allegations suggest that the religiosity of village heads may influence their leadership style (Ekmekcioglu & Öner, 2024). The religious beliefs upheld by the village head can cultivate a concept of duty, service, and communal care, which are intimately associated with the principles of servant leadership.

This knowledge is essential for the proper evaluation and assistance of village heads in their leadership positions within their communities. By acknowledging the influence of religious values on leadership, stakeholders can strive to foster a more inclusive and successful governance strategy at the local level. Furthermore, examining the nexus between religion and leadership can yield significant insights into the motivations and decision-making processes of village leaders, thus facilitating better-informed and strategic interventions for enhancing public services and community welfare (Sun et al., 2024). Comprehending the impact of religion on the leadership approach and decision-making of village leaders helps facilitate the reconciliation of cultural disparities within the community. By recognizing and valuing the influence of religion in governance, stakeholders can promote unity and cooperation among community members. This comprehensive strategy for leadership development can result in more sustainable and fair outcomes for all inhabitants, ensuring that the needs and values of each individual are considered (Untari & Suharto, 2020).

Religiosity and servant leadership have previously been examined independently; nevertheless, there is an increasing interest in investigating the intersection and mutual influence of these two ideas (Elias et al., 2019; Jahroni et al., 2024; Mardinata Rusli, 2024). Analyzing the theoretical framework of religiosity in leadership enhances our comprehension of how religious beliefs and practices influence a leader's values, behaviors, and decision-making processes. This investigation can yield significant insights into how organizations might utilize religious diversity to cultivate a culture of compassion, empathy, and ethical decision-making within their leadership teams. Comprehending the correlation between religiosity and servant leadership can assist organizations in fostering more inclusive and supportive workplaces for employees from varied religious backgrounds (Hamid, 2024; Sanjaya et al., 2024). By acknowledging and appreciating the religious convictions of its leaders, organizations may foster a sense of belonging and motivate personnel to fully engage in the workplace. Furthermore, by integrating servant leadership ideas

derived from religious beliefs, leaders can cultivate a sense of purpose and significance among their teams, thus enhancing motivation and engagement. The examination of religiosity in leadership may augment organizational culture, promote staff well-being, and propel sustainable commercial success.

Villages often face unique challenges in providing public services to the community, such as limited resources, limited infrastructure, and varying levels of community participation (Hidayatullah et al., 2018). The implementation of servant leadership based on the religiosity of village heads may be one of the strategies to overcome this challenge. Servant leadership influenced by the religious values of the village head can enhance the efficacy of the village apparatus in providing services to the community. By prioritizing community needs and promoting active participation, village heads can help improve the effectiveness and efficiency of village public services (Sadeghi et al., 2017). Although the concept of servant leadership has been widely researched in the context of organizations and businesses, its application in the context of village leadership, especially those influenced by religiosity, has not been studied in depth. Therefore, research that focuses on the relationship between religiosity, servant leadership, and performance of village officials in village community public services is very important to be carried out.

This research investigates the influence of religiosity on the implementation of servant leadership by village heads and examines how this leadership style impacts the performance of village apparatus in providing public services. Specifically, the study explores whether religiosity contributes to the development of servant leadership traits and evaluates the mediating role of servant leadership in enhancing village administrative performance. The research is conducted using a quantitative approach with respondents from all village heads in Kerinci Regency, aiming to provide empirical evidence on the interplay between religious values, leadership behavior, and public service effectiveness in rural governance contexts.

