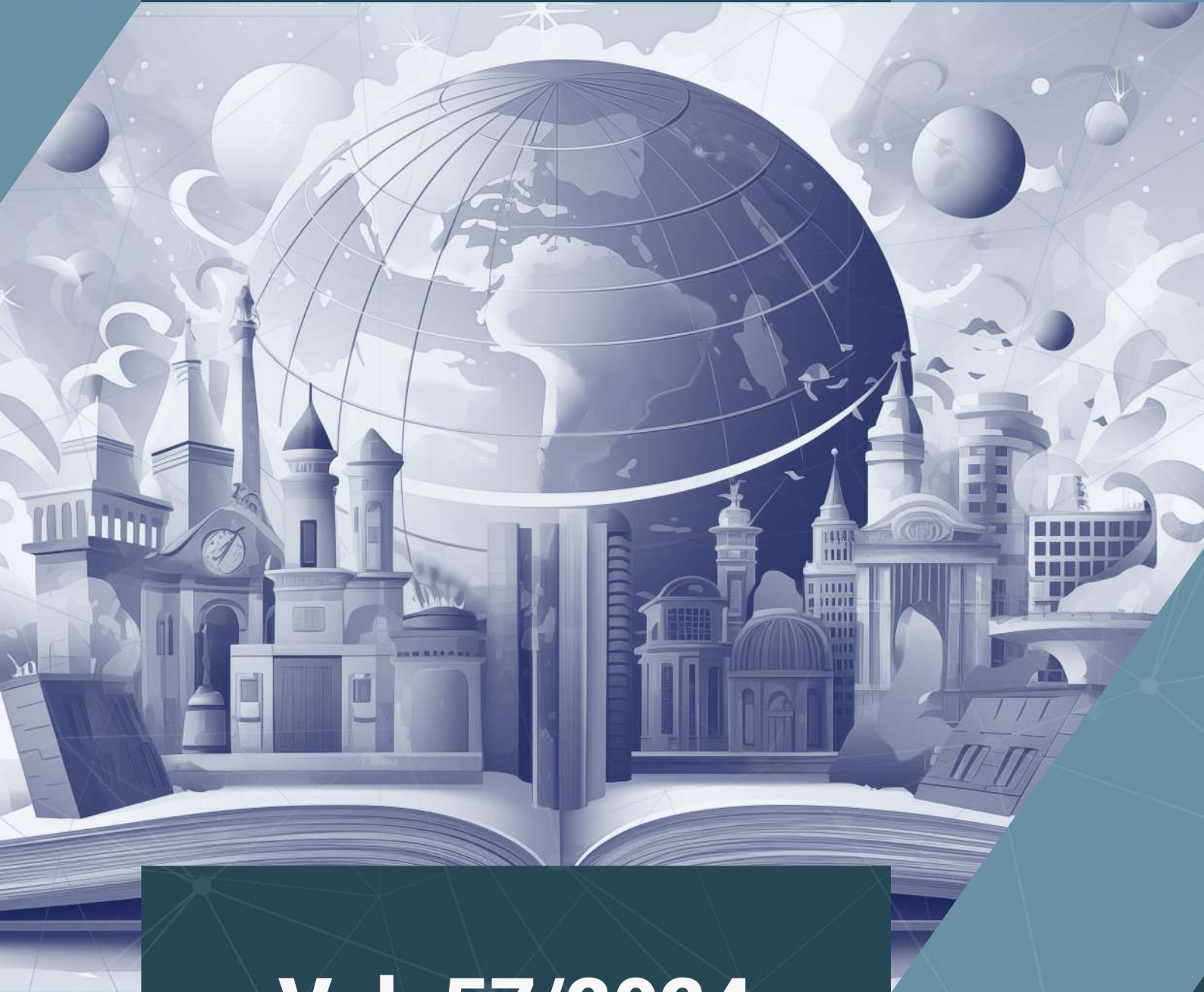




TECHNIUM
SOCIAL SCIENCES JOURNAL



Vol. 57/2024
A New Decade for Social Changes

PLUS
COMMUNICATION P



International
Communication & PR

The influence of a leadership model based on the book of YOSHUA on the performance of Christian executive and legislative employees in Gurung Mas District, Central Kalimantan

