

COLLABORATIVE LEADERSHIP AND ORGANIZATIONAL PERFORMANCE: INDIGENOUS INSTITUTIONALIZATION OF HUMA BETANG CULTURE AND JOB SATISFACTION AS DUAL MEDIATING MECHANISMS IN THE INDONESIAN PUBLIC SECTOR

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Abstract: - Collaborative leadership is widely prescribed for improving performance in complex public organizations, yet its direct effect on organizational performance is frequently weak or non-significant. This study reframes that anomaly as a theoretical problem and asks how, and through what mechanism, collaborative leadership becomes performance-generating in a non-Western public bureaucracy. Integrating collaborative leadership theory, public leadership theory, institutional theory, and indigenous governance perspectives, the study reconceptualizes Huma Betang culture—the Dayak communal-longhouse ethos—not as a contextual variable but as an indigenous institutional mechanism that transmits leadership into collective performance, operating in parallel with job satisfaction as a psychological mechanism. Survey data from 110 civil servants of the Regional Revenue Agency (BAPENDA) of Central Kalimantan Province, Indonesia, were analyzed using partial least squares structural equation modeling (SmartPLS 4) with bias-corrected bootstrapping. The direct path from collaborative leadership to performance was non-significant ($\beta = 0.061$, $p = 0.419$); instead, Huma Betang culture fully mediated the relationship ($\beta = 0.503$; $Y = 0.253$) and dominated the parallel psychological pathway by roughly an order of magnitude. The model explained 85.7% of the variance in performance (SRMR = 0.069). The study contributes a theory refinement: collaborative leadership generates public value only after it is institutionalized into culturally shared governance routines. A post-hoc conceptual model of indigenous institutionalization is proposed, extending collaborative leadership theory beyond Western-centric assumptions.

Keywords: Collaborative leadership; Huma Betang culture; Institutional mechanism; Job satisfaction; Organizational performance; Indigenous governance; Public sector.

1. INTRODUCTION

Public organizations face sustained pressure to deliver better outcomes in turbulent, multi-actor environments where conventional hierarchical leadership is often inadequate [72]. Emergent performance-management regimes and calls for robust governance seek to reconcile accountability with the need to balance stability and change [5, 13], while meta-analytic evidence confirms that public-sector leadership is consequential yet highly contingent on context and outcome [11]. Yet a persistent tension underlies this literature: although collaborative approaches are widely prescribed, improving organizational performance through them has proven far more difficult and far less consistent than prevailing leadership theories predict. This inconsistency is consequential, because public organizations that adopt collaborative practices without realizing performance gains absorb substantial coordination costs while eroding stakeholder trust and institutional legitimacy. Understanding not merely whether but how collaborative leadership converts into organizational performance therefore remains an unresolved theoretical problem rather than a settled empirical fact.

Collaborative leadership—leadership enacted through shared decision-making, stakeholder engagement, and joint problem-solving—has become one of the most influential responses to this challenge [23, 51, 54]. Grounded



in relational and distributed conceptions of leadership, it is increasingly understood as a collective process rather than the property of a single individual [49, 56]. The dominant theoretical account holds that collaborative behaviors cultivate trust, shared purpose, and collective capacity, which in turn elevate organizational effectiveness [6, 24]. Public leadership research has extended this reasoning to argue that integrated and shared forms of leadership emerge when public-service motivation and shared purpose are present, and that they are associated with superior public-sector outcomes [31]. Across these contributions, a strong normative consensus has formed: more collaboration is expected to yield better performance. This consensus, however, rests on an assumption that has rarely been interrogated—that the collaborative-leadership-to-performance relationship is direct, stable, and largely context-independent. It is precisely this assumption that recent evidence has begun to unsettle.

Despite these theoretical expectations, accumulating evidence shows that collaborative leadership frequently fails to produce direct improvements in organizational performance. Leadership effects on performance are increasingly found to be weak or non-significant when modeled directly, operating instead through psychological and relational mechanisms such as engagement, psychological safety, and motivation [26, 46, 68]. Scholars have even warned of collaborative excess, in which additional collaboration ceases to add—and may subtract—public value [29]. This anomaly recurs in the present study, in which the direct path from collaborative leadership to organizational performance is statistically non-significant ($\beta = 0.061$, $p = 0.419$), even as the two constructs are strongly connected once intervening mechanisms are specified. Such patterns are difficult to reconcile with a theory that treats collaboration as a direct driver of performance, and they signal that existing accounts remain incomplete in explaining how collaborative leadership actually generates organizational outcomes. The central puzzle is therefore not whether collaborative leadership matters, but why its influence appears to vanish when estimated as a direct effect and to re-emerge only through the mechanisms it activates.