This research diverges from prior studies on servant leadership, specifically regarding the impact and correlation between servant leadership and employee performance. (Vhalery et al., 2024; Yue et al., 2024; Zhang et al., 2024), then research that discusses the influence and relationship between Servant Leadership on teacher performance (Sihombing et al., 2024; Suyanto et al., 2024) The research about the impact of servant leadership on organizational performance (Asghar et al., 2024; Robinson & Magnusen, 2024; Schowalter & Volmer, 2024). The research on the role of religiosity in leadership (Jahroni et al., 2024; Mardinata Rusli, 2024). The research about the role of religiosity in servant leadership (Hage & Posner, 2015; Jamal, 2020; Jamal et al., 2021). There has been no research that has come to examine the influence and relationship between the implementation of religiosity on the implementation of Village Head Servant Leadership, which has an impact on the performance of village apparatus and public services from the village apparatus. The state of the art of this study is compared to previous research: (1) This study analyzes the Servant Leadership of the village head, (2) This study analyzes the implementation of religiosity to the implementation of the Servant Leadership of the Village Head, (3) Using research respondents from all village heads in Kerinci Regency. The novelty of this study is: (1) To formulate and develop the implementation of religiosity to the implementation of Servant Leadership of Village Heads, (2) the respondents of the research are all village heads in Kerinci Regency, (3) the addition of the implementation of religiosity to the leadership of village heads.

This study formulates the problem as follows: (1) How does the level of religiosity of the village head affect the application of servant leadership principles in managing public services in the village? (2) What is the impact of the implementation of servant leadership by village heads based on religious values on the performance of village apparatus in providing public services to village communities? (3) What contextual elements influence the relationship between the religiosity of the

village head, the implementation of servant leadership, and the performance of village officials in public services?

The formulation of this problem is designed to direct research to an enhanced comprehension of the correlation among spirituality, servant leadership, and public service performance at the village level. By answering these questions, the research is expected to provide valuable insights for policymakers, practitioners, and academics to improve the quality of public services in rural communities.

The urgency of this research stems from the critical role village heads play in delivering essential public services and fostering community development in rural Indonesia. Despite the growing attention to servant leadership as a values-driven leadership model, little empirical research has explored how religiosity—a deeply rooted aspect of village heads' personal and cultural identity—shapes their leadership behavior and effectiveness. As villages often face challenges such as limited resources, infrastructure, and varying levels of civic engagement, understanding the potential of religiosity-driven servant leadership to enhance administrative performance is essential. This study addresses a significant gap in leadership and public administration literature by examining the intersection of religiosity, leadership style, and performance outcomes, providing insights that are urgently needed to inform leadership development and governance strategies at the village level.

2. Method

The study was conducted in the Village Office in Kerinci Regency, Jambi Province. The study period commences in June 2024 and concludes in September 2024. The subject of this study is the village administration in Kerinci Regency. The sampling method employed is cluster sampling. A total of 147 respondents were surveyed in Kerinci Regency to obtain the sample size. This study utilises primary data, specifically data acquired directly from the source via interviews and questionnaires administered to the sampled respondents. This research use a survey to get the requisite data. The employed method involves conducting interviews and delivering a questionnaire to the respondents.

This study use the Structural Equation Model (SEM) for model testing. This study employs the Model Testing Technique utilising the Structural Equation Model (SEM) with AMOS Version 25. Structural Equation Modelling (SEM) integrates two distinct statistical techniques: factor analysis and simultaneous equation modelling, which originated in econometrics, to examine the structural links inside the proposed model. The model's appropriateness is assessed by examining multiple goodness-of-fit metrics. Certain conformity indices and threshold values are employed to determine the acceptance or rejection of a model. The results of this study are expected to provide a significant overview of the servant leadership dimensions, namely Altruistic calling, Emotional healing, Wisdom, Persuasive mapping, Organizational stewardship, Humility, Vision, and Service. With a good servant leadership dimension, it will increase the performance of the village apparatus so that it can improve services to the village community. The growing array of amenities available to the local community will enhance public services and generally promote growth in Kerinci Regency.

3. Result And Discussion

Validity and Reliability Test

In the validity assessment using CFA, the results are deemed satisfactory if the Critical Ratio (CR) in the "Estimate" exceeds 1.96 with a probability (P) of less than 0.05, and can be considered significant if the probability (P) is below 0.001 or indicated by a *** mark.

