

Leadership Efforts in Improving the Five Work Cultures of Religious Affairs Ministry at the Religious Affairs Office of Kumun Debai District

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ABSTRACT

This article aims to examine the role and efforts of leadership in enhancing the five work cultures of the Ministry of Religious Affairs at the Kumun Debai Subdistrict Religious Affairs Office. This article uses a qualitative research method with a case study. Data sources were obtained from primary and secondary data. The data collection methods used were observation, interviews, and documentation. The data analysis techniques used were data condensation, data presentation, and conclusion drawing. The results of the study showed that there was a gap between the current situation and the desired situation in the implementation of the five work cultures at the Kumun Debai Subdistrict Religious Affairs Office. This indicates that there are acute problems in all five work cultures. Therefore, the leadership's efforts to improve the five work cultures of the Ministry of Religious Affairs at the Kumun Debai Subdistrict KUA are through efforts to develop the identity, attitudes, and behaviour of the apparatus; developing cooperation and work dynamics through improving public policy, improving the management system and community services, and increasing supervision and enforcement of discipline.

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INTRODUCTION

Responding to the neglect of moral values and work culture within the Ministry of Religious Affairs, the Minister of Religious Affairs of the Republic of Indonesia issued a directive to the Ministry of Religious Affairs that, within the framework of bureaucratic reform in the Ministry of Religious Affairs, efforts should be made to establish work culture values through a systematic process of formulation and consensus on fundamental values, perceptions, work attitudes, and work behaviour for each of its human resources. This is because human resources will play a very significant role in the progress of the country (Sanusi and Rosdiana 2018). However, these human

resources need to be managed by a leader to achieve a goal and there needs to be cooperation between leaders and other officials (Zainuri 2016).

The above aspects are related to improving the self-concept, perception, and behaviour of civil servants, fostering cooperation through group dynamics, improving public policy, implementing contemporary management practices, improving supervision, performance evaluation, and consistent enforcement of discipline in the administrative apparatus. The primary objective of work culture development is to achieve the integration of integrity and work productivity within organisations and work units affiliated with the Ministry of Religion (RI 2014).

Ignoring moral principles and work ethics poses challenges in the operational environment of government organisations. These challenges include: first, poor public assessment of the quality of public services provided by government officials; second, a lack of discipline among government officials, resulting in poor performance in providing services to the community; third, a failure to uphold cultural values in the work practices of government officials, further tarnishing their reputation; and fourth, a lack of knowledge, skills, and attitude among government officials (Sjafri Mangkuprawira 2007).

The found challenges related to the behaviour of Ministry of Religious Affairs employees at the Religious Affairs Office (KUA) of Kumun Debai Sub-district, Sungai Penuh City, when he started working at the office, in the sense that this included the performance behaviour of officials at the KUA of Kumun Debai Sub-district. Performance is defined as the behaviour or actions taken or not taken by employees (Yusnidar 2014). Therefore, the success of an organisation is determined by the performance of its individual officials (Widyanarko and Sukesri 2020).

These problems are exemplified in various negative work environments, including the lack of alignment between officials and the vision and mission of the institution, policy errors that cause deviations that impact the community, uniformity in policy implementation, frequent abuse of power and authority, difficulty in distinguishing between sincerity, dishonesty, and indiscipline among officials, the continued existence of corruption, collusion, and nepotism (KKN) among officials, which is followed by employees in their service to the community, low professionalism among officials, and a lack of clarity in the system for measuring the performance of officials and the output they produce, as well as a lack of attention from leaders to the creativity of employees. government officials are less responsive to complaints from the public, the culture of bribery has resulted in certain attitudes and behaviours, sanctions against employees who violate the rules are not strict enough, the culture of corruption, collusion and nepotism (KKN) is deeply rooted in government officials, the level of welfare of government officials is low and there is no transparency in the selection of employees (Buyung 2010).

The Indonesian Ministry of Religious Affairs has incorporated five different work cultures into its service and bureaucratic systems, namely integrity, professionalism, innovation, responsibility, and exemplary behaviour (Kementerian Agama RI n.d.)(Kementerian Agama RI, n.d.). The integration of these five work cultures within the Ministry of Religious Affairs has resulted in the formation of a cohesive unit. These five work cultures are further explained through their definitions and elaborated upon through the presentation of their positive and negative manifestations. The Ministry of Religious Affairs expects each of its officials to carry out their duties and functions with maximum competence by adhering to these five work culture values. It is very important for them to maintain high performance standards and refrain from engaging in any violations or irregularities.

The acknowledges that the above situation has been occurring systematically, so it needs to be improved in order to realise a work culture of service, with an emphasis on integrity,

professionalism, innovation, responsibility and exemplary behaviour. To that end, all lines related to efforts to improve the performance of the apparatus must be more assertive in implementing work discipline, more intelligent in developing the potential of each apparatus, wiser in determining attitudes towards the apparatus, more responsive to complaints from the apparatus, and more concerned about the welfare of the apparatus. This is in accordance with the words of Allah SWT in (QS. al-Anfaal/8: 27).

The encountered fierce opposition when attempting to implement the Ministry of Religious Affairs' five work cultures at his place of work, including an excessive culture of "kissing up to superiors," which meant that the culture of integrity that should have been demonstrated became nothing more than a fairy tale. Moreover, superiors often measured the integrity of their subordinates by their ability to "kiss up." Officials who are honest but not skilled at "flattery" will be removed. Then, the culture of professionalism is often just a mere discourse, what happens is that family connections and material wealth play a role in measuring the professionalism of an official. The view of placing someone according to their expertise is defeated by the view of "inner feelings" which is based on the existence of family connections and material wealth. Those with strong family connections and sufficient material support will be considered professional and worthy of promotion.

Work innovation is not an important thing that must be cultivated. What is more important is the boss's taste. In this case, the principle of "Asal Bapak Senang" (ABS) is very strong. Furthermore, a culture of responsibility at work should be strictly implemented. The reality is that there is a culture of "just getting out of work obligations". If this is allowed to continue, it will pose a significant risk to the bureaucratic system that the state has envisioned.

