

The Moderating Effects of Organizational Culture on the Impact of Servant Leadership and Trust on Job Performance of Community Policing Officers

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Abstract—Implementing Community Policing (CP) as the new model in the police organization is not a simple policy change. There are still barriers that CP has not been effective in Indonesia. One of the most important factor in fostering the success of this CP strategy is a police leadership. In CP context, a servant leadership could be an appropriate leadership style for police leader that could affect the police members to do their job as CP officers. This important role of the leader also shows that the hierarchical values of the police organizational culture still has an impact on the police members' performance. In this study, the effect of the police organization cultures will be investigated as a variable that moderate the impact of servant leadership on CP officers' job performance. CP officers' trust in leader also will be investigated as a mediator variable that lies intermediate between servant leadership and CP officers' job performance. This study is still in-progress, and data will be collected from more than 300 CP officers includes from their direct leaders and the head of community village as the CP officer's stakeholder. Structural Equating Modeling (SEM) analysis will be used to testing the hypotheses and relationship between all research variables.

Keywords— Community Policing, Servant Leadership, Trust, Organizational Cultures.

I. INTRODUCTION

IMPLEMENTATION of Community Policing (CP) as a new paradigm of police organizational model in Indonesia still has barriers. The Indonesian National Police, *Kepolisian Negara Republik Indonesia* (Polri), should have an extra effort to overcome their organizational's internal problem in order to all Polri members or officers will truly accept and implement CP as a part of their identity as police officer. Any kind of resistance to this change has been anticipated by Polri, but in reality, for almost nine years since the CP was implemented, it still has some unresolved problems [1][2].

This implementation of CP began when there was a change in political condition in Indonesia in year 1998 – 1999 that we called it as a “Reform Era”. It has changed the characteristic of Indonesian people who were becoming more critical, demanding transparency, and urging the government to uphold human rights. This moment had an impact to changes in any government organization in Indonesia, includes Polri. It

changed Polri's organizational structures, instruments and also cultures. In structural system, Polri became an independent organization, separated from Indonesian National Armed Force (*Tentara Nasional Indonesia* or TNI) structures, and directly has a responsibility to President of Republic of Indonesia. Instrumentally, Polri has a specific rules and laws that regulate the function and main task to maintain public safety and order, provide protection, guidance, services to public, and law enforcement. And, culturally, Polri can no longer uphold all old traditional police culture such as militaristic value as its organizational culture, otherwise Polri has expected to become a civil organization with humanistic approaches and more people-oriented [2][3].

Those changing in three aspects have changed Polri paradigm in maintaining public safety and order through crime prevention. In the past, when Polri still joined with TNI and also influenced by TNI's militaristic style, people tend to judge Polri was an arrogant, reactive, and repressive police organization, and usually solve the community problem using violence [3][4]. Those kinds of methods are proved ineffective, even it worse Polri's image in the eye of people, loss of public trust, and increases the distance between police and community [4]. Nowdays, in this Reform Era, Polri has to change their methods to protect the community in the ways that can be accepted by society. Therefore, in carrying on their duty, Polri needs to cooperate with community in maintaining safety and enforce the laws, so any kind of problem sources such as crime, threaten, or other social problems can be quickly detected and resolved.

Formed a partnership with the community is not an easy effort to Polri and takes time. In order to work with the community, first, Polri needs to get back the trust of the people. Therefore Polri has planned a long-term strategy called “*Grand Strategy Polri*” which has three stages of main goals: (1) building trust, (2) partnership building, and (3) strive for excellence. To succeed this strategy, Polri is implementing the Community Policing (CP) as their new model of organization (Mabes Polri, 2005). CP is becoming a rightful police organizational model to implement the functions and main tasks of Polri, and also relevant with current Indonesian people condition who demanding transparency, flexibility, ease of services, and upholding human rights. CP is not just

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only a philosophy, it is also a strategy which is a form of the real collaboration between police officers and community in maintaining public safety and order by increasing a police and community partnership and facilitating and empowering the community people's skills so they can resolve their own problems [2][5].