Table 1 Validity Test

			Estimate	S E	CR	P	Label
ac1	<---	Altruistic_calling	1.000				
ac2	<---	Altruistic_calling	1.063	.050	21.298	***	par_1
ac3	<---	Altruistic_calling	.994	.055	18.026	***	par_2
eh3	<---	Emotional_healing	1.000				
eh2	<---	Emotional_healing	1.122	.069	16.271	***	par_3
eh1	<---	Emotional_healing	.927	.078	11.911	***	par_4
w3	<---	Wisdom	1.000				
w2	<---	Wisdom	1.147	.081	14.093	***	par_5
w1	<---	Wisdom	.930	.077	12.044	***	par_6
pm3	<---	Persuasive_mapping	1.000				
pm2	<---	Persuasive_mapping	.943	.058	16.135	***	par_7
pm1	<---	Persuasive_mapping	.983	.059	16.759	***	par_8
os3	<---	Organizational_stewardship	1.000				
os2	<---	Organizational_stewardship	1.066	.037	28.995	***	par_9
os1	<---	Organizational_stewardship	.893	.048	18.506	***	par_10
h3	<---	Humility	1.000				
h2	<---	Humility	1.076	.065	16.613	***	par_11
h1	<---	Humility	1.096	.064	17.032	***	par_12
v3	<---	Vision	1.000				
v2	<---	Vision	1.031	.054	19.087	***	par_13
v1	<---	Vision	.932	.066	14.164	***	par_14
s3	<---	Service	1.000				
s2	<---	Service	1.079	.061	17.718	***	par_15
s1	<---	Service	1.062	.062	17.253	***	par_16
sl1	<---	Servant_leadership	1.000				
sl2	<---	Servant_leadership	.959	.050	19.348	***	par_17
sl3	<---	Servant_leadership	.970	.047	20.563	***	par_18
sl4	<---	Servant_leadership	.756	.076	9.913	***	par_19
sl5	<---	Servant_leadership	.671	.084	7.949	***	par_20
k1	<---	Village_Head_Performance	1.000				
k2	<---	Village_Head_Performance	.935	.068	13.741	***	par_21
k3	<---	Village_Head_Performance	.670	.081	8.256	***	par_22
k4	<---	Village_Head_Performance	.986	.083	11.861	***	par_23
k5	<---	Village_Head_Performance	.952	.083	11.535	***	par_24
r1	<---	religiosity	1.000				
r2	<---	religiosity	1.001	.077	13.059	***	par_34
r3	<---	religiosity	1.027	.083	12.414	***	par_35

According to Table 1, the validity test indicates that all indicators satisfy the criteria, exhibiting a Critical Ratio (CR) value over 1.96 and a probability (P) of less than 0.05. It can be determined that all indications in the research variables are valid.

Model Feasibility Test

Leadership plays a crucial role in influencing organizational effectiveness and community development. One leadership style that has gained attention for its emphasis on ethical values, empathy, and service to others is Servant Leadership. This leadership style prioritizes the well-being of followers, fostering a supportive and empowering environment. The diagram above visualizes the Servant Leadership model, highlighting its dimensions and their effects on Village Head Performance. The structural model comprises several latent variables, including:

- 1) Servant Leadership (z1) – Represented by various dimensions such as Altruistic Calling, Emotional Healing, Wisdom, Persuasive Mapping, Organizational Stewardship, Humility, Vision, and Service.
- 2) Religiosity (z3) – A moderating factor that influences leadership behavior.
- 3) Village Head Performance (z2) – The dependent variable that reflects the effectiveness of leadership.