There are officials who always want to have a large salary. However, officials also want their workload to be light. The view that is often heard is that no matter how heavy the workload given by the boss is, the salary will not increase. Officials compete to get promoted because it will increase their monthly salary. Officials should also compete to work to the best of their ability so that their work can improve the welfare of the community.

Previous research on the role of leaders in improving the five work cultures of the Ministry of Religious Affairs includes a journal article entitled "Strategies for Implementing Five Work Culture Values in the Ministry of Religious Affairs Towards Excellent Service" written by Ahmad Zainuri in the *Medina-Te Journal: Journal of Islamic Studies* Volume 12 Number 1, 2016. Zainuri concluded that the five work cultures launched by the Ministry of Religious Affairs demonstrate work culture values that have been internalised, so that the community can experience excellent service from the Ministry of Religious Affairs (Zainuri 2016). Although both articles examine the five work cultures of the Ministry of Religious Affairs, this article differs from the research being conducted by the author in that the author focuses on the role of leadership in improving the five work cultures of the Ministry of Religious Affairs at the Kumun Debai Sub-District KUA.

Second, a journal article entitled "Strategic Management of the Leadership of the Head of the Ministry of Religious Affairs Office in Garut Regency" written by Hary Priatna Sanusi and Fina Rosdiana in the *Isema Journal: Islamic Education Management* Volume 3 Number 2 in 2018. This article discusses the management and regulation of resources at the Ministry of Religious Affairs in Garut Regency using a leadership strategy, namely formulating, implementing, and evaluating the results of the strategy (Sanusi and Rosdiana 2018). This is clearly different from the author's research, which focuses on the role of leadership in improving the five work cultures at the Kumun Debai Subdistrict KUA.

Third, a journal article entitled “The Influence of Work Culture, Work Environment and Performance Allowances on Performance through Employee Satisfaction at the Ministry of Religious Affairs Office in Mojokerto Regency” written by Agung Widyanarko and Sukeesi in the IDEI Journal: Journal of Economics and Business. This article presents the results of their research, which found that work culture and performance allowances were statistically proven to have an effect on employee job satisfaction. Meanwhile, the work environment did not have a significant effect on employee satisfaction at the Mojokerto Regency Ministry of Religious Affairs Office. Work culture, work environment, and performance allowances are statistically proven to have a significant effect on employee performance. Employee job satisfaction is statistically proven to have a significant effect on employee performance at the Mojokerto District Ministry of Religious Affairs Office (Widyanarko and Sukeesi 2020). This is clearly different from the research conducted by the author, added to which the research conducted by Agung Widyanarko used quantitative research, while the author used qualitative research focusing on the study of the role of leaders in improving the five work cultures at the Kumun Debai Sub-District KUA.

Fourth, a journal article entitled “The Influence of Leadership and Work Culture of Educational Personnel with Work Motivation as an Intervening Variable “ (Study at Walisongo State Islamic University, Semarang) written by Ali Shodikin in the Journal of Economic and Business Research Volume 3 Number 2 in 2018. This article found that leadership and motivation were not found to influence employee performance, nor did work culture influence work motivation. Employee performance is achieved through work culture (Shodikin 2018). Although both studies examine leadership and work culture, their focus and research objects differ from the study being conducted by the author, which focuses on the role of leaders in improving five work cultures at the Kumun Debai Subdistrict KUA.

Fifth, a scientific article entitled “The Role of Work Culture and Compensation in the Performance of Civil Servants (ASN) at the Baubau City Ministry of Religious Affairs Office” written by Samsul Bahari in the Journal Sang Pencerah: Scientific Journal of Muhammadiyah Buton University Volume 7 Number 3 of 2021. The results of his research show that partially, work culture and compensation have a significant and positive influence, while simultaneously, work culture and compensation have a direct and positive influence on the performance of ASN at the Ministry of Religious Affairs Office in Baubau City (Bahari 2021). This is different from the author’s research, which focuses on the research object and the study of the role of leaders in improving the five work cultures at the Kumun Debai Sub-District KUA.

Based on the above description, the purpose of writing this scientific article is to determine the efforts of leaders in improving the five work cultures of the Ministry of Religious Affairs at the Kumun Debai Subdistrict Religious Affairs Office. To ascertain the factors that support or hinder the implementation of the five work cultures of the Ministry of Religious Affairs at the Kumun Debai Subdistrict KUA, as well as their solutions. Therefore, the author is interested in writing a scientific article entitled “Leadership Efforts in Improving the Five Work Cultures of the Ministry of Religious Affairs at the Kumun Debai Subdistrict KUA”.

METHOD

This article uses qualitative research writing techniques. This qualitative research focuses on the use of logical reasoning based on objective analysis of social reality, using the phenomenological paradigm (Pranoto 1984). Phenomenology, as a philosophical discipline, focuses on examining the structure and essence of experience in various contexts (Kartodirjo 1990). In this case, the aim is to

explore the phenomena that exist in the five work cultures at the Ministry of Religious Affairs, particularly in the environment of the Kumun Debai Subdistrict KUA.

This scientific research uses a case study methodology. This requires a comprehensive study conducted on the work culture of the Ministry of Religious Affairs at the Kumun Debai Subdistrict KUA. In this case study, the conclusions drawn can be applied or limited to specific cases (Iskandar 2009). The data required to compile this article consists of qualitative descriptive data that summarises thoughts, opinions, and arguments. The defining characteristics of qualitative research writing include direct involvement with the social context being investigated, descriptive data collection, a focus on the interpretive aspects of the research process rather than the results, the adoption of an inductive analytical approach, and the researcher functioning as the primary instrument in the research.

The dataset used consists of primary data. Primary data sources refer to data sources obtained through observation and analysis of specially selected primary literature. The purpose of utilising these sources is to assess the suitability of the text and its harmony with reality, based on various scientific evaluations. In this particular example, the primary data sources comprise the Qur'an, the Hadith books, books related to work culture, as well as the thoughts, opinions, and arguments put forward by the Kumun Debai Subdistrict KUA on the main topic under discussion.