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Abstract. One thing the world at this time needs is leadership. As a Christian, the bible contains countless figures who exhibit biblical leadership. In this day and age, Christian leadership is an uncommon and significant quality. Mrs. White even mentioned the traits of those who can stand up for what is right in the midst of chaos. Numerous individuals with this quality of leadership are mentioned in the Bible, including Joseph, Daniel, Paul, and even Jesus Christ, our Lord and Savior; however, the focus of this essay is Joshua, the man who succeeded. This paper is based on the identification results above, the researcher defines the problems that are considered to greatly influence the leadership model based on the book of Joshua on the performance of executive and legislative employees. This resultresultstesting of the hypothesis shows thatTransactional leadership based on the book of Joshuahas a positive and significant influenceOn the Performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province.This is in accordance with the proposed hypothesis. Thus the hypothesis is declared accepted. Based on the T test, it is known that the t-count is $14.682 > t\text{-table}$ ($14.682 > 1.654$) and $\text{sig} < 0.01$ ($0.000 < 0.01$), this means that H_0 is rejected and H_6 is accepted. Or in other words shows thatTransactional leadership based on the book of Joshuahas a significant influence on the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. From the Pearson correlation value on sub variablePerformance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province.

Keywords. influence, leadership model, performance, Book of Joshua

Introduction

Adam and Eve became a family who cultivated and maintained the Garden of Eden as a place for them to lead. All of Yehouwah-Yahweh's creations all existed before they existed. at first. When Adam and Eve chose to take the fruit of the knowledge of good and evil, they were expelled from the Garden of Eden. It was in this sinful state that Adam and Eve had two children named Cain and Abel. Cain was a farmer and offered his produce to Yeho(u)wah-

Yahweh. Likewise, Abel as a farmer also offered his livestock to Yehouwah-Yahweh. Cain was supposed to lead his younger brother Abel but what happened was that he killed his younger brother by saying that he was not his younger brother's keeper to Yehouwah-Yahweh.

Adam and Eve, in leading their family, experienced failure or ups and downs in their family for one hundred and thirty years after Cain killed his own younger brother, Abel. Adam had intercourse with his wife and gave birth to a child was given the name Set (Gen. 4:25) until the time of Noah with the flood event they gave birth to offspring in their own image and likeness so that this leadership model is called free leadership (*Laissez Faire*).

The view of the free leadership model (*Laissez Faire*) is that members of the organization are able to independently make decisions or are able to take care of themselves, with as little direction or guidance as possible in realizing their respective main tasks as part of the play task.¹

After the flood event from the descendants of Noah ended with humans being scattered throughout the earth, then Yehouwah-Yahweh came to the land of Ur-Khaldem by taking Abram away from his city, Yehouwah-Yahweh said to Abram: "Go away from your country and from your relatives and from your father's house to the land that I will show you (Genesis 12:1)

Yehouwah-Yahweh's word to Abram was a vision from Yeho(u)wah-Yahweh himself to give the promised land to Abram and Yeho(u)wah-Yahweh fulfilled the vision given to Abram with the proof of the grave of his wife Sarah which was also the grave of Abraham himself, namely in Machpelah, namely Hebron in the Land of Canaan (Genesis 23:19; 25:10). It was in Machepela that Isaac and Rebekah his wife, Jacob and Leah his wife were also buried (Genesis 49:29-33). The vision given by Yehouwah-Yahweh to Abraham, Isaac and Jacob was then fulfilled in the time of Joshua who occupied the land of Canaan which brought the nation of Israel, namely the second generation with Caleb, after the first generation under the leadership of Moses failed to enter the land of Canaan. Joshua's leadership in bringing the nation of Israel is what makes researchers want to examine what Yohshua's leadership model has on the performance of civil servants or executive and legislative employees. In Gunung Mas Regency, Central Kalimantan Province.

Researchers see that Joshua's leadership model is visionary where the word of Yehouwah-Yahweh called and chose Joshua by using His servant Moses to form and Joshua as a generation to continue the vision to the land of Canaan. In the formation of Joshua by Moses to prepare the vision to become a reality with one goal, namely the land of Canaan. On the journey to the land of Canaan, Yeho(u)wah-Yahweh promised Joshua that every place his foot stepped on would be given to them. So Joshua's visionary leadership model is a leader who has been prepared through formation with obedience to act according to what Yehouwah-Yahweh has promised and continuously stimulates him to the desired goal.