In parallel, leadership scholarship has increasingly recognized the importance of contextual and indigenous perspectives, moving beyond the implicitly universalist assumptions of Western-centric models [8, 75]. Cultural values such as power distance shape leadership relationships and outcomes [77], and studies of indigenous leadership—among the Maya-Mam [44], in Arab tribal and Islamic contexts [3], and across education and social services [12, 50]—demonstrate that local value systems substantially shape what counts as effective leadership. Yet even as this contextual turn has gained momentum, culture continues to be conceptualized primarily as a contextual condition—a background variable, boundary condition, or moderator—rather than as an organizational mechanism through which leadership creates performance. Indigenous institutions are thereby positioned as the setting in which leadership occurs, not as the process by which leadership becomes effective.

Consequently, an important theoretical gap remains: collaborative leadership theory has not adequately explained whether indigenous institutional values function merely as contextual characteristics or as the primary mechanism transforming collaborative leadership into organizational performance. This is a theory gap rather than a research gap—the problem is not the absence of studies in a given setting, but the inability of existing theory to account for a systematically observed phenomenon, namely the vanishing direct effect and its recovery through culturally embedded processes. A systematic review of indigenous management and organization research reaches a parallel conclusion, finding that indigenous insights remain poorly integrated into organization theory and that unified explanatory frameworks are still lacking [63]. Where indigenous leadership is examined, it is increasingly treated as a resource for deliberate transformation [32], yet its mechanistic role in converting leadership into collective performance has not been theorized.

This study proposes that Huma Betang culture—the Dayak philosophy of the communal longhouse, encoding collective reciprocity (*handep*), deliberative consensus (*hapakat*), kinship (*hapahari*), and dignified, rule-bound conduct (*belom bahadat*) [7, 48]—should be understood not merely as an indigenous organizational culture but as an institutional mechanism that translates collaborative leadership into collective organizational performance. Reframing Huma Betang in this way repositions the study's central contribution from empirical novelty to theoretical extension: rather than reporting that collaborative leadership matters in a new setting, the study specifies a culturally grounded institutional pathway that existing theory has not articulated. This institutional mechanism operates alongside a psychological one—job satisfaction—so that collaborative leadership reaches performance through a dual, institutional-and-psychological transmission process anchored in social exchange [14, 28].

Accordingly, this study develops and empirically tests a context-sensitive dual-mediation model in which collaborative leadership influences organizational performance through Huma Betang culture and job satisfaction at the Regional Revenue Agency of Central Kalimantan Province, and interprets the results as a theory refinement rather than a variable test. The remainder of the paper integrates four theoretical streams into a conceptual framework, develops ten hypotheses, reports the PLS-SEM results, and—moving beyond the confines of the

findings—proposes a post-hoc conceptual model of indigenous institutionalization together with a structured account of the study's theoretical, methodological, and practical contributions.

2. THEORETICAL FRAMEWORK AND HYPOTHESES

2.1 Collaborative Leadership Theory and the Performance Paradox

Collaborative leadership is conceptualized as a multidimensional behavioral repertoire encompassing the creation of shared work environments, access to diverse resources, stakeholder mobilization, transparent communication, participative facilitation, and the integration of shared values [6, 54]. From a social exchange perspective, employees reciprocate leaders' participative and facilitative investments with commitment and discretionary, performance-enhancing effort [14]. Yet the theory's core prediction—that such behavior directly elevates performance—is increasingly contradicted in public bureaucracies, where statutory obligations, red tape, and intervening institutional processes attenuate any single leadership style's direct effect on organizational output [10, 11]. Interagency collaboration produced no direct performance benefit in English tax administration, a null result attributed to the absence of cultural enablers and to collaborative excess [29]. This is the performance paradox that motivates the present study: collaborative leadership is behaviorally influential yet directly inert, implying that its effect must be carried by mechanisms the dominant theory leaves unspecified.