The primary data refers to information collected directly by researchers from the original source, without involving intermediaries. The collection of primary data in this study used various methods such as observation, interviews, and documentation. Primary data refers to original data collected directly by researchers, namely the work culture at the Kumun Debai Subdistrict KUA, the implementation and development of the Ministry of Religious Affairs' five work cultures at the Kumun Debai Subdistrict KUA, the efforts of leaders to improve the Ministry of Religious Affairs' five work cultures at the Kumun Debai Subdistrict KUA, and the supporting and inhibiting factors and their solutions in the implementation of the Ministry of Religious Affairs' five work cultures at the Kumun Debai Subdistrict KUA.

Secondary data sources refer to data sources derived from reading materials that support the primary sources. These secondary sources are considered relevant to the topic discussed and serve to support the primary data sources. Secondary data serves as a means to enhance the research material available for analysis and understanding by researchers. In this case, secondary data refers to data that can strengthen the completeness of primary data. The data available for analysis includes various sources such as newspapers, magazines, scientific literature, and research papers, among others. Secondary data refers to information obtained directly from the original source. The secondary data used in this study refers to data that has been previously documented and is relevant to the research problem at hand.

The data sources in this study that are derived from literature include the Qur'an, the Sahih Hadith books, relevant work culture books, and supporting data sources such as newspapers, magazines, scientific writings, papers, and so on. Field data sources include the head of the Kumun Debai Subdistrict KUA (the author), the head of the Kumun Debai Subdistrict KUA, and the Kumun Debai Subdistrict KUA Civil Servants.

In the context of qualitative research, the research subjects are often not explicitly defined or determined in advance. Qualitative research is characterised by its close involvement with the research subjects, which can lead to ambiguity when considering the use of populations and samples in data analysis. Research participants are individuals who contribute valuable information related to the subject matter being investigated. In the current scenario, the individuals being investigated are usually referred to as informants.

In the realm of qualitative research, the concepts of representation, sample, or sampling are not recognised in the framework of making generalisations that can be applied to the entire population. However, the concept of flexibility encompasses the breadth of information needed based on the specific focus of the issue being investigated. Furthermore, the dissemination of information will occur in accordance with the necessity to collect comprehensive data related to the desired elements of the investigation. This phenomenon of sequential dissemination of research subjects is commonly referred to as snowball sampling. This method involves the gradual expansion of a group of subjects, analogous to the growth of a snowball as it accumulates mass through rolling (Iskandar 2009).

The subject of this study is the Civil Service of the Kumun Debai Subdistrict KUA and all of its staff in the villages. The data collection methods used are observation, interviews and documentation. The data analysis technique used is qualitative analysis. Data analysis refers to the systematic procedure of collecting and consolidating data obtained through interviews, field notes and documentation. This process involves organising data into different categories, describing it in discrete units, synthesising information, identifying patterns, selecting significant findings, and drawing conclusions in a way that facilitates understanding (Sugiono 2009). The data analysis techniques used were data condensation, data presentation, and conclusion drawing (Miles, Huberman, and Saldaña 2014).

RESULTS AND DISCUSSION

Work Culture of State Officials

The work culture of civil servants refers to the collective attitudes and behaviours exhibited by individuals within the civil service. These attitudes and behaviours are shaped by deeply held values, so that attitudes are considered correct and have become ingrained as customary practices in the performance of daily tasks and work (L. and Ivancevich 2001). This work behaviour will affect the productivity of the state apparatus (Leblebici n.d.). In fact, this work culture has a significant effect on the performance of the apparatus (Bahari 2021). Therefore, the concept of work culture can be understood as the outward expression of internal cognitive processes at the individual level, which shape an individual's thoughts, perceptions, emotions, and behaviour during their work environment, covering both internal and external aspects of the organisation. Work attitudes and behaviour are also influenced by the work environment. The work environment refers to the conditions of everything that surrounds the workplace of civil servants (Yasa and Utama 2014).

This work environment will affect the performance of civil servants (Suwondo and Sutanto 2015). Even a work environment with a partial work ethic and culture affects performance (Saleha 2016). Work culture, including compensation and leadership, will also affect the performance of employees or civil servants (Widiastuti and Rahim 2014). Fair compensation will lead to job satisfaction among civil servants (Sutanto 2003). Good performance by civil servants will result in job satisfaction (Poerwangningrum and Sudirjo 2016).

The restructuring of the work culture of state officials consists of three main components. These three elements are not independent entities, but interact with each other when the organisation is involved in task activities and maintains its internal dynamics. The three components covered in this context are values, work structures/systems, and human resources (HR) of the civil service (J. and Baron 2000). The process begins with a consensus on values that are considered as reference points. These values are then internalised in each human resource system and subsequently applied in task activities and organisational work dynamics.

Islam is a religion of work, as reflected in the words of Allah in Surah at-Taubah verse 105. Therefore, a Muslim must always be busy working. Unlike other views, work according to Islam is part of the task of life, namely worship (adz-Dzariyat/51 verse 56). Strengthening humanity and freeing oneself from servitude to other than Allah (al-'Ashr/103 verses 2 and 3). A manifestation of gratitude (Hadith: work is to develop one's own potential and strive to maximise the potential of others). A test to determine the quality of eternal life in the hereafter (al-Mulk/67 verse 2) (Nu'man 2007).

It is important to note that the foundation of work culture in Islam is rooted in the principles of Tawhid, which encompasses the concept of the oneness of Allah in its most comprehensive interpretation (Tasmara 2001). The formation of the four functions of work mentioned above is inseparable from adherence to certain quality standards in work culture. This standard, referred to as "saleh" in Qur'anic terminology, encompasses the concepts of truth, beauty, and harmony. The subject of discussion relates to the coexistence of spiritual and material harmony (Hasan 2010). These values motivate civil servants to work and perform to the best of their ability, which also improves work and job satisfaction (Hasan and Hynds 2014).