At the beginning of the interview with fourteen civil servants, the researcher asked whether they understood Joshua's leadership model according to the Bible? Almost one hundred percent of the civil servants answered that they rarely understood or mostly did not understand Joshua's leadership. Then the researcher asked whether Joshua was currently implementing the leadership model like that in the Bible. The answer was also very rare.

The researcher asked again whether in carrying out their duties the employees also provided inspiration, enthusiasm, enthusiasm and commitment for employees within the scope of their duties and work functions as characteristics of a visionary leader, the answer was that

¹ (Sudaryono, Introduction to Management Theory and Cases 2017)

civil servants always did. This gives an indication that civil servants in Gunung Mas district have an understanding of visionary leaders according to their "acknowledgment",

Visionary leadership is a leadership pattern that is intended to give meaning to work and efforts that need to be carried out jointly by members in government organizations by providing direction and meaning to work and efforts carried out based on a clear vision.²

The Visionary Leadership Model based on the Book of Joshua, namely a leader who has a vision begins with being formed, has a goal and acts with passion or high motivational spirit which will influence performance, namely effectiveness, reliability, responsiveness, transparency and empathy for Christian executive and legislative employees in Gunung Regency Mas, Central Kalimantan Province.

Jesse Stoner conducted his research by collecting information from team members, more than 500 company leaders. As a result, leaders who demonstrate a strong vision have the highest performance. Leaders who have good management skills, but without a vision usually have a team with mediocre performance. Meanwhile, leaders who are considered to have weak managerial abilities and no vision have teams with poor performance.³

Researchers show that Joshua's transformational leadership model provided motivation for the two spies to scout out the city of Jericho so that the residents of Jericho would be saved. Salvation was carried out with discipline by the people every day according to what Yehouwah-Yahweh commanded Joshua to do. It was not only salvation that Joshua and the Israelites brought but also humility and faithfulness. So the transformational leadership model is a leader who is saved and working out that salvation with discipline will produce a character of humility and loyalty.

Apart from the visionary leadership model of civil servants in the executive and legislative institutions, which was the starting point for the interview to provide an understanding based on the book of Joshua, there is a model of transformational and democratic leadership that always gives one hundred percent answers. The transformation leadership model asked questions in initial interviews with civil servants in the executive agency that they always set an example, loyalty, respect and enthusiasm and trust in their subordinates.

The transformational leadership model based on the Book of Joshua, namely a leader who has been saved who has the character of discipline, humility, loyalty and holiness will influence performance, namely effectiveness, reliability, responsiveness, transparency and empathy for Christian executive and legislative employees in Gunung Mas Regency, Middle Kalimantan Province.

Transformational leadership has become one of the leadership styles that has become the topic of discussion recently. According to Bass and Riggio (2006:3) transformational leadership is a leader who can stimulate and inspire his followers to achieve extraordinary results and in the process develop their own leadership capacity which is divided into 4 dimensions, namely idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. .

Idealized influence Leaders are identified by behaving in a way that causes them to be admired, respected and trusted so that their followers want to imitate them or become their role models.

² Besse Mattayang, "Jemma | Journal of Economics," Jemma Journal of Economics, Management and Accounting 2, no. 4 (2019): 45–52.

³ (Blanchard, Leading At A Higher Level Blanchard's Concepts in Leadership and How to Create High Performance Companies 2006, 24)

Inspirational motivation; leaders behave in such a way that they can motivate and inspire those around them by provide meaning, optimism and enthusiasm for a vision of the future.

Intellectual stimulation; leaders can encourage followers to question assumptions, reframe problems and seek new approaches to solving problems as well as being creative and innovative and

Individualized consideration; Leaders can actively develop the potential of their followers by creating new opportunities for development, coaching, mentoring and paying attention to the needs and desires of each of their followers.⁴

Researchers found that Joshua's democratic leadership model is a leader who always thinks and feels and wants to help other people have a new and clear identity. Using potential so that he can cultivate and maintain what has been entrusted to his nation without selfishness but the interests of the people, namely the people of Israel who are heading towards the land of Canaan.