2.2 Public Leadership Theory: From Authority to Relational Coordination

Public-sector leadership differs fundamentally from private-sector leadership in its entanglement with democratic mandates, its orientation toward public value, and its operation within power-sharing environments in which no single actor commands sufficient control to resolve complex problems [25, 56]. Integrative public leadership frames collaborative leadership as the intentional work of bringing people, resources, and organizations across boundaries to create public value through cross-sector arrangements [23, 24], enabled by boundary-spanning mechanisms and relational capital [51]. Contemporary scholarship confirms a decisive shift from leader-centric authority toward dispersed, relational, and collaborative coordination [27, 55], in which shared leadership strengthens ambidexterity and participatory climates [18, 70] and relational, agile, and meta-governance behaviors coordinate collaborative innovation without hierarchy [39, 57, 76]. Crucially, this stream also establishes that leadership effectiveness is conditioned by institutional and contextual factors—task complexity, network structure, institutional compatibility, and governance arrangements [2, 40, 74]—rather than by individual qualities alone, and that weak enabling conditions can produce uncollaborative governance [22]. Public leadership theory thus points toward, without fully theorizing, the institutional conditions under which collaboration becomes effective.

2.3 Institutional Theory: Values as Transmission Mechanisms

Institutional theory supplies the missing mechanism. Rather than treating shared values as passive background, it holds that normative and cultural-cognitive structures actively organize behavior, confer legitimacy, and stabilize collective action. Applied to leadership, this implies that collaborative behavior does not raise performance directly but by activating and institutionalizing shared values into durable organizational routines—a process of norm-setting, framing, and modeling through which leaders act as cultural stewards [63, 66]. In collectivist public settings, such institutionalized norms plausibly dominate individual-level psychological pathways, because strong cultures generate normative pressures that override individual preferences [66, 77]. This logic reframes culture from a contextual moderator into an endogenous transmission mechanism and provides the theoretical warrant for expecting an indigenous value system to mediate—rather than merely condition—the leadership–performance relationship.

2.4 Indigenous Governance and Huma Betang as a Collective Coordination System

Indigenous governance scholarship treats local value systems as functioning institutions of coordination, accountability, and collective decision-making, not as folkloric context [12, 32, 50]. In Central Kalimantan, the Dayak philosophy of Huma Betang—literally the communal longhouse—encodes collective reciprocity (*handep*), deliberative consensus (*hapakat*), kinship solidarity (*hapahari*), and dignified, rule-bound conduct (*belom bahadat*) [48, 61], a normative architecture that maps directly onto the boundary-spanning, facilitative, and consensus-building behaviors of collaborative leadership. Read through an institutional lens, Huma Betang is best understood not as an organizational culture variable but as an indigenous institutional infrastructure: a collective coordination system that specifies how deliberation, reciprocity, and integrity are enacted, and thereby converts leadership behavior into shared organizational norms. Because Western collaborative leadership frameworks may not capture how such indigenous systems mediate leadership processes [56, 75], integrating indigenous

governance with institutional theory yields a more context-sensitive account of public leadership in non-Western bureaucracies.

2.5 Conceptual Integration and Hypotheses

Integrating these streams yields a dual-mediation model. Collaborative leadership is expected to be an insufficient direct cause of performance but a strong antecedent of both the institutional mechanism (Huma Betang culture) and the psychological mechanism (job satisfaction), which together transmit its influence to organizational performance. Job satisfaction is theorized through self-determination: participative decision-making supplies autonomy, feedback builds competence, and inclusive climates provide relatedness [28, 31], and satisfied employees reciprocate with discretionary, performance-relevant behavior [16, 64]. Huma Betang, as an institutional mechanism, supplies durable normative scaffolding for collective coordination, shared accountability, and integrity [48, 66]. The direct path is therefore tested without assuming a priori significance:

H1. Collaborative leadership is positively related to organizational performance.

H2. Collaborative leadership is positively related to job satisfaction.

H3. Collaborative leadership is positively related to Huma Betang culture.

H4. Job satisfaction is positively related to organizational performance.

H5. Huma Betang culture is positively related to organizational performance.

H6. Huma Betang culture is positively related to job satisfaction.

Because performance in public bureaucracies is realized through institutionalized values rather than leadership style per se, and because cultural competence has been shown to constitute the principal link between indigenous leadership and outcomes [44], Huma Betang and job satisfaction are expected to mediate the leadership–performance relationship, with the institutional pathway dominant:

H7. Huma Betang culture mediates the relationship between collaborative leadership and organizational performance.

H8. Huma Betang culture mediates the relationship between collaborative leadership and job satisfaction.