The concept of spiritual harmony encompasses dimensions that transcend rationality and are characterised by personal nature. Usually, it is displayed in the form of intention. The concept of pure intention, known as sincerity in religious terminology, remains in the act of doing something solely for the sake of Allah (Mahardian 2007). If this is absent, the work done will resemble a polished stone where soil is deposited, then drenched by rain, so that it becomes pure (al-Baqarah/2 verse 264). The role of reason in achieving spiritual harmony is limited, mainly functioning as an introductory factor that directs individuals towards belief and appreciation of tawhid.

The Qur'an contains many verses that highlight the basic concepts of the environment as established by Allah, emphasising its adherence to consistent and predictable patterns. These patterns are commonly known as destiny and *sunnatullah*. The natural world obtains "without engaging in debate", while humans do not have this tendency. To harmonise human work culture with the natural and social environment, individuals must understand the concept of *sunnatullah* through a cognitive process. This implies that they must have the knowledge and skills necessary to perform their work effectively. In alternative terms, it can be argued that the concept of external harmony encompasses rational and scientific dimensions and is inherently rooted in social dynamics. In everyday language, the manifestation of this external concordance is demonstrated through the application and utilisation of the results obtained from the work performed. Thus, the work culture built by individuals is in harmony with the concept of *sunnatullah*. Failure to apply such a work culture will inevitably result in detrimental consequences for the individual.

Cultivating harmony is a requirement that stems from good deeds. According to (al-Ma'idah/5 verse 5) in the Qur'an, it is stated that work done without harmony or intention will ultimately be in vain. Without external harmony, work fails to produce tangible results and ultimately becomes insignificant in the hereafter.

In addition to the dimension of harmony, the implicit piety in work culture also connotes beauty and goodness. When examining the relationship between work culture and aesthetics, one can argue that the concepts of beauty and goodness are at the core of the essence of work. Therefore, it can be said that the choice of a particular field of work, activity or profession is an integral aspect of Islamic work culture. It is very important to foster a deep belief in the inherent significance of one's chosen work culture or profession in one's life.

Therefore, a Muslim professional is an individual who considers their professional endeavours to be an extension of the significance or purpose of their life as a follower of the Islamic faith. The strength of the relationship between an individual Muslim and their chosen professional activity or field is such that, even though it is only a means to an end, they will not approach their profession with a lack of enthusiasm or commitment. In addition to demonstrating seriousness, a Muslim consistently strives to carry out their duties with *Itqan* (Fakhri 2007). It is very important for every civil servant to engage in this practice, as it has the potential to improve overall work quality to a greater extent.

Government Policy Direction on Work Culture

Government policy aims to improve work culture with the goal of enhancing government performance in order to realise good governance, while strengthening and maintaining national unity and integrity (Sopiah 2008). This is achieved by developing a civil service that is ethical, moral, disciplined, productive and responsible. This observation highlights the critical role played by human resources in the state apparatus.

The basic values of work culture that have been established by the government through the Decree of the Minister of State for Administrative Reform Number: 25/KEP/M.PAN/2002 concerning Guidelines for the Development of Work Culture in the State Apparatus (PBKAN) (Tim Penyusun 2002), are commitment and consistency, which are defined as determination or resolve to do or realise something that is believed in (Penyusun 2006)(Penyusun, 2006). Consistency or adherence to principles is the alignment between actions (behaviour) and the vision, mission, promises, principles, mandate, policies or rules that have been established (Asifudin 2004).

Second, the authority and responsibility to do something, whereas responsibility is the willingness to bear certain consequences of one's actions. Third, sincerity and honesty. Sincerity means the willingness to do something without expecting anything in return. Honesty is related to moral values that are reflected in behaviour that inspires trust. Sincerity and honesty are two important elements in carrying out duties as a state official (Hasibuan 2000).

Fourth, integrity and professionalism. A civil servant with integrity is a civil servant with good character, who has demonstrated consistent and trustworthy behaviour. Such civil servants demonstrate a high level of professionalism, competence in their field of work and responsibility (Mangkunegara 2005).

Fifth, creativity and sensitivity. Creativity is the ability of a person to produce new and original ideas, discoveries or artistic objects that are accepted as having social, economic, spiritual, aesthetic, scientific or technological value. Sensitivity is the response of a person or organisation in facing events or changes that contain the possibility of beneficial or detrimental risks.

Sixth, leadership and exemplary behaviour. Leadership is the process of influencing the activities of others to achieve certain goals. The leadership qualities expected of state officials are leadership that demonstrates exemplary behaviour, motivates and inspires, and empowers. State officials with such leadership qualities will use their influence wisely solely for the greater good.

Seventh, togetherness and group dynamics. Togetherness refers to the degree of closeness between people in a group. This closeness is not merely a physical function, but more importantly a psychological (emotional) function that underlies interactions between people. Each member feels very united with their group. Groups with a high degree of togetherness will show strong empathy for one another. They feel that they share the same fate and burdens.

Eighth, accuracy and speed. Accuracy means hitting the target, achieving goals, being thorough and free from error. Speed is a measure of efficiency in terms of the time taken to

complete a task. Ninth, rationality and emotional intelligence. Rationality refers to the degree of intellectual intelligence that is objective, logical and systematic. Rational officials think objectively and logically when determining right or wrong. Emotional intelligence refers to the ability to recognise one's own emotions, manage emotions, motivate oneself, recognise the emotions of others and foster relationships.

Tenth, determination and assertiveness. Determination is the ability to hold fast to one's moral values, obey rules and principles of good governance. Assertiveness refers to a clear and unhesitating nature, character and actions. Eleventh, discipline and orderliness at work. Discipline is an attitude and behaviour that adheres to certain rules and principles based on values that are believed to be true, useful and desirable. Orderliness refers to behaviour that adheres to certain patterns or procedures.

Twelfth, courage and wisdom. Courage is related to a strong urge to take risks in decision-making in various situations. Wisdom refers to prudence in acting after first weighing the pros and cons, especially for the benefit of the general public.

Thirteenth, dedication and loyalty. Dedication is another word for devotion, which is the willingness to act and make sacrifices for an organisation, nation and country. Loyalty is fidelity to the values embraced when serving and carrying out duties and obligations for the interests of the nation and country. Fourteenth, enthusiasm and motivation. Spirit is the energy that drives a person to achieve something. Motivation refers to the reasons behind a person's behaviour and leads to the achievement of certain goals.