Meanwhile, in the democratic leadership model, researchers asked whether civil servants provide equal treatment for each employee to progress and develop themselves in honest and sportsmanlike competition, and the answer was always obtained.

These democratic values in leadership can be seen from the leader's policies which are oriented towards humane relations, in the form of equal treatment and not discriminating against members of the organization on the basis of skin color, race, nationality, religion and socio-economic status. Implementing democratic values in leadership is carried out by providing broad opportunities for organizational members to participate in every activity in accordance with their respective positions and authority.⁵

The democratic leadership model based on the Book of Joshua is a leader with a wise heart, self-identity who wants to help others develop their inner potential, awareness of limitations will influence performance, namely effectiveness, reliability, responsiveness, transparency and empathy for Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province.

Researchers found that Joshua's paternalistic leadership model is a leader who is always the source of what his nation needs. A warm friend to protect, always making decisions according to Yehouwah-Yahweh's commands for mutual needs in an efficient manner.

In contrast to the visionary, transformational and democratic models, the paternalistic leadership model in initial interviews with civil servants when researchers asked whether they paid attention to the interests and welfare of togetherness for employees who answered always was 71.43%, while those who answered often and rarely were 28.57 %.

Judging from the meaning of the word, paternalism means fatherly nature, while paternalism means a leadership system based on father and son. Paternalistic leadership is a leader whose role is characterized by a fatherly attitude in the sense of protecting, nurturing and helping members of the organization he leads. Leaders are a place to ask questions and become a source of hope for their followers in solving problems. Subordinates usually expect a paternalistic leader to be selfless but pay attention to the interests and welfare of his subordinates.⁶

⁴ (DK Mariza Duma Putri 1 2017)

<https://openlibrarypublications.telkomuniversity.ac.id/index.php/management/article/view/5103/5077>

⁵ (Sudaryono, Introduction to Management Theory and Cases 2017, 190)

⁶Ibid, 208-209

The paternalistic leadership model is almost similar to the maternalistic one with the only difference: there is a more prominent over-protective attitude, accompanied by excessive love.⁷The leadership that exists in Gunung Mas Regency in the 2019-2024 period is led by a male regent and a female deputy regent. It is very interesting to formulate further whether there is an influence of this paternalistic and maternalistic leadership model on the performance of executive and legislative employees based on the book. Joshua.

The paternalistic leadership model based on the Book of Joshua, namely a leader as a source, as a friend, protecting and nurturing, and making the right decisions will influence performance, namely effectiveness, reliability, responsiveness, transparency and empathy for Christian executive and legislative employees in Gunung Regency Mas, Central Kalimantan Province.

Researchers found that Joshua's transactional leadership model was a recognition that his success did not come from himself but solely from Yehouwah-Yahweh. His confession provides inspiration that what has been entrusted to the hands of a leader should be endeavored and improved to the maximum.

The transactional leadership model in the initial research when the author asked whether they had ever promised rewards for employees who performed well and appreciated their work performance with rewards. The initial answers gave dominant results, those who answered rarely (78.57%) while those who answered always were only 7.14% and those who answered never were 14.29%. From these results, the researcher verbally asked further why answers were rarely dominant. Researchers received the answer that all civil servants are within the system rules that have been regulated in the rules and regulations in government organizations and cannot leave these regulations.

The transactional leadership model based on the Book of Joshua is a leader who is committed to success, who inspires the next generation, carried out optimally while maintaining family harmony in worship until the vision becomes a reality, which will influence performance, namely effectiveness, reliability, responsiveness, transparency and empathy for executive employees and Christian legislature in Gunung Mas Regency, Central Kalimantan Province.

The transactional mindset talks about rewards or wages that must be given from the results of doing work, in contrast to private organizations where there are bonuses for having the best work performance or performance. This transactional model of leadership will provide synchronous answers when a questionnaire will be distributed to legislative members and civil servants at the secretariat of the Regional People's Representative Council (DPRD) of Gunung Mas Regency.