H9. Job satisfaction mediates the relationship between Huma Betang culture and organizational performance.

H10. Job satisfaction mediates the relationship between collaborative leadership and organizational performance.

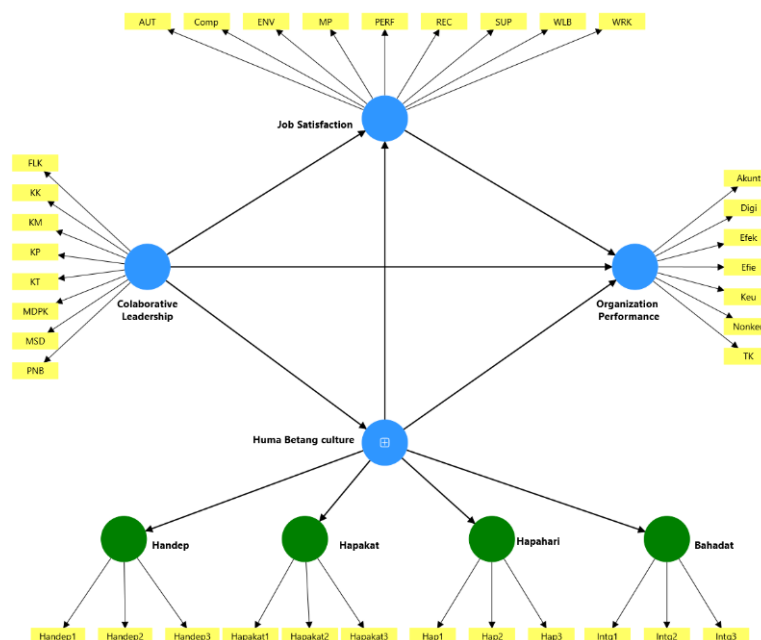


Fig. 1. Research model (Huma Betang culture specified as a second-order construct: *handep*, *hapakat*, *hapahari*, *belom bahadat*).

3. METHODOLOGY

3.1 Research Design and Context

A quantitative, cross-sectional, explanatory survey design was adopted [67]. The research site was BAPENDA of Central Kalimantan Province, the regional agency responsible for tax assessment, collection, and oversight across 16 sub-district offices. The agency is theoretically informative because it operates within a deeply indigenous cultural environment, its workforce is predominantly Dayak, and it attained 102.02% of its regional revenue target in 2024—offering a high-performance context in which cultural and leadership dynamics are observable. Data were collected between February and July 2025, avoiding fiscal-year peak periods.

3.2 Sample

The population comprised all 168 civil servants of BAPENDA Central Kalimantan and its 16 district offices, spanning Echelon III and IV structural officials as well as functional and administrative staff. The finite-population-corrected Cochran formula ($Z = 1.96$; $p = 0.50$; $e = 0.05$; $N = 168$) yielded a minimum sample of 117 [20]. Of 130 distributed questionnaires, 120 were returned and 110 retained after removal of incomplete and straight-lining responses (response rate = 84.6%), exceeding PLS-SEM requirements [35]. Of the 110 respondents, 60.9% were male; the largest cohort was aged 31–40 (38.2%); 81.8% were married; administrative and technical staff formed the largest group (54.5%); 40.9% had served 11–20 years; and 74.5% and 25.5% held bachelor's (S1) and master's (S2) degrees respectively, indicating an experienced, well-educated workforce.

3.3 Measures

Collaborative leadership was measured using eight items adapted from prior collaborative-leadership instruments [6, 54]. Huma Betang culture was operationalized as a second-order reflective construct with four first-order dimensions (*handep*, *hapakat*, *hapahari*, *belom bahadat*; three items each), developed through expert validation with cultural anthropologists and senior public managers and pilot-tested with 20 participants. Job satisfaction used nine items adapted from an established scale [38], and organizational performance used ten items adapted from balanced-scorecard and public-performance sources [41, 73]. All items used a five-point Likert scale, and the English–Bahasa Indonesia versions followed a back-translation procedure [15].