Fifteenth, perseverance and patience. Perseverance refers to a person's willingness and ability to concentrate on something they want to achieve, characterised by a degree of precision and diligence. Patience refers to the ability to refrain from despicable, reckless or hasty actions. Sixteenth, fairness and openness. Fairness is evident in actions that do not discriminate against others on any basis, so that it can be said that nothing is hidden when dealing with the interests of the people.

Seventeenth is science, knowledge and technology. Science is the process used to explain, describe and predict natural phenomena. Knowledge is data/information processed as a result of the scientific process. Technology refers to all software (processes, methods, programmes or procedures) and hardware (physical products) developed to increase human productivity in their time. These three elements are the main pillars/tools for the apparatus in working to serve the community.

The benefits of developing a work culture for individual employees cover various aspects, including providing opportunities for individuals to take responsibility, demonstrate performance, achieve self-actualisation, expand knowledge and skills, and foster leadership and problem-solving skills (Denison 1990). Work culture also offers employees the opportunity to receive recognition, experience pride in their work, and develop a deeper understanding of the importance of life and commitment in the context of government institutions (L. and Ivancevich 2001).

Then, the benefits for the organisation or work unit of employees in developing a work culture itself require an increase in organisational performance to provide services to the community effectively and efficiently, thereby increasing productivity (Mas'ud 2004). Organisations or work units like this effectively carry out task activities and engage in dynamic maintenance activities.

Finally, the benefits for the nation and state in forming an effective work culture are very important because they have the potential to mobilise the entire state apparatus to respond to fundamental challenges and increase national resilience in the long term (Guno 1999). The state has

government institutions that employ human resources who consistently demonstrate full commitment to achieving good governance.

Based on empirical research conducted on the phenomenon of work culture groups, it was found that (Guno and Gering Supriyadi 2006), employees who have received work culture training tend to show a preference for autonomy, engage in the exchange of opinions, and show openness to new ideas and factual information. Employees who have received training in work culture groups will be able to solve problems independently by applying their expertise, which is based on scientific methodology (Hasibuan 2003).

Employees who undergo training in work culture strive to align their personal lives with their social behaviour, which includes spiritual values and fundamental ethical principles. Employees who receive training in work culture groups show a tendency to utilise their knowledge and expertise effectively when carrying out organisational tasks. Employees who have received training in work culture groups will have a comprehensive understanding and appreciation of their surroundings, including natural, economic, social, political and cultural aspects. Employees who have received training in work culture groups are more likely to be actively involved and show loyalty to their organisations (Henry 2009).

The requirements for a successful work culture (Tim Penyusun 2002), include the commitment of the highest leadership of government agencies and the leaders of subordinate organisational units to demonstrate consistent behaviour. Leaders and members of work groups have a shared understanding and consensus on the fundamental values that influence their cognitive, perceptual, and affective processes. In an organisational context, effective leadership requires the cultivation of trust and open communication between leaders and members. This environment of trust and openness facilitates the successful implementation of policy changes and new work methods aimed at increasing productivity. Regular and long-term follow-up is conducted on the results of the work culture group.

Then, the steps for developing a work culture involve a process of improving the work culture of the state apparatus, which is carried out by following the following stages (Tim Penyusun 2002): namely, forming a working group or mobilising an existing working group as needed. This request is related to the re-examination of the essence and substance of the 1945 Constitution, government initiatives, strategic plans, the main responsibilities of each agency, and comprehensive principles to encourage the development of a work culture within the state apparatus.

Then, conduct a comprehensive assessment of the overall performance of the agency. The purpose of this study is to identify and examine the problems and underlying causes that lead to suboptimal performance of the state apparatus. Therefore, in order to identify optimal solutions, it is very important to conduct a methodical examination of the problems encountered in the previous phase.

Special attention should be given to challenges arising from the enforcement of laws and regulations, as well as compliance with the principles of management, good governance, and the conduct of state administrators. This systematic analysis aims to identify alternative actions that can effectively address the identified problems. In order to improve agency performance, accelerate the eradication of corruption, collusion, and nepotism, and improve public services, it is necessary to develop an annual technical operational plan to foster a conducive work culture in the work environment.

Then, implement and improve the evolution of the organisation's work culture efficiently and consistently with the aim of improving service delivery to the community. The goal is to effectively monitor, evaluate, and improve the implementation of work culture development in a manner that

is environmentally responsible and sustainable over time. The implementation of work culture development groups is aimed at improving agency performance in accordance with their respective fields of duty. A comprehensive annual report detailing the progress achieved in the implementation of the programme must be prepared and subsequently submitted to the Minister of State Apparatus Empowerment in a hierarchical manner.

Supporting and Hindering Factors and Their Solutions in the Implementation of the Five Work Cultures of the Ministry of Religious Affairs at the Kumun Debai Sub-District KUA

Supporting factors, obstacles and solutions based on the author's observations during his tenure as Head of the Kumun Debai Subdistrict KUA (Observasi, Kumun, 8 Juli 2013 – 21 April 2018. n.d.). The supporting factors for the implementation of the five work cultures of the Ministry of Religious Affairs at the Kumun Debai Subdistrict KUA are , an increase in the dedication of organisational officials to align with the vision, mission and objectives of the institution, as well as strict compliance with the implementation of state policies and related laws and regulations. Then there is the allocation of authority and responsibility. These five work cultures must be used as guidelines for the existence of competency assessment programmes within the Ministry of Religious Affairs itself in the future (Zainuri 2016).

The performance of duties demonstrates a sincere and honest approach by officials, who have begun to develop integrity and professionalism. There has been an increase in the creative and responsive abilities of officials in responding to their working environment. They have begun to develop leadership qualities and set a commendable example. A cohesive and cooperative environment fosters unity and effective cooperation between individuals.