Each latent variable consists of multiple observed indicators, represented by rectangular boxes with measurement errors. The relationships between these variables are depicted through path coefficients, indicating the strength of influence among them. The Feasibility Test evaluates the suitability of the model. There are nine criteria used to assess whether a model is feasible or not, including chi square, significance probability, RMSEA, CMIN/DF, GFI, AGFI, TLI, NFI, and CFI. There is at least one of the criteria of the goodness of fit index that is met from 9 indexes, except NFI. So that the model to be developed has a good fit or can be well accepted. The results of the GOF exam in this study are as follows:

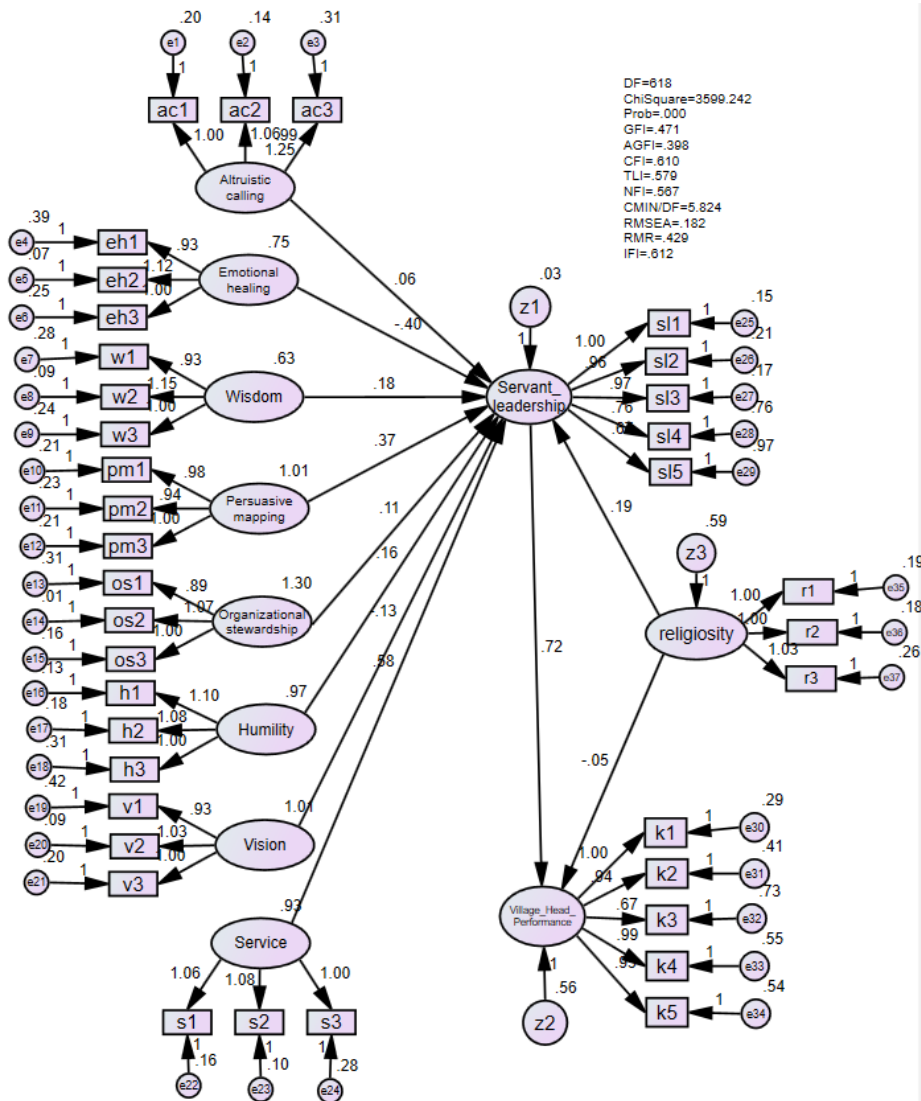


Figure 1 Output of the Initial Model Path Diagram

The results of the goodness of fit test can be seen in the following table

Table 2 of the goodness of fit test results

No	Goodness of Fit Index	Cut off value	Test Result	Information	Path Result
1	Chi Square	Diharapkan Kecil	3599.242	Unfit	
2	Significance Probability	≥ 0,05	0.000	Unfit	DF=618 ChiSquare=3599.242 Prob=.000
3	RMSEA	≤ 0,08	0.182	Unfit	GFI=.471
4	CMIN/DF	≤ 2,00	5.824	Unfit	AGFI=.398
5	GFI	≥ 0,90	0.471	Unfit	CFI=.610
6	AGFI	≥ 0,90	0.398	Unfit	TLI=.579
7	TLI	≥ 0,95 < 1	0.579	Unfit	NFI=.567
8	NFI	≥ 0,90	0.567	Unfit	CMIN/DF=5.824
9	CFI	≥ 0,90	0.610	Unfit	RMSEA=.182
10	IFI	≥ 0,90	0.612	Unfit	RMR=.429 IFI=.612

According to Table 2, the goodness of fit criteria in the tested model are accepted without fit. It can be stated that the model employed in this study has not satisfied the criterion for goodness of fit. Consequently, adjustments must be implemented to the model to enhance test outcomes and improve its suitability. Post-modification, the outcomes of the goodness of fit test are presented in Table 3 below :

Table 3 Results of the goodness of fit test after modification

No	Goodness of fit	Cut off value	Test Result	Information	Path Result
1	Chi Square	Greater small	1633.956	Unfit	
2	Significanced Probability	≥ 0,05	0.000	Unfit	DF=593 ChiSquare=1633.956 Prob= .000