3.4 Common Method Bias and Analytical Approach

Procedural remedies were applied—withholding construct labels, randomizing items within blocks, and guaranteeing anonymity [58]. Statistically, Harman's single-factor test (largest factor = 39.4%) and the unmeasured latent method construct technique (baseline SRMR = 0.069 vs. ULMC SRMR = 0.183) jointly indicate that common method bias is not a critical concern [60]. PLS-SEM was conducted in SmartPLS 4 following a two-step procedure [35, 45], preferred over CB-SEM given the predictive orientation, the second-order construct, non-normal data, and the moderate sample. The higher-order construct used the repeated-indicators approach [65]; hypotheses were tested with bias-corrected and accelerated (BCa) bootstrapping (5,000 subsamples; $\alpha = 0.05$), and mediation effect sizes were quantified using the upsilon (Υ) index [43].

4. ANALYSIS AND RESULTS

4.1 Measurement Model

All indicators exhibited outer loadings above the 0.708 threshold (range 0.757–0.954), and the 12 Huma Betang items loaded 0.730–0.920 on the global second-order construct (Table 1). Internal consistency was excellent (composite reliability 0.954–0.973; Cronbach's α 0.945–0.970; ρ_A 0.947–0.972), and convergent validity was confirmed (AVE 0.698–0.825). All HTMT values were below 0.90 and all inner VIF values below 5.0 (1.00–3.41), indicating no critical collinearity [35]. The second-order model received strong support: Huma Betang explained 86.5–89.7% of the variance in its dimensions, with dimension loadings of 0.930 (*handep*), 0.947 (*hapakat*), 0.947 (*hapahari*), and 0.937 (*belom bahadat*).

Table 1. Measurement model: loadings, reliability, validity, and collinearity

Construct (items)	λ range	CA	ρ_A	CR	AVE	VIF range	HTMT
Collaborative leadership (8)	0.809–0.915	0.956	0.958	0.963	0.764	1.00–3.41	✓
Huma Betang culture, 2nd-order (12)	0.730–0.920	0.970	0.972	0.973	0.753	1.00–3.14	✓
Handep (3)	0.927–0.947	0.932	0.934	0.957	0.881	1.00	✓
Hapakat (3)	0.908–0.954	0.929	0.930	0.955	0.876	1.00	✓
Hapahari (3)	0.803–0.949	0.876	0.892	0.924	0.804	1.00	✓
Belom Bahadat (3)	0.903–0.937	0.911	0.914	0.944	0.848	1.00	✓

Construct (items)	λ range	CA	ρ_A	CR	AVE	VIF range	HTMT
Job satisfaction (9)	0.757–0.887	0.945	0.947	0.954	0.698	1.88–3.04	✓
Organizational performance (10)	0.847–0.943	0.965	0.966	0.971	0.825	—	✓

Note: CA = Cronbach's alpha; ρ_A = rho_A; CR = composite reliability; AVE = average variance extracted; VIF = inner variance inflation factor. $n = 110$; 5,000 bootstrap subsamples. All loadings > 0.708; HTMT < 0.90 for all pairs. Source: SmartPLS 4 output.

4.2 Structural Model, Hypothesis Testing, and Mediation

H1 (CL $\rightarrow$ OP) was not supported ($\beta = 0.061$, $t = 0.809$, $p = 0.419$; $f^2 = 0.006$). In contrast, H2 (CL $\rightarrow$ JS, $\beta = 0.510$) and H3 (CL $\rightarrow$ HBC, $\beta = 0.783$ —the largest direct effect in the model) were strongly supported, as were H4–H6 (Table 2). H7 confirmed full mediation of Huma Betang between collaborative leadership and performance ($\beta = 0.503$; $\Upsilon = 0.253$), the most powerful indirect pathway, while H8–H10 confirmed significant partial mediation. The cultural pathway ($\Upsilon = 0.253$) exceeded the psychological pathways ($\Upsilon = 0.014$ – 0.017) by roughly an order of magnitude, and the three-step serial path CL $\rightarrow$ HBC $\rightarrow$ JS $\rightarrow$ OP was also significant ($\beta = 0.094$, $p = 0.021$).