Additionally, equipment operates with a high level of precision, accuracy, and efficiency. The apparatus itself operates based on rationality and stable emotional control. Serving requires perseverance and resolution. Then there is the development of a strong sense of discipline and consistent work habits. There is already an initiative to develop the courage and wisdom of the apparatus in the decision-making process aimed at managing conflicts effectively.

The apparatus has demonstrated strong dedication and loyalty, displaying high enthusiasm and motivation at work, beginning to show signs of perseverance and patience in carrying out its operations, initiating the cultivation of a work ethic that prioritises the principles of fairness and openness, and acquiring scientific and technological expertise is very important for the successful implementation of one's professional responsibilities.

The inhibiting factors in the implementation of the five work cultures of the Ministry of Religious Affairs in the Kumun Debai Subdistrict KUA are, first, commitment and consistency. The level of dedication and compliance with the organisation's vision and mission is still not optimal. Public services continue to show many irregularities and errors, which have a broad impact on society as a whole. Many public service systems have undergone extensive improvements; however, their implementation has not met the anticipated standards. The bureaucratic service system still shows elements of corruption, collusion, and nepotism (KKN).

Second, regarding authority and responsibility. The current balance of authority and responsibility within the implementing apparatus is inadequate. Officials continue to show limited accountability, ambiguous jurisdiction, and inadequate commitment. Rampant arrogance among state officials and abuse of power remain significant issues.

Third, regarding sincerity and honesty, in practical application, the task of distinguishing between what is genuine and what is deceptive, as well as what is honest and what is deceitful, remains challenging for the apparatus. The practice of giving gratuities to officials is still rampant.

Corruption, collusion, and nepotism (KKN) are rampant. There are a number of examples of leadership behaviour that can be emulated by individuals in subordinate positions. Examples of public fraud continue to occur regularly.

Fourth, regarding integrity and professionalism, there are still many officials who show deficiencies in integrity and professionalism. There is a lack of proactive attitudes among officials to improve integrity and professionalism. There is a scarcity of exemplary leadership that demonstrates such integrity and professionalism.

Fifth, regarding leadership and exemplary behaviour, many officials continue to prioritise their own success, demonstrating a lack of self-reflection, showing authoritarian tendencies, and failing to provide positive models for others to follow. Current leaders lack essential leadership qualities rooted in moral values and a deep understanding of their mission. Current leadership continues to exhibit attitudes reminiscent of feudal bureaucrats, consistently emphasising expectations of unwavering loyalty from their subordinates. The leadership style exhibits characteristics of empowerment and control.

Sixth, discipline and orderliness at work. The level of discipline and orderliness in carrying out the work of the apparatus is still less than optimal. There is a limited understanding of the apparatus that maintains strategic plans and detailed technical work plans. There is still a lack of understanding among officials about the performance accountability system.

Seventh, regarding rationality and emotional intelligence, many authorities continue to face challenges in effectively managing the adverse consequences of limited emotional regulation. These tools show a reduced level of responsiveness to the desires and ambitions of the individuals they serve. Many decisions demonstrate irrationality because they prioritise corruption, collusion, and nepotism (KKN). Prestige prevails over achievement.

Eighth, regarding fairness and openness, there is still a lack of comprehensive understanding among officials regarding the concepts of fairness and transparency in the context of public service. There is still a significant scarcity in the implementation of regulatory measures in various domains related to public services. Performance evaluations do not have clear standards.

Therefore, as a solution to overcome these obstacles, the author suggests several solutions for the implementation of the five work cultures of the Ministry of Religious Affairs, particularly in the Kumun Debai Subdistrict KUA, including:

First, there must be commitment and consistency, with officials effectively and consistently understanding and implementing the constitutional mandate, as well as the vision and mission of the organisation. Ensuring harmony between the interests of individual personnel and the overall interests of the organisation that replaces them. The interests of the state are prioritised over personal interests. The organisation's systems and procedures are refined to increase the level of commitment and consistency of the organisation towards its vision, mission and goals. Ensuring unwavering dedication to providing exceptional service.

Second, authority and responsibility. The authority and responsibilities of officials are clearly defined and firmly established, accompanied by a legal umbrella to protect them in the performance of their duties. In order to improve services to the community, it is necessary to build an optimal work culture. Officials must have the capacity to effectively maintain a balance between exercising authority and assuming responsibility.

Third, sincerity and honesty. The behaviour of officials demonstrates sincerity and honesty. There has been a gradual decline in the practice of giving gratuities to service providers. The prevalence of corruption, collusion and nepotism (KKN) has decreased significantly. Subordinates

have the capacity to emulate leadership behaviour. Officials are protected from actions that are categorised as misleading the general public.

Fourth, integrity and professionalism. Officials demonstrate integrity and professionalism. Leaders demonstrate commendable behaviour in relation to integrity and professionalism. Fifth, leadership and exemplary behaviour. Officials demonstrate wisdom and prudence, exhibiting exemplary behaviour. Leaders demonstrate a leadership style based on ethical principles and a keen understanding of the mission at hand. Leaders demonstrate behaviour that enhances the performance of their subordinates. The leadership style demonstrates a lack of empowerment and instead leans towards excessive control.

Sixth, discipline and work orderliness. There has been a significant improvement in the discipline and work orderliness of the apparatus. Officials demonstrate a comprehensive understanding and effective implementation of strategic plans and meticulous technical work plans. Officials have demonstrated a comprehensive understanding of the performance accountability system.

Seventh, rationality and emotional intelligence. Organisational leadership has the capacity to effectively manage the adverse consequences of inadequate emotional regulation. The apparatus shows a high level of responsiveness to the desires and goals of the individuals it serves. There is a growing trend towards rationality in organisational decision-making, which serves to minimise the potential for corruption, collusion and nepotism. Performance excellence trumps prestige.

Eighth, there must be fairness and openness. The apparatus has a comprehensive understanding of the concepts of fairness and openness in providing services to the community. There has been a significant decrease in the differences observed in the implementation of regulations in various sectors related to public services. The performance evaluation of the apparatus is carried out using explicit and measurable performance standards.