Transactional leadership does not develop a laissez fair relationship pattern or allow personnel to determine their own work, because they are concerned about the condition of personnel who need coaching; This pattern can cause them to become lazy and unclear about what they are doing. The relationship pattern developed by transactional leadership is based on a system of reciprocity (transactions) that is very profitable (mutual system of reinforcement), namely that the leader understands the needs of the way his followers work. Transactional leaders design ways of working in such a way that is adapted to the type and level of position and carry out mutual interactions or relationships.⁸

⁷ (Kartono, *Leaders and Leadership What is Abnormal Leadership?* 2020, 80)

⁸ (Sudaryono, *Introduction to Management Theory and Cases* 2017, 176)

In order to realize the vision and mission, every leader needs what is called an organization. In organizations there is what is called management which manages administrative policies, for community service needs. Government organizations that serve the community are mentioned by performance. Below is a scheme (Figure 1.1) which depicts the relationship between individuals, organizations, management and leaders.

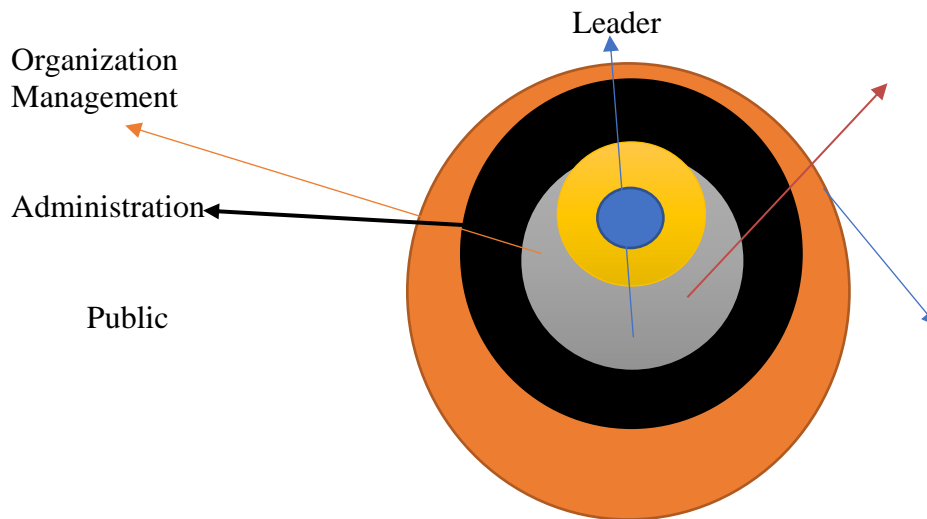


Figure 1:1 Schematic of the relationship between individuals, organizations, management, and leaders.

1. Management is the essence of administration
2. Leadership is the essence of management
3. So leadership occupies the most important function, especially and centrally in organizations, management and administration.⁹

After looking at the scheme above, it will then be shown whether the leadership model, especially those based on the book of Joshua, will influence or not the performance of executive and legislative employees. Before showing the results of the initial pre-research interview conducted by the researcher, we will provide an understanding of performance itself.

Performance in English is called job performance or actual performance or level of performance, which is the level of employee success in completing their work. Performance is not an individual characteristic, such as talent or ability, but rather a manifestation of the talent or ability itself. Performance is a manifestation of ability in the form of real work or is the result of work achieved by employees in carrying out tasks and work from government organizations.¹⁰

Hasuko (2011) states that performance is the extent to which a person has implemented organizational strategies, both in achieving specific targets related to the individual's role and/or by demonstrating competencies that are stated to be relevant for the company. Performance is a multidimensional concept that includes three aspects, namely attitude, ability and achievement.¹¹

⁹ (Kartono, Leaders and Leadership What is Abnormal Leadership? 2020, 15)

¹⁰ (Priansa, Personnel Performance Management in Company HR Management 2017)

¹¹Ibid .49

The State Administration Institute (LAN-RI, 1999) provides two aspects of performance indicators, namely quantitative and qualitative, which describe the level of achievement of a target or objective that has been set by considering indicators of input (input), output (output), results (outcome), benefits (benefits), and impact (H. Zaenal Mukorom, 2016)¹²

The term performance is also used in institutional circles to mean the work results demonstrated by an institution during a certain period. The performance of an institution can be said to be optimal if the institution is able to prepare plans and implement them, and is able to overcome obstacles and factors that influence this performance. Besides that, performance is also closely related to employee productivity because performance is a significant indicator in determining organizational productivity. Thus, efforts to carry out analysis of employee performance measurements in an organization are very important because they will affect the overall performance of the organization.¹³

This understanding and performance goals or objectives became the starting point for researchers to ask what is actually meant by performance among civil servants in particular or executive employees in the initial interview in relation to performance in government organizations in Gunung Mas Regency.