Table 2. Hypothesis testing: direct and indirect effects (BCa bootstrapping, 5,000 subsamples)

H	Path	β	t	p	LL	UL	f^2 / Υ	Decision
H1	CL $\rightarrow$ OP	0.061	0.809	0.419	−0.084	0.213	$f^2 = 0.006$	Rejected
H2	CL $\rightarrow$ JS	0.510	6.822	<0.001	0.356	0.650	$f^2 = 0.710$	Supported
H3	CL $\rightarrow$ HBC	0.783	16.859	<0.001	0.681	0.861	$f^2 = 1.582$	Supported
H4	JS $\rightarrow$ OP	0.255	2.472	0.013	0.065	0.462	$f^2 = 0.065$	Supported
H5	HBC $\rightarrow$ OP	0.643	7.032	<0.001	0.459	0.821	$f^2 = 0.700$	Supported
H6	HBC $\rightarrow$ JS	0.471	6.314	<0.001	0.325	0.616	$f^2 = 0.604$	Supported
H7	CL $\rightarrow$ HBC $\rightarrow$ OP (full)	0.503	6.700	<0.001	0.356	0.653	$\Upsilon = 0.253$	Supported
H8	CL $\rightarrow$ HBC $\rightarrow$ JS (partial)	0.368	6.440	<0.001	0.260	0.482	$\Upsilon = 0.136$	Supported
H9	HBC $\rightarrow$ JS $\rightarrow$ OP (partial)	0.120	2.275	0.023	0.028	0.235	$\Upsilon = 0.014$	Supported
H10	CL $\rightarrow$ JS $\rightarrow$ OP (partial)	0.130	2.299	0.022	0.032	0.249	$\Upsilon = 0.017$	Supported
—	Serial: CL $\rightarrow$ HBC $\rightarrow$ JS $\rightarrow$ OP	0.094	2.300	0.021	—	—	—	Significant

Note: β = standardized path coefficient; LL/UL = 95% BCa confidence-interval limits; $f^2 = 0.02/0.15/0.35$ (small/medium/large); Υ = upsilon mediation effect size, 0.01/0.075/0.175 (low/medium/high). CL = collaborative leadership; HBC = Huma Betang culture; JS = job satisfaction; OP = organizational performance.

4.3 Model Quality

Job satisfaction and organizational performance achieved substantial explanatory power ($R^2 = 0.858$ and 0.857), while Huma Betang attained a moderate R^2 of 0.613 (Table 3). All Q^2 values exceeded 0.35, and out-of-sample PLSpredict results supported predictive validity. The SRMR of 0.069 falls below the 0.08 threshold [36], and the goodness-of-fit index of 0.778 far exceeds the 0.36 benchmark for strong global fit [69].

Table 3. Model quality: explanatory power, predictive relevance, and fit

Construct	R^2	R^2 adj.	Q^2	Predictive relevance
Huma Betang culture	0.613	0.609	0.606	Large
Job satisfaction	0.858	0.855	0.779	Large
Organizational performance	0.857	0.853	0.625	Large

Note: GoF = 0.778 (large); SRMR = 0.069 (saturated 0.067) < 0.08. $R^2 \geq 0.67$ substantial; $Q^2 \geq 0.35$ large.

5. DISCUSSION: FROM A VARIABLE MODEL TO A THEORY OF INDIGENOUS INSTITUTIONALIZATION

The findings tell a coherent theoretical story that moves well beyond the estimated coefficients. Collaborative leadership does not raise organizational performance directly; it does so only after it has been institutionalized into a culturally shared governance system. The non-significant direct path (H1) is not a weakness of the data but the empirical signature of a mechanism the dominant theory has left implicit. What does this mean? In a public

bureaucracy, leadership behavior is not self-executing: it acquires performance consequences only when it is absorbed into durable collective norms that coordinate the discretionary behavior of many actors.

Why does this happen? Both social exchange [14] and collaborative governance [4] cast leadership as an enabler of relational and cultural conditions rather than a direct cause of output, and the institutional environment of a revenue agency—statutory obligations, procedural constraints, hierarchical accountability—narrows the bandwidth through which any leadership style can move performance directly [11]. The near-zero direct effect ($f^2 = 0.006$) mirrors the null interagency-collaboration result reported in tax administration, where the absence of cultural enablers rendered collaboration inert [29]. The present study identifies the enabler that was missing there: an indigenous institutional mechanism. Collaborative leadership was the strongest predictor of Huma Betang culture ($\beta = 0.783$) precisely because collaborative behaviors and Huma Betang norms are structurally congruent—facilitation enacts *hapakat*, shared accountability enacts *handep*, inclusive warmth enacts *hapahari*, and ethical transparency enacts *belom bahadat*. Leaders who model these behaviors function as cultural stewards who convert latent indigenous norms into operating routines [63, 66].