Actually, CP is not a brand new model or concept in the setting of police organization. CP has become a trend model of policing in police organization in many countries, such as in United States [5], England [6], Canada [7], and Australia [8]. One of the most successful country in implementing CP is Japan [9]. Even CP has become a trend in the world, not all countries can smoothly implemented it. One of example, the Australian police organization has still faced a problem in implementing CP in their country, especially in building a partnership system with the community. It seems caused by diversity of people characters, very wide coverage of area, and other issues relating to social, economic and ethnic in Australia [8]. Those kinds of problems are almost the same problems faced by Polri while implementing CP in Indonesia.

Recent literatures and researchs about CP in Indonesia shows that CP philosophy and strategy has not been reflected in Polri officers job performance [2]. Apparently, the main problem still came from the internal of the Polri organization itself. Polri seems has still not been able to understand the actual meaning of the concept of police and community partnership building. The policies to implement a partnership activities still need to be re-evaluated because it has not been made based on people interests [2]. Based on interviews, discussions and questionnaire result conducted from several Polri middle-rank officers in order to find any other problems in implementing CP in Polri from the point of view of police members, I found that the problems are not always related to policy itself. It also comes from the personal aspects of Polri officers. This is a very important findings, because it explains the reason why CP implementation can not succeed. There are still negative perception from Polri officers towards CP, besides they felt there are still no good example of the leader. Their negative perception is correlated with their concern about losing an authority as a police officer in front of the people. They have a perception that implementing CP will make people not to be afraid to break the laws. And the last reason, I think it's the most personal ones, CP is being considered that would losing their informal income (e.g. money) which they have been received from people all this time. This last reason is very interesting, because it is the only reason that describes Polri officers personal feelings than any others which are more external blaming (e.g. towards policies and leader).

To understanding the negative perception of Polri officers above, first we have to understand that CP implementation in Polri is a form of organizational change situation. In the setting of organizational change, a change in an organization could receive various reaction of members within organization, either positive reaction (support the change) or negative (reject or resistance to change) [10]. In this case, negative perceptions of Polri officers towards CP is one of

example of negative reaction to change. But the problem is change can not be avoided by an organization. The organization must change in order to survive the conditions and situations at hand [11]. Especially, for Polri as a police organization with an open system that works based on input from the environment and should be responsible to the community [12]. If an organization can solve the problem due to the impact of the change, it would be able to improve their members job performance.

Changes in the police organization is basically a change in the structural aspects, managerial and cultural. So, Polri should pay more attention to the culture that supports CP implementation [4] and not emphasizing a traditional police culture that still uphold hierarchy, old habits, following orders from the leader, less open to the public, and internal police solidarity. Polri as a civilian organization should be more humanistic and people-oriented [2], and also change their culture of policing to be more flexible, participative, more critical, elaborate the new habits with the old ones, more initiative, take a responsibility of their duty not only to their leader but also to community as a main important stakeholders in Polri services [13].

Polri organizational culture currently still doesn't support the CP Cultures. Polri is still associated with their traditional militaristic value [4]. Militaristic values generally reflected in the Police organizational hierarchical structure (Authority depends on the rank position or based on position power) and masculine behavior (more achievement-oriented, less friendly impression, still tend to acts of violence, and less people-oriented). According to Hofstede, this hierarchical values in organization shows an organization's power distance culture that there is no decentralization of authority. Meanwhile, the masculinity value of organization has been seen more as representation of people in organization who focus on achievement, power, ambition, and tend to have a less attention to others quality of life [14]. Both cultural dimension as Hofstede's described above are quietly relevant with current culture of Polri and none of them could support CP implementation [15]. In this condition, the change of Polri organizational culture is a necessary according to Polri Chief Regulation if Polri really wants to succeed the CP implementation [13], but the problem is the organizational culture is very hard to change. It still possible to changed but just very hard [16][17].

Based on interview results of my early study (2012), I found that one of the Polri culture that most difficult to change is Hierarchical culture. So, in first time, it really looks like this will be one of the hardest thing to change and becomes hardest problem of CP implementation that can not be resolved. But, if we look from the other perspective, the hierarchical values, that one of the most difficult culture to be changed, also indicates that there's still a significant role of the leader in Polri to give an impact to all members of Polri officers. it can be a way to find a solution for CP implementation problems. Actually, about leadership, it already has been explained before, from the interview result that there is also a perception about the lack of leadership when the Polri officers said that

they need for some example from their leader. According to Senge (1999), in the situation of organizational change, a leader can act as an agent of change who can motivate and direct his members behavior to support the change [18]. Based on this statements and findings, I suggest the right leadership may overcome the existing CP problem in the Polri organization. Next question is what kind of leadership that suitable for Polri in the context of CP implementation?