All civil servants are expected to carry out all performance in accordance with their duties and functions in agencies in the Gunung Mas district regional government organization. Prior to the latest policy regulating the performance of Gunung Mas district government employees, all performance allowances were assessed by attendance at electronic attendance, so all employees would receive work allowance income in accordance with their class rank and position.

This new policy has been stated in the decision letter of the Regional Secretary of Gunung Mas Regency No. 6 of 2022 concerning Technical Instructions for the Use of Work Management Information Systems: which is contained in the introduction. This technical guidance aims to provide guidance for State Civil Service Employees (ASN) in terms of:

- a. use of electronic presence
- b. filling daily activities
- c. implementation of official travel
- d. implementation of the duties of the assessing officer
- e. verification team, and others.¹⁴

Identification of problems

Based on the Pre-Research approval letter Number: 070/28/Bappedalitbang/I/2021 dated January 25 2021 in response to the Letter from the Postgraduate Director of the KADESI Yogyakarta Theological College Number: 134/Dir-PS/STTK/PP/ X/2020 dated November 9 2020 Regarding the Pre-Research Introduction, the researcher conducted initial interviews with fourteen executive civil servants, as described in the background to the problem above. The results found identification of problems as follows.

1. The Leadership Model based on the Book of Joshua was identified as consisting of visionary, transformational, democratic, paternalistic and transactional which

¹² (Executing, Building Public Service Performance Towards Clean Government and Good Governance 2016, 55)

¹³ Awang Anwaruddin and Yogyakarta State University, "Reformulation of Performance Measurement for Regional Government Employees" (2006).

¹⁴ "JUKNIS NO 6.pdf," nd(See attachment, this Performance Management System will be fully valid until June 2022)

influences performance, namely effectiveness, validity, reliability, responsiveness, transparency and empathy for executive and legislative employees in the Christian Gunung Mas district, Central Kalimantan Province.

2. The visionary leadership model based on the Book of Joshua is a high motivational spirit, formed as preparation, has clear goals, achieves the vision of Yeho(u)wah-Yahweh which influences performance, namely effectiveness, validity, reliability, responsiveness, transparency and empathy for executive and legislative employees in Gunung Mas district which is Christian, Central Kalimantan Province.

3. The transformational leadership model based on the book of Joshua is safety motivation, obedient attitude, humility and holiness character which influences the performance of effectiveness, validity, reliability, responsiveness, transparency and empathy of executive and legislative employees in the Christian Gunung Mas district, Central Kalimantan Province.

4. The democratic leadership model based on the Book of Joshua is a leader with a wise heart, a self-identity who wants to help others develop their inner potential and an awareness of limitations that will influence performance, namely effectiveness, reliability, responsiveness, transparency and empathy, influencing executive and legislative employees in Gunung Mas district which is Christian, Central Kalimantan Province

5. The paternalistic leadership model based on the Book of Joshua is a leader who is capable of being a resource, being a friend, protecting and nurturing, and making the right decisions in order to have an influence on the performance of effectiveness, reliability, responsiveness, transparency and empathy for executive and legislative employees in Gunung district. Mas, who is a Christian from Central Kalimantan Province.

6. The transactional leadership model based on the Book of Joshua is a person who is committed to success, who inspires the next generation, carried out optimally by maintaining family harmony until the vision becomes a reality, influencing performance, namely effectiveness, reliability, responsiveness, transparency and empathy for executive and legislative employees in Gunung district. Mas, who is a Christian from Central Kalimantan Province.

7. The leadership model based on the Book of Joshua, namely visionary, transformational and democratic, is more dominant than the paternalistic and transactional leadership model in its influence on performance, namely effectiveness, validity, reliability, responsiveness, transparency and empathy for executive and legislative employees in the Christian Gunung Mas district, Central Kalimantan Province.

Scope of problem

Based on the identification results above, the researcher defines the problems that are considered to greatly influence the leadership model based on the book of Joshua on the performance of executive and legislative employees, namely as follows.