Why does existing theory fail? Western collaborative leadership theory generally treats culture as a contextual moderator or a control variable—something that surrounds leadership rather than something through which leadership works. The dual-mediation results overturn that assumption. Huma Betang did not condition the leadership–performance relationship; it *carried* it, fully mediating the path (H7: $\gamma = 0.253$) and standing as the strongest direct predictor of performance (H5: $\beta = 0.643$). Moreover, the institutional pathway dominated the psychological pathway by roughly an order of magnitude ($\gamma = 0.253$ vs. 0.014 – 0.017), indicating that in collectivist public organizations, collective cultural alignment is a more durable performance mechanism than individual satisfaction, because strong shared norms generate pressures that override individual preferences [66, 77]. Job satisfaction remained a genuine but secondary parallel channel, and the significant serial path (CL $\rightarrow$ HBC $\rightarrow$ JS $\rightarrow$ OP) shows that the institutional mechanism partly precedes and shapes the psychological one [46].

How should theory change? The results warrant a refinement of collaborative leadership theory that can be stated as a single proposition: *collaborative leadership becomes performance-generating in public organizations only when it is institutionalized into culturally shared governance routines*. This reconceptualizes the theory's causal core—from “leadership behavior $\rightarrow$ performance” to “leadership behavior $\rightarrow$ institutionalization of collective values $\rightarrow$ performance”—and it reclassifies indigenous culture from context to endogenous mechanism. It also answers the standing puzzle of the vanishing direct effect: the effect does not disappear; it is transmitted. BAPENDA's attainment of 102.02% of its 2024 revenue target offers convergent real-world evidence that the identified cultural pathway is performance-consequential rather than merely symbolic.

6. CONTRIBUTIONS

6.1 Theoretical Contributions

First, the study extends collaborative leadership theory by specifying an *indigenous institutional transmission mechanism* that explains why direct collaborative-leadership effects are frequently non-significant and how performance is nonetheless achieved; leadership is theorized as performance-generating only once institutionalized into shared governance routines. Second, it refines organizational-culture theory by demonstrating that culture is not a contextual variable but an *institutional transmission mechanism*: Huma Betang fully mediated, rather than moderated, the leadership–performance relationship. Third, it advances dual-mediation reasoning in public organizations by showing that collective indigenous norms *dominate* individual psychological pathways—an asymmetry absent from the single-mediator and Western-centric models that prevail in the field [63, 77].

6.2 Methodological Contributions

The study provides the first higher-order, psychometrically validated operationalization of Huma Betang culture as a second-order reflective construct with four indigenous dimensions, estimated via the repeated-indicators approach in PLS-SEM [35, 65]. In doing so it establishes a replicable measurement template for translating indigenous value systems into rigorous organizational constructs, addressing the persistent measurement gap in indigenous management research [63].

6.3 Practical Contributions

For public managers and policymakers, the results imply that leadership development is necessary but insufficient: sustained performance requires institutionalizing indigenous values as operational standards. Agencies should embed *hapakat* deliberation into formal governance routines, recognize *handep* reciprocity

within performance-management systems, and treat *belom bahadat* integrity as visible, measurable standards rather than symbolic identity markers [37, 59]. Investing in collaborative leadership development thus becomes a strategic requirement for public-sector performance, provided it is paired with deliberate cultural institutionalization.

7. LIMITATIONS AND FUTURE RESEARCH

Three limitations qualify the findings. The single-organization, cross-sectional design restricts generalizability and causal inference; the moderate R^2 for Huma Betang (0.613) indicates unmeasured cultural antecedents; and, despite comprehensive remedies, common method bias cannot be entirely excluded given the single data source [58]. Future research should employ longitudinal designs, undertake cross-regional comparisons across Indonesia's indigenous traditions—Huma Betang in Central Kalimantan versus Tri Hita Karana in Bali—and test additional institutional and psychological mechanisms such as institutional trust and organizational commitment [12, 32].

8. CONCLUSIONS

Collaborative leadership enhances organizational performance not directly but through the institutionalization of indigenous values, with Huma Betang culture as the primary performance-generating mechanism and job satisfaction as a secondary parallel channel. The theoretical message is unambiguous: in culturally rich public organizations, collaborative leadership becomes performance-generating only after it is institutionalized into culturally shared governance routines. Reconceptualizing indigenous culture as an institutional mechanism—rather than a contextual variable—extends collaborative leadership theory beyond its Western-centric assumptions and offers a portable framework for understanding public leadership in non-Western settings.

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