3	RMSEA	≤ 0,08	0,110	Unfit	GFI= .669
4	CMIN/DF	≤ 2,00	2,755	Unfit	AGFI= .608
5	GFI	≥ 0,90	0,669	Unfit	CFI= .864
6	AGFI	≥ 0,90	0,608	Unfit	TLI= .847
7	TLI	≥ 0,95 < 1	0,847	Marginal	NFI= .803
8	NFI	≥ 0,90	0,803	Marginal	CMIN/DF=2.755
9	CFI	≥ 0,90	0,864	Marginal	RMSEA= .110
10	IFI	≥ 0,90	0,865	Marginal	RMR= .348 IFI= .865

Table 3 indicates that four criteria of quality of fit exhibit marginal values. Consequently, the current model is deemed appropriate, allowing for hypothesis testing to proceed.

Hypothesis Examination

Hypothesis testing is an analytical procedure conducted to ascertain the relationship between variables. This study aims to investigate the relationship between each exogenous and endogenous variable using hypothesis testing. The strength of the association between constructs is indicated by the p-value in regression weights. If the p-value is less than 0.05 and the CR exceeds 1.96, it signifies a meaningful association between the constructs being examined. The relationship between constructs is indicated by the standardised regression weight, as evidenced by the estimated value (Ghozali, 2014). This study presents the findings of hypothesis testing, including regression weights and standardised regression weights.

Table 4 Hypothesis Examination

			Estimate	S.E.	C.R.	P	Label
Servant_leadership	<---	Altruistic_calling	.064	.032	2.026	.043	par_25
Servant_leadership	<---	Emotional_healing	-.398	.075	-5.333	***	par_26
Servant_leadership	<---	Wisdom	.175	.077	2.275	.023	par_27

			Estimate	S.E.	C.R.	P	Label
Servant_leadership	<---	Persuasive_mapping	.370	.137	2.706	.007	par_28
Servant_leadership	<---	Organizational_stewardship	.106	.035	3.046	.002	par_29
Servant_leadership	<---	Humility	.158	.059	2.696	.007	par_30
Servant_leadership	<---	Vision	-.127	.058	-2.170	.030	par_31
Servant_leadership	<---	Service	.583	.133	4.398	***	par_32
Servant_leadership	<---	Religiosity	.187	.075	2.493	.013	par_36
Village_Head_Performance	<---	Servant_leadership	.718	.077	9.304	***	par_33
Village_Head_Performance	<---	religiosity	-.054	.096	-.565	.572	par_37