In general, police organization has been long considered has an autocratic, quasi-military organization [19]. Meanwhile, the leadership that could fit with the CP strategy is a leadership that supports services, people-oriented, teamworks, and delegates the authorities [20]. In the perspective of leadership theory, there are many form of leaderships, i.e: autocratic leadership, paternalistic leadership, democratic leadership, *laissez-faire* leadership, transactional leadership, dan transformational leadership. Besides among those leadership styles, there is one more that might support CP paradigm which is called as "Servant leadership". Vito et al (2010) research also showed that many of senior police managers expressed a decided preference for servant leadership [19]. Servant leadership is the most relevant to CP principles and different from military leadership. According to Robert Greenleaf (1970, 1977), a servant leader is servant first [21][22]. The servant leader leads and serves with love, acts with humility, altruistic, visionary for the followers, trusting, serving and empowers followers [23]. Sometimes, in relation to other leadership styles, Servant leadership is often considered to be the same as the form of Transformational Leadership [24]. Both transformational leadership and servant leadership emphasize the importance of appreciating and valuing people, listening, mentoring or teaching, and empowering their followers [23]. But, the significant difference is at the main focus of the leader where transformational leader tends to focus on the interests of organization, while servant leader more focus on the interests of his/her followers [25].

From those statements above, I suggest an argument that the concept of servant leadership could be a leadership basis of Polri chief officers in succeeding the implementation of CP. A servant leader Polri chief officer could motivate their members, so they would behave towards organizational change's strategy and goals. According to Greenleaf (1977), a servant leader can influence his followers to become more wiser, feel more free, more autonomous, and able to serve others [22]. Based on that theory, Polri leaders could influence their members so they could take an example of their leader, especially about how to serving others and then implementing it to the community.

Whether servant leadership has become a police leadership style of Polri chief officers in nowadays? There have been no studies of this subject before in Indonesia, especially in the setting of police organization. Although, Earnhardt (2008) and West (2009) studies on servant leadership practices in the setting of military (U.S. Navy and Air Force) has suggested that even in the organization with strong military culture background, servant leadership had become the most preferred

leadership style and increased the military members' job performance [26][27].

In Indonesia, the researchs about servant leadership had been conducted in the setting of business company [28]-[30] and in the university [31][32]. One of these studies also proved that servant leadership has become an effective leadership style in the setting of organizational change [32]. In this study, I would like to find out: Is there any significant effect of servant leadership on CP officers' job performance in Indonesia? I also want to investigate the effect of Polri organizational cultures, which are power distance and masculinity, on the improvement of CP officers' job performance. In many researchs, organizational culture has been proved that it significantly affects job performance in organization [16][33], but in this case, those cultures are considered as CP unsupportive cultures, so it will be assumed those cultures could reduce CP officers' job performance. So, how does the interaction between these cultures and servant leadership could affect CP officers' job performance? To answer this problem, I conduct a research to investigate the moderation effect of Polri's power distance and masculinity organizational cultures on the impact of servant leadership on CP officers job performance.

I am also interested to study the effect of other variable, besides servant leadership and organizational cultures that I've found it seems considered relevant to CP implementation. Several studies had explained that servant leadership directly affected job performance [34] [35], but the other researchers found that servant leadership could effect on job performance with the mediation by other variable such as trust [36]-[38]. Trust has become one of the most relevant variable to CP. Trust is a very important foundation for building a relationship in the setting of community policing, not only relationship between the officers and the leader, but also between police and the public [5][39]. Therefore, in this study, I would like to find the moderating effect of Polri's power distance and masculinity organizational cultures on the impact of servant leadership on CP officers' job performance which is also mediated by CP officers' trust in their leader

II. THEORETICAL BACKGROUND

A. Community Policing Job Performance

Community Policing officers job performance appraisal criteria in this study refers to the regulation of chief of Polri number 7 (2008) on "Basic Guidelines for Community Policing Strategy and Implementation": (1) Article 55: General indicators for the success of Community Policing, (2) Article 56: Successful Community Policing performance indicators from the point of view of police officers. (3) Article 57: Successful Community Policing performance indicators from the point of view of the community. (4) Article 58: Successful Community Policing performance indicator from the point of view of relationship aspect between Polri and the community [13].