1. Leadership models based on the Book of Joshua, namely visionary, transformational, democratic, paternalistic and transactional, have an influence on performance, namely effectiveness, validity, reliability, responsiveness, transparency and empathy for executive and legislative employees in the Christian Gunung Mas district, Central Kalimantan Province.

2. The visionary leadership model based on the Book of Joshua is limited by a high motivational spirit, formed as preparation, has clear goals, achieves a vision that influences performance, namely effectiveness, reliability, responsiveness, transparency and empathy for

executive and legislative employees in the Christian Gunung Mas district, Central Kalimantan Province.

3. The transformational leadership model based on the Book of Joshua is limited to safety motivation, an obedient and loyal attitude, humility and holiness character which influences performance, namely effectiveness, reliability, responsiveness, transparency and empathy for executive and legislative employees in Gunung Mas district who are Christian, Kalimantan Province. Middle.

4. The democratic leadership model based on the Book of Joshua is limited by a wise heart, a self-identity that wants to help others develop their potential and an awareness of limitations that influence performance, namely effectiveness, validity, reliability, responsiveness, transparency and empathy for executive and legislative employees in Gunung Mas district. who are Christians in Central Kalimantan Province

5. The paternalistic leadership model based on the Book of Joshua is limited to someone who is capable of being a resource, being a friend, protecting and nurturing, and making the right decisions in order to have an influence on performance, namely effectiveness, validity, reliability, responsiveness, transparency and empathy for executive and legislative employees in the district. Gunung Mas is a Christian in Central Kalimantan Province.

6. The transactional leadership model based on the Book of Joshua is limited to commitment to success, which inspires the next generation, is carried out optimally by maintaining family harmony until the vision becomes a reality, influences performance, namely effectiveness, validity, reliability, responsiveness, transparency and empathy for executive and legislative employees in Gunung district. Mas, who is a Christian from Central Kalimantan Province.

Formulation of the problem

Based on the limitations that researchers think are relevant as above, a problem can be formulated to get answers to the following questions:

1. What is the significant level of influence of the leadership model based on the book of Joshua on the performance of Christian executive and legislative employees in Gunung Mas district, Central Kalimantan Province?

2. What is the significant level of influence of a visionary leadership model based on the book of Joshua on the performance of Christian executive and legislative employees in Gunung Mas district, Central Kalimantan Province?

3. What is the significant level of influence of a transformational leadership model based on the book of Joshua on the performance of Christian executive and legislative employees in Gunung Mas district, Central Kalimantan Province?

4. What is the significant level of influence of a democratic leadership model based on the book of Joshua on the performance of Christian executive and legislative employees in Gunung Mas district, Central Kalimantan Province?

5. What is the significant level of influence of a paternalistic leadership model based on the book of Joshua on the performance of Christian executive and legislative employees in Gunung Mas district, Central Kalimantan Province?

6. What is the significant level of influence of the transactional leadership model based on the book of Joshua on the performance of Christian executive and legislative employees in Gunung Mas district, Central Kalimantan Province?

Research purposes

The objectives of this research are as follows.

1. To determine the significant level of influence of the leadership model based on the book of Yoshua on the performance of Christian executive and legislative employees in Gunung Mas district, Central Kalimantan province
2. To determine the significant level of the visionary leadership model based on the book of Yoshua on the performance of Christian executive and legislative employees in Gunung Mas district, Central Kalimantan province
3. To determine the significant level of the transformational leadership model based on the book of Yoshua on the performance of executive officials and those who are Christians in Gunung Mas district, Central Kalimantan district
4. To determine the significant level of the democratic leadership model based on the book of Yoshua on the performance of executive and legislative officials, who are Christians in Gunung Mas district, Central Kalimantan district
5. To determine the significant level of the paternalistic leadership model based on the book of Yoshua on the performance of executive and legislative officials, Christian employees in Gunung Mas district, Central Kalimantan district.
6. To determine the significant level of the transactional leadership model based on the book of Yoshua on the performance of executive and legislative officials, who are Christians in Gunung Mas district, Central Kalimantan district.

Research Results

As for the research results in accordance with the problem formulation and testing the hypothesis in this research, the quantitative survey method used was or by circulating a questionnaire among Christian executive and legislative employees as the population sampled in Gunung Mas Regency, Central Kalimantan Province.