Table 5. Standardized Regression Weights

			Estimate
Servant_leadership	<---	Altruistic_calling	.086
Servant_leadership	<---	Emotional_healing	-.411
Servant_leadership	<---	Wisdom	.166
Servant_leadership	<---	Persuasive_mapping	.445
Servant_leadership	<---	Organizational_stewardship	.144
Servant_leadership	<---	Humility	.187
Servant_leadership	<---	Vision	-.152
Servant_leadership	<---	Service	.671
Servant_leadership	<---	religiosity	.172
Village_Head_Performance	<---	Servant_leadership	.628
Village_Head_Performance	<---	religiosity	-.044

Based on Tables 4 and 5 above, it can be concluded that the results of research related to the relationship between variables can be explained in detail as follows:

1. The Effect of Altruistic Calling on Servant Leadership

The altruistic calling positively and significantly influences the servant leadership of village heads in Kerinci Regency. The correlation between Altruistic calling and Servant leadership yields a p-value of 0.043, indicating it satisfies the criterion of < 0.05 , along with a CR of 2.026, which is above the threshold of 1.96, so validating H1. The direct influence of Altruistic calling on Servant leadership is quantified at 0.086.

2. The effect of emotional healing on Servant leadership

Emotional healing adversely and significantly impacts the Servant leadership of village heads in Kerinci Regency. The correlation between Emotional Healing and Servant Leadership yields a p-value of 0.000, indicating it satisfies the criterion of being less than 0.05. However, the CR of -5.333 does not fulfill the criterion of exceeding 1.96, resulting in the rejection of H1. The direct impact of Emotional healing on Servant leadership is -0.411.

3. The Influence of Wisdom on Servant Leadership

Wisdom exerts a beneficial and substantial influence on the Servant leadership of village heads in Kerinci Regency. The correlation between Wisdom and Servant Leadership yields a p-value of 0.023, indicating it satisfies the criterion of < 0.05 , alongside a CR of 2.275, which fulfils the criterion of > 1.96 , so validating H1. The extent of Wisdom's direct impact on Servant leadership is 0.166.

4. The effect of persuasive mapping on Servant leadership

Persuasive mapping positively and significantly influences the servant leadership of village chiefs in Kerinci Regency. The correlation between persuasive mapping and Servant leadership yields a p-value of 0.007, indicating it satisfies the criterion of being less than 0.05, and a CR of 2.706, which meets the criterion of being greater than 1.96, therefore validating H1. The direct influence of persuasive mapping on Servant leadership was quantified at 0.445.

5. The effect of Organizational stewardship on Servant leadership

Organizational stewardship exerts a positive and substantial influence on the servant leadership of village chiefs in Kerinci Regency. The correlation between Organisational stewardship and Servant leadership yields a p-value of 0.002, indicating it satisfies the criterion of being less than 0.05, alongside a CR of 3.046, which is above the threshold of 1.96, so validating the acceptance of H1. The direct influence of Organisational stewardship on Servant leadership is quantified at 0.144.

6. The Effect of Humility on Servant Leadership

Humility exerts a beneficial and substantial influence on the Servant leadership of village heads in Kerinci Regency. The correlation between Humility and Servant Leadership yields a p-value of 0.007, indicating it satisfies the criterion of being less than 0.05, along with a CR of 2.696, which is above the threshold of 1.96, so validating H1. The direct influence of Humility on Servant Leadership is quantified as 0.187.

7. The Influence of Vision on Servant Leadership

Vision exerts a detrimental and substantial influence on the Servant leadership of village heads in Kerinci Regency. The correlation between Vision and Servant leadership yields a p-value of 0.030, indicating it satisfies the criterion of being less than 0.05. However, the CR of -2.170 does not fulfill the requirement of exceeding 1.96, resulting in the rejection of H1. The extent of Vision's direct impact on Servant leadership is 0.187.

8. The Influence of Service on Servant Leadership

Service exerts a good and substantial influence on the Servant leadership of village chiefs in Kerinci Regency. The correlation between Service and Servant leadership yields a p-value of 0.000, indicating it satisfies the criterion of being less than 0.05, and a CR of 4.398, confirming it above the threshold of 1.96, so validating H1. The direct influence of Service on Servant leadership is quantified as 0.671.