B. Servant Leadership

Patterson (2003) defined servant leadership by the characteristic of a servant leader. Servant leaders are those who serve with a focus on the followers, whereby the followers are the primary concern and the organizational concerns are peripheral. According to Patterson (2003), the servant leader (a) leads and serves with love, (b) acts with humility, (c) is altruistic, (d) is visionary for the followers, (e) is trusting, (f) is serving and (g) empowers followers. Patterson's theory has been used in many research studies, especially in recent cross-cultural study by Hale and Fields (2007) [40] and in a military context by Earnhardt (2008) and West (2009).

C. Power Distance and Masculinity Culture

In this study, Hofstede's perspective of organizational culture will be used to explain the phenomena of Polri organizational culture. This is because of the national police organization culture can not be separated from the national culture itself [41] and Hofstede's power distance and masculinity theory can explain and relevant to the current Polri organizational culture comprehensively. According to Hofstede [14][17], organizational culture can be defined as the collective programming of the mind that distinguishes the members of one organisation from others. Originally, Hofstede described about there are seven culture dimensions (power distance, individualism versus collectivism, masculinity versus femininity, uncertain versus certain avoidance, long-term versus short-term orientation, indulgence versus restraint, and monumentalism versus self-effacement) but in this study, only two of them are really related to this research phenomena which are power distance and masculinity cultures that describe the hierarchical culture and masculinity value in Polri. Power distance is defined "The extent to which the less powerful members of institutions and organizations within a society expect and accept that power is distributed unequally". People in an organization with high power distance tend to emphasize the importance to have very good relationship with their superior or leader, to be consulted by the leader, afraid to contradict their leader and cannot work under two or more leaders [14]. Masculinity stands for a society in which emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life. Masculinity can be identified from behavior such as emphasized of importance to get recognition for good performance, don't care with other people to work with, can survive in a desirable working area, and importance to have chances for promotions [14].

D. Trust

Trust is defined as the willingness to be vulnerable to another party when that party cannot be controlled or monitored [42]. Trust is builded by three dimensions of trust which are the ability, benevolence and integrity of trustee. The reason I am using this theory is because of this is the most recent theory of trust and has been applied in various interpersonal level analysis, intergroups, and inter-

organization [43].

III. METHOD

Sample. This primary data will be collected from more than 300 respondents which have a specific characteristics as described: (1) Polri officers from the unit of "*Bhayangkara Pembina Keamanan dan Ketertiban*" or in short called as *Bhabinkamtibmas* officers which have duty to maintain public order and safety in the community environment. (According to Polri Chief Regulation No. 7 / 2008); (2) *Bhabinkamtibmas* officers that has been working on duty for more than a year; (3) Working in the area Sub-district Police Command, called *Kepolisian Sektor* or *Polsek* under the jurisdiction of Local Police Command (*Kepolisian Daerah* or *Polda*) which covers several city areas such as Jakarta, Depok, Tangerang and Bekasi city.

Sampling Techniques. I used mixed-sampling techniques to selecting the sample. First, cluster random sampling will be used to selecting sample based on specific police area. I choose randomly which sub-district police station or *Polsek*, will be selected for this study. Then, from each of selected *Polsek*, I use accidental sampling to choose *Bhabinkamtibmas* officers who qualified or have required characteristic to become a respondent/ sample for this study.

Variables and Model. There are total five variables which are being studied in this research: Community policing (CP) officers' job performance as a dependent variable, Servant Leadership as an independent variable, Trust as a mediator variable, and Power distance and Masculinity culture as moderator variables (Fig.1).

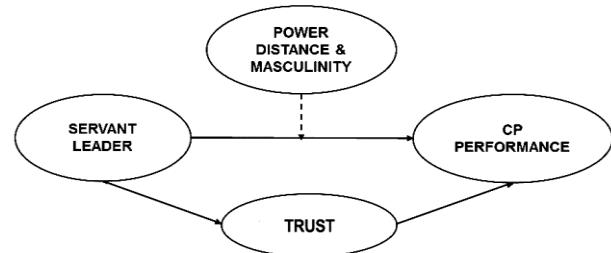


Fig.1 Structural Model

Hypotheses. Several hypotheses that I want to test in this study: (H1) There is a significant effect of Servant leadership on CP officers' job performance; (H2) There is a significant effect of Power distance culture on CP officers' job performance; (H3) There is a significant effect of Masculinity culture on CP officers' job performance; (H4) There is a significant effect of Servant leadership on Trust; (H5) There is a significant effect of Trust on CP officers' job performance; (H6) There is a significant effect of Servant leadership on CP officers' job performance mediated by Trust; and (H7) Power distance and masculinity have a moderating effect on the impact of servant leadership on CP officers' job performance mediated by Trust.