Effectiveness (Jos. 1-5) with the following indicators: Goal Setting (Joshua 2:8,9,23,24), Performance Achievement Targets (Jos. 3:10-15), Short and Long Term Programs (Jos. 4 :20-24), Mission in Organizations (Josh. 5:5-9).

Validity Reliability (Josh. 6-9) with the following indicators: Motivation in Public Services (Joshua 6:22-26), Skills in Public Services (Joshua 7:22-25), Proper and Accurate Public Services (Joshua 8 :21 -24), Correct Public Service (Josh. 9:4-5, 12-15),

Responsiveness (Josh. 10-14) with the following indicators: Awareness as a Public Servant (Jos. 10:28-32), Ease of Access for Public Servants (Joshua 11:14-15,21-23),Punctuality in Public Services (Josh. 12:6,7,24),Solutions for Public Aspirations (Josh. 13:1,6,7).

Openness or Transparency (Jos. 13-20) with the following indicators: Transparency of Procedures in Public Services (Jos. 13:21,22, 32,33), Simplicity and Clarity in Public Services (Jos. 14:1-5) , Targets from Public Service Products (Josh. 20:7-9).

Empathy (Joshua 21-24) with the following indicators: Security in Public Services (Joshua 21:1-3,41-42), Discipline in Public Services (Joshua 22:30-34), Politeness in Public Services (Joshua 21- 24) 24:14-17), Hospitality in Public Service (Josh. 24:28-31).

Conclusion

Based on the research results presented above, the following conclusions were obtained:

First, the results of testing the first hypothesis show that Leadership Model based on the book of Joshua has a positive and significant influence on the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. This is in accordance with the proposed hypothesis. Thus the hypothesis is declared accepted. Based on the T test, it is known that the t-count is $14.787 > t\text{-table}$ ($14.787 > 1.654$) and $\text{sig} < 0.01$ ($0.000 < 0.01$), this means that H_0 is rejected and H_1 is accepted. Or in other words shows that The Leadership Model based on the book of Joshua has a significant influence on the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. From the Pearson correlation value on variable Performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province.

Second, The results of testing the second hypothesis show that Visionary leadership based on the book of Joshua has a positive and significant influence on the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. This is in accordance with the proposed hypothesis. Thus the hypothesis is declared accepted. Based on the T test, it is known that the t-count is $7.915 > t\text{-table}$ ($7.915 > 1.654$) and $\text{sig} < 0.01$ ($0.000 < 0.00$), this means that H_0 is rejected and H_2 is accepted. Or in other words shows that Visionary leadership has a significant influence on the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. From the Pearson correlation value on sub-variable Performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province.

Third The results of testing the third hypothesis show that Transformational leadership based on the book of Joshua provides a positive and significant influence on the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. This is in accordance with the proposed hypothesis. Thus the hypothesis is declared accepted. Based on the T test, it is known that the t-count is $9.619 > t\text{-table}$ ($9.619 > 1.654$) and $\text{sig} < 0.01$ ($0.000 < 0.01$), this means that H_0 is rejected and H_3 is accepted. Or in other words shows that Transformational leadership based on the book of Joshua has a significant influence on the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. From the Pearson correlation value on sub-variable Performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province.

Fourth, The results of testing the fourth hypothesis show that Democratic leadership based on the book of Joshua has a positive and significant influence regarding the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. This is in accordance with the proposed hypothesis. Thus the hypothesis is declared accepted. Based on the T test, it is known that the t-count is $11.015 > t\text{-table}$ ($11.015 > 1.654$) and $\text{sig} < 0.01$ ($0.000 < 0.01$), this means that H_0 is rejected and H_4 is accepted. Or in other words shows that Democratic leadership based on the book of Joshua has a significant influence on the performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. From the Pearson correlation value on sub variable Performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province.

Fifth, The results of testing the fifth hypothesis show that Paternalistic leadership based on the book of Joshua has a positive and significant influence on the Performance of Christian executive and legislative employees in Gunung Mas Regency, Central Kalimantan Province. This is in accordance with the proposed hypothesis. Thus the hypothesis is declared accepted.

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