Leadership Efforts to Improve the Five Work Cultures of the Ministry of Religious Affairs at the Kumun Debai Sub-District KUA

The author has made a significant contribution as Head of the Kumun Debai Subdistrict KUA in improving the five work cultures of the Ministry of Religious Affairs. This was achieved through the integration and consolidation of the five cultural values of the Ministry of Religious Affairs into the procedures and operational systems of the Kumun Debai Subdistrict KUA.

These efforts have been facilitated by the consistent dedication and exemplary behaviour of each staff member, the promotion of a dynamic work environment, and the implementation of initiatives aimed at encouraging the development of these five work cultures. The goal is to foster a climate conducive to the implementation of the Ministry of Religious Affairs' five work culture development programmes at the Kumun Debai Subdistrict KUA through the promotion of public participation and opinion. The role of leadership is necessary in motivating officials to work well (Shodikin 2018). Although some studies show that there is no influence of work motivation on performance (Bao and Nizam 2015), the role of leadership remains important. Therefore, leaders play an important role in reminding civil servants of their duties and responsibilities (Ali 2013). Work motivation can also be determined by a culture of high competence and a culture of mutual assistance among civil servants (Engin and McKeown 2012).

The current system is deeply ingrained with old habits. Superficial attempts at change are unlikely to yield significant results, except to foster greater disappointment among the affected population, which ultimately leads to despair. The author's efforts to foster five work cultures within the Ministry of Religious Affairs in the Kumun Debai Subdistrict KUA were driven by several

reasons, including the development of the identity, attitude and behaviour of civil servants (Amini 2006). The concept of civil servant identity refers to the process of identifying the characteristics of civil servants that radiate enthusiasm and energy, which in turn influence the behaviour of civil servants in fulfilling their responsibilities. Identity encompasses the fundamental principles that shape the behaviour of an entity, particularly those related to character or ethics.

The apparatus fulfils several functions in accordance with its inherent characteristics. The apparatus refers to individuals who function as social entities, who simultaneously occupy roles in work groups, family units (such as father, mother, or child), society in general, and as Indonesian citizens.

Civil servants agree to carry out their respective functions harmoniously and in a balanced manner in all statuses. As beings created by a divine entity, it is assumed that individuals have the capacity to develop cognitive frameworks, emotional states, and behaviours that are in line with the human essence inherent in them. Civil servants (PNS) engage in interpersonal interactions based on moral, ethical, and legal principles in the context of society, nation, and state (Sofa 2003).

As a member of the working group, the Kumun Debai Sub-District KUA is mandated to exercise its rights and carry out its duties professionally and accountably, while adhering to the provisions set out in the relevant government regulations. The Kumun Debai Sub-District KUA, as a constituent, has the same rights and obligations as other citizens. Even in its role as an apparatus, it is obliged to demonstrate the willingness and ability to fulfil its duties professionally, fairly, transparently and accountably, as well as to serve the best interests of the community.

The author acknowledges that the officials of the Kumun Debai Subdistrict KUA need continuous learning and competency improvement in order to carry out their various roles effectively. The author emphasises the importance of continuous learning and keeping up to date with advances in knowledge and technology in their professional domain. This enables them to increase their productivity and fulfil their responsibilities effectively.

Another reason is related to the development of cooperation and work dynamics (Kartono 1994)(Kartono, 1994). In terms of the development of cooperation or collaboration seen in the Kumun Debai Subdistrict KUA environment, it exemplifies how outstanding performance can be achieved through the collective efforts of individuals fulfilling their respective roles and responsibilities.

Officials must be directed to show a willingness to help, improve, strengthen, process, appreciate, and maintain one another. The concept of cohesion plays an important role in maintaining effective work dynamics. The concept of togetherness shows a shared tendency to engage in collective experiences, regardless of whether they are challenging or enjoyable.

The author seeks to apply the five basic principles of the Ministry of Religious Affairs' work culture through cooperation at the Kumun Debai Subdistrict KUA. This effort is pursued through the use of various strategies (Soehardi 2003). Among these strategies is to form a cohesive and unshakeable dedication throughout the organisation. Establishing fundamental values that shape attitudes and behaviours that can be universally understood by all individuals.

The tendency of leaders and constituents to show acceptance and willingly embrace the intended modifications. The importance of clear objectives, as well as clarity regarding the tasks, roles, and functions of members, along with their competence to fulfil these responsibilities effectively, cannot be overstated.

Developing conflict resolution skills. To ensure the stability and continuity of the civil service as public servants, these aspects must be prioritised as much as possible. Building mutual trust among all organisational units, both hierarchically and collaboratively, is a must. Motivation can be

understood in relation to the tendency and capacity to collaborate effectively in achieving desired results. Improve monitoring and evaluation of actual equipment performance results.

The next reason is the development of work dynamics. Effective work dynamics can be built and maintained when individuals in an organisation have a clear understanding of their respective roles and utilise them productively. The roles that need to be pursued are (Steers and L.W. Porter 1983): motivation can be fostered through the use of positive reinforcement, such as praising, accepting, or approving ideas put forward by fellow members, thereby increasing a sense of solidarity and warmth within the group.

Harmonisation involves mediating disputes or resolving differences that arise between different entities or systems, while actively seeking opportunities for compromise and maintaining communication. Operations and activities in the workforce comply with the framework established by the regulatory authorities.

These individuals continue to physically assist officials in fulfilling their responsibilities and agree to evaluate the validity of other people's ideas that are considered accurate. To ensure the sustainability of the project, it is essential to encourage the active involvement of various stakeholders from different sectors. In addition, it is very important to establish mechanisms that prevent any group member from exercising excessive influence or control.

The role of leadership is decisive in the implementation of fundamental values related to the five work cultures established by the Ministry of Religious Affairs. Leadership development within the Ministry of Religious Affairs' work units must be based on the principles of exemplary behaviour, motivation, inspiration and empowerment.

Therefore, there must be improvements in public policy (Osborn and Peter P. 2000). Public policy is basically a decision made by state government institutions (executive, legislative, and judicial) that regulates public interests and community services. This public policy is binding on all citizens. To implement the public policies established by the government, the author, as Head of the Kumun Debai Subdistrict KUA, strives for participatory (West 2000). The Kumun Debai Subdistrict KUA apparatus gathers as much information as possible from the community in the public service process. The aim is to accommodate as many aspirations as possible, which in turn will create a sense of shared responsibility when the service system is implemented. This approach is intended to encourage the community to feel a sense of ownership of the service system.