9. The Influence of Religiosity on Servant Leadership

Religiosity exerts a favourable and considerable influence on the servant leadership of village heads in Kerinci Regency. The correlation between religiosity and servant leadership yields a p-value of 0.013, indicating it satisfies the criterion of < 0.05 , alongside a CR of 2.493, which is above the threshold of 1.96, so validating H1. The direct influence of Religiosity on Servant Leadership is quantified as 0.172.

10. The influence of Servant leadership on Village Head Performance

Servant leadership exerts a good and substantial influence on the performance of village heads in Kerinci Regency. The correlation between Servant leadership and the performance of the village head yields a p-value of 0.000, indicating it satisfies the criterion of < 0.05 , and a CR of 9.304, which exceeds the threshold of > 1.96 , so validating the acceptance of H1. The direct impact of Servant leadership on the performance of the village head was quantified at 0.628.

11. The Influence of Religiosity on Village Head Performance

The level of religiosity does not influence the performance of village heads in Kerinci Regency. The correlation between religiosity and the village head's performance yields a p-value of 0.572, indicating it does not satisfy the criterion of being less than 0.05, and a CR of -0.565, which fails to meet the criterion of exceeding 1.96; hence, H1 is rejected. The extent of the direct impact of Religiosity on Servant Leadership is -0.044.

Based on the details of 6 hypotheses proposed in this study, there are 8 accepted hypotheses and three rejected hypotheses. In full, Table 6 will display a summary of the test results as follows:

Table 6 Summary of Hypothesis Testing Results

No	Hypothesis	Results
1	Altruistic calling positively and significantly influences the servant leadership of village heads in Kerinci Regency.	Accepted
2	Emotional healing adversely and significantly impacts the Servant leadership of village heads in Kerinci Regency.	Rejected
3	Wisdom exerts a beneficial and substantial influence on the Servant leadership of village heads in Kerinci Regency.	Accepted
4	Persuasive mapping exerts a good and substantial influence on the Servant leadership of village chiefs in Kerinci Regency.	Accepted
5	Organizational stewardship exerts a positive and substantial influence on the servant leadership of village chiefs in Kerinci Regency.	Accepted
6	Humility exerts a beneficial and substantial influence on the servant leadership of village leaders in Kerinci Regency.	Accepted
7	ision exerts a detrimental and substantial impact on the Servant leadership of village leaders in Kerinci Regency.	Rejected
8	The service positively and significantly influences the leadership of the village head in Kerinci Regency.	Accepted
9	Religiosity exerts a favourable and considerable influence on the servant leadership of village leaders in Kerinci Regency.	Accepted
10	Servant leadership adversely and significantly impacts the performance of village chiefs in Kerinci Regency.	Accepted
11	Religiosity adversely and significantly impacts the performance of village chiefs in Kerinci Regency.	Rejected

Standardized Direct, indirect and total effects

The extent of the direct impact The study results indicate the estimated values of the direct influence parameters between the independent variable and the dependent variable are as follows:

Table 7 Standardized Direct Effects

	Religiosity	Servant Leadership	Village Head Performance
Servant leadership	.172	.000	.000
Village Head Performance	-.044	.628	.000

Table 8 Standardized Indirect Effects

	Religiosity	Servant leadership	Village Head Performance
Servant leadership	.000	.000	.000
Village Head Performance	.108	.000	.000

Table 9 Standardized Total Effects

	Religiosity	Servant Leadership	Village Head Performance
Servant leadership	.172	.000	.000
Village Head Performance	.064	.628	.000

From the results of Tables 7, 8, and 9, conclusions are drawn from each of the effects into a matrix:

Table 10. Matrix of Coefficients Path of Total, Direct and Indirect Effect

Description	Direct	Indirect	Total
The Influence of Religiosity on Village Head Performance	-0.044	0.108	0.064
The Influence of Religiosity on Servant Leadership	0.172	-	0.172
The Influence of Servant Leadership on Village Head Performance	0,628	-	0,628

This study underscores the significance of religiosity as a foundational value influencing the adoption and effectiveness of servant leadership among village heads in Kerinci Regency. The quantitative findings reveal that several core dimensions of servant leadership—altruistic calling, wisdom, persuasive mapping, organizational stewardship, humility, and service—positively contribute to leadership effectiveness. Religiosity, although not directly influencing village apparatus performance, plays a crucial role in shaping leadership behavior, thereby indirectly enhancing performance through servant leadership. This highlights the mediating role of servant leadership in translating personal values into administrative outcomes.

From a theoretical standpoint, the research expands the scope of servant leadership theory by integrating religiosity as a key antecedent. This suggests that leadership in rural governance is not merely a function of organizational roles but is deeply embedded in personal belief systems and cultural values. The findings contribute to the growing discourse on values-based leadership by showing that religious values can reinforce ethical and community-centered leadership behaviors, especially in culturally grounded and decentralized governance systems like those in Indonesia.

Practically, these results have direct implications for community empowerment and local policy implementation, particularly in regions where religious values are integral to social identity. Leadership development programs at the village level should incorporate modules on ethical decision-making, spiritual intelligence, and value-based leadership to cultivate servant leaders who are empathetic, inclusive, and responsive to community needs. This alignment can lead to improved public service delivery, greater civic engagement, and enhanced trust between communities and their leaders.

In the broader context of energy policy and sustainable rural development, the findings point to the critical role of leadership in community mobilization and policy acceptance. For instance, the adoption of decentralized renewable energy solutions (e.g., village-based solar or biogas programs) often hinges on local leaders' ability to champion such initiatives, foster participation, and ensure fair access. Servant leaders who are driven by communal welfare and spiritual accountability are more likely to prioritize long-term environmental stewardship and equitable resource distribution, key tenets of inclusive energy policy.

Moreover, religiosity-rooted servant leadership can be leveraged as a strategic asset in energy policy communication and behavioral change. Community leaders who embody both technical and moral legitimacy can influence local norms and practices, promoting acceptance of sustainable energy technologies and behavioral shifts such as energy conservation or collective maintenance of energy infrastructure. In summary, this study provides evidence that religiosity and servant leadership, when aligned, create a potent framework for effective governance and community empowerment. Strengthening this alignment can help bridge the gap between policy intentions and grassroots realities, ensuring that rural development and energy strategies are both socially accepted and sustainably implemented.

4. Conclusion

The conclusion of this study confirms that religiosity plays an important role in shaping servant leadership behavior, which indirectly has a positive impact on the performance of village officials.

Although no direct influence was found between religiosity and performance, this study shows that religious values can be internalized through the main dimensions of servant leadership, such as altruistic calling, persuasive mapping, service, and humility, which ultimately enhance the operational effectiveness of village governance. These findings enrich the development of servant leadership theory by making religiosity a contextual and culturally relevant antecedent, especially in communities with high religious tendencies. In addition to its theoretical contributions, this study provides significant practical implications for the development of village leadership capacity. Training programs should not only focus on administrative competencies but also incorporate a values-based leadership approach that encourages spiritual reflection and the transformation of religious values into leadership practices. By internalizing religious values in leadership, village heads can build a governance culture that is humanistic, participatory, and community-service oriented. This is particularly important in the context of regional autonomy, where village heads have greater flexibility in implementing policies and public services. This research also opens up opportunities for further exploration through cross-cultural approaches, mixed methods, and longitudinal studies to expand understanding of the dynamics of value-based leadership in public governance. Thus, the integration of religiosity and servant leadership can serve as a strategic approach to strengthen institutional capacity and improve the quality of public services at the village level, while also making a meaningful contribution to leadership literature in the context of local governance in developing countries.

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