Measures. All scales that will be used to measure all the research variables were adapted and translated from English to

Indonesian (Bahasa), except CP Job Performance Scale was constructed by myself due to CP officers performance appraisal criteria in Indonesia has to refer to the Polri Chief Regulation Number 7 (2008). All variables data will be collected from *Bhabinkamtibmas* officers only, except for the measurement of CP Job Performance. It will be collected from three different-raters: (1) *Bhabinkamtibmas* officer him/herself who rate their own performance (Self-report); (2) The Head of Sub-District Police Station or called *Kapolek* who also acts as the direct leader and job performance supervisor of *Bhabinkamtibmas* officers. *Kapolek* will rate each of his/her *Bhabinkamtibmas* officers' job performance; and (3) The Head of Village or called *Lurah* as a representation of the community people from the area where *Bhabinkamtibmas* officers carry on their duty as a CP officer.

Servant leadership will be measured using adapted *Servant Leadership Assessment Instrument* (SLAI) [44] which based on Patterson's servant leadership theory. Measures of Power distance and Masculinity culture will be using Hofstede's *Power Distance Index* (PDI) and *Masculinity Index* (MASIN) taken from the recent version of *Hofstede's Value Survey Module 2008* (VSM08) [14]. And, CP officer's trust in their leader will be measured using Mayer and Davis' *Trust Scale* [42].

Statistical Analysis. Structural Equation Modeling (SEM) will be used to test the hypotheses and modeling. It will be analyzed using Mplus version 6.1, the most recent and sophisticated data analysis software [45].

IV. RESEARCH PROGRESS

This study is still on-progress and I am preparing to doing field study of my research. Right now, I am still analyzing the result of validity and reliability of all measurement scales by conducting a small try-out of all adapted scales to be tested to respondents who have the similar characteristics to the real research sample.

TABLE I
OVERALL CFA RESULTS

Variables	Goodness-of-Fit Index				Items Validity
	p-value of χ^2	RMSEA	CFI	GFI	
Servant Leadership	0.00	0.06*	0.93*	0.71	1 of 42 items needs revision (t-value<1.96)
CP Job Performance	0.00	0.05*	0.97*	0.73	2 of 37 items need revision (t-value<1.96)
Power Distance	1.00*	0.00*	1.00*	1.00*	2 of 4 items need revision (t-value<1.96)
Masculinity	0.32*	0.03*	1.00*	0.99*	All 4 items are valid (t-value>1.96)
Trust (in leader)	0.00	0.06*	0.97*	0.90*	All 17 items are valid (t-value>1.96)

* Model fit (if p-value of χ^2 >0.05, RMSEA <0.08, CFI >0.90, or GFI >0.90)

The result of Confirmatory Factor Analysis (CFA) has showed that based on the values of goodness of fit index (overall based on the index value of RMSEA, CFI, and GFI), all measurement model of the variables are good fit to the data (RMSEA < 0.08; CFI>0.90; or GFI > 0.90). There are still few items that needs revision, but most of all items of each

measurement model (Servant leadership, CP job performance, power distance culture, masculinity culture, and trust) are valid with a significant high factor loading (t-values of factor loading > 1.96; LOC 95%) (Table I).

In this study, there is one of main problem in doing this research that is I have to adjust all research plan to the availability of respondents, *Bhabinkamtibmas* officers, that sometimes can not be determined for sure. This is because of *Bhabinkamtibmas* officers should be alerted in any time even in the middle of participating in this study. They could leave immediately when they have an urgent task from their leader or Polri headquarter. It's also related to *Bhabinkamtibmas* officers' main duty to maintain public safety and order in community environment all the time especially in nowadays situation in Indonesia caused by unstable political and social condition recently, especially due to party campaign national election periode.

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