Then there is law enforcement. The Kumun Debai Subdistrict KUA apparatus must be able to enforce the law fairly, both the laws relating to the performance of the apparatus and the laws relating to the mechanism of service to the community. The Kumun Debai Subdistrict KUA apparatus must also be able to show determination in protecting the rights of the community as citizens, especially for those who are most vulnerable to manipulation of government services.

In addition, there must be a consensus orientation. Within each community group, there are various parties and many opinions regarding the performance of the Kumun Debai Subdistrict KUA. All of them urge that their aspirations be properly accommodated by the Kumun Debai Subdistrict KUA. The Kumun Debai Subdistrict KUA apparatus is directed to play a positive role as a mediator of these various interests in the community in order to produce a general consensus for the interests of the people and how to fulfil those interests.

Then, they must have an attitude of accountability, which is a key factor in creating excellent service at the Kumun Debai Subdistrict KUA. This approach is pursued by the entire Kumun Debai Subdistrict KUA. Every piece of work completed by the apparatus must be accountable and legally formal so that the results can be used for the common good, especially for the community being served.

In addition, transparency is also no less important. Transparency means that the officials of the Kumun Debai Subdistrict KUA make decisions and implement them in accordance with applicable regulations. Transparency also means that these officials provide information that is accessible to all parties who will be affected by the implementation of these decisions. This transparency is needed to motivate the officials to work.

Responsiveness is also important. Services provided by KUA officials in Kumun Debai Subdistrict must be provided to all interested parties. These officials must be able to increase their sensitivity to the developing needs of an increasingly advanced society. Effectiveness and efficiency are also necessary for officials, because good governance means that processes and institutions produce products that meet the needs of the community by utilising available resources productively (effectively and efficiently). This concept in the context of good governance also includes the wise utilisation of human resources.

Finally, fairness means that the welfare of the community depends on efforts to ensure that all its members feel they have something at stake in it and do not feel marginalised from the mainstream of society. This requires that all groups, especially the most vulnerable, have the opportunity to improve or maintain their welfare.

Therefore, there must be improvements in the management and delivery of public services (Robbins 1996), which requires serious efforts to uncover the root causes of the problems. Without knowing the root causes, improvement efforts will only address the symptoms on the surface.

Several prominent problems in the practice of public service management include the prevalence of corruption, collusion and nepotism (KKN), minimal and confusing service information, complicated bureaucracy, low quality, discrimination, limited resource capacity, weak coordination and high sectoral ego. The main spirit of this improvement is "improvement for progress".

The important steps that are expected to improve the implementation of the management and public service system at the Kumun Debai Sub-District KUA are (J. and Baron 2000): formulation of the vision, mission and objectives of the Kumun Debai Sub-District KUA. Then, the formulation of appropriate and correct problems, the improvement of a decision-making system that focuses on the interests of the community, integrated planning, which focuses on the vision, mission and objectives of an organisation that is cross-sectoral and well-coordinated.

Furthermore, there is efficient and effective organisation, which facilitates service delivery to the community. There is human resource empowerment, which in this case refers to the apparatus in terms of utilisation, competency improvement and strategic work environment improvement. There is control over the implementation of public service management as an early prevention measure to prevent problems from developing uncontrollably, which would cause more significant losses to the existing budget, and to examine performance in relation to commitment to the quality of work, consistency, integrity and professionalism of the apparatus.

In addition, efforts must also be made to improve supervision and enforcement of discipline (Steers 1985). The KUA officials of Kumun Debai Subdistrict are expected to develop their intellect to form excellent and resilient characters. Everyday reality shows that deviant behaviour in fulfilling various forms of needs is still prevalent. The weak desire to realise basic values in the behaviour of officials when carrying out their duties shows that internal control within themselves is not yet functioning properly. That is why the supervisory function as external control must continue to be strengthened because deviant tendencies are also human nature.

Professional civil servants without noble character, who are intellectually intelligent but unable to control their negative emotions, will not hesitate to behave immorally. Conversely, moral

behaviour without professionalism will not produce superior performance. Thus, the author requires civil servants at the Kumun Debai Subdistrict KUA who are not only professional but also moral. Such officials possess competence, honesty, responsibility, high discipline, creativity, and compassion. Such officials do not require much external control because they already possess strong internal self-control.

CONCLUSION

The supporting and inhibiting factors and their solutions in the implementation of the five work cultures of the Ministry of Religious Affairs at the Kumun Debai Subdistrict Religious Affairs Office (KUA) show that there is a gap between the current situation and the desired situation in the application of the five work cultures. Basically, as indicated by the author, there is a large gap between normative matters and the situation that occurs in daily practice. The gap between the current situation and the desired situation (as it should be) indicates acute problems in all lines of the five work cultures. Therefore, the five work cultures launched by the Minister of Religious Affairs are highly relevant to the current situation at the Ministry of Religious Affairs, particularly at the Kumun Debai Subdistrict KUA. The problem lies not in the basic values themselves, but rather in the willingness and ability of the apparatus to implement them in the performance of their duties. This means that a serious plan that is implemented seriously and consistently is needed. The efforts of the leadership to improve the five work cultures of the Ministry of Religious Affairs at the Kumun Debai Subdistrict KUA include developing the identity, attitudes and behaviour of officials; developing cooperation and work dynamics through improvements in public policy, management systems and community services; and increasing supervision and enforcement of discipline.

Based on these conclusions, the author provides the following suggestions and recommendations: 1) Strict and clear laws for officials who violate regulations and codes of ethics, and equal treatment for both officials and staff who have violated regulations; 2) Officials should prioritise the slogan of civil servant in carrying out their positions and functions and not as rulers who must be served; and 3) The government needs to reform the bureaucratic system of public service so that it no longer drags officials into short-term interests, which ultimately serve specific interests.

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