

## The Relationship of Cultural Dimension and Servant Leadership of Police Officer

I Gede Nyoman Bratasena<sup>1</sup>, Tb. Ronny Rahman Nitibaskara<sup>2</sup>, Vita Mayastinasari<sup>3</sup>,  
Surya Dharma<sup>4</sup>

<sup>1,2,3,4</sup> Indonesian Police Science College, Indonesia

[bratasena2004@gmail.com](mailto:bratasena2004@gmail.com)

### Abstract

*This research aims to determine the relationship of the cultural dimension and Indonesian National Police (INP) officer servant-leadership. Culture variable used the theory of cultural dimensions by Geert Hofstede, consisting of high-power distance vs. low power distance; individualism vs. collectivism; masculinity vs. femininity; high uncertainty avoidance vs. low uncertainty avoidance; long term vs. short term orientation; and indulgence vs. restraint. INP officer leadership variable used the theory of servant-leadership, using the ten dimensions of servant hood, integrity, awareness, listening, healing, develop others, build teamwork, have vision, shared decision making, and persuasion. This research uses a quantitative approach to data collection methods survey techniques. The survey was conducted using a conventional questionnaire and an online questionnaire. The sampling technique is done using simple random sampling method. Research conducted on 633 respondents representing INP officers' population numbered 42.446 people, who were working at the Police Headquarters and 32 regional police across Indonesia. Data analysis technique using a correlation test of Kendall's Tau. This research has found 39 significant relationships*

### Keywords

culture dimensions; Hofstede; leadership; servant-leadership; indonesian national police officer



## I. Introduction

This study was conducted to examine the relationship of the cultural dimension and the servant-leadership of Indonesian National Police Commissioned. The Indonesian National Police organization uses a centralized police system with a hierarchical rank structure. The ranks of members of the National Police are divided into three groups, namely the Commissioned (managerial function), the non-commissioned group, and the Tamtama (executive function). The hierarchical structure of rank authorizes Indonesian National Police officers to give orders to the non-commissioned officers and Tamtama to move the wheels of the organization. Police Commissioned have a major role in directing the organization to achieve its goals. Looking at the hierarchical structure in this organization, Polri reform will be effective if the change starts from the officer class

Major changes in the organization of the Indonesian National Police began when the government separated the Indonesian National Police from the Indonesian National Armed Forces. The Indonesian National Police, which always had a military character, struggled to change itself back to a civilian character. The Indonesian National Police stated that this change was carried out by reforming the Police bureaucracy. This reform emphasizes three aspects, that is structural, instrumental, and cultural aspects.

The National Police has made a long-term strategy to realize the reform of the Police bureaucracy with the,

1 Student Master of Police Science College of Police Science PTIK Batch IV.

2 Professors of Criminology at the University of Indonesia, Head of the Multidisciplinary Postgraduate National Resilience Strategic Studies Program at the University of Indonesia, Lecturer in the Police Science Studies Program, and the Postgraduate School of Police Science, as well as the author's main supervisor.

Name of the Grand Strategy of Indonesian National Police. This strategy divides the organizational goals of the National Police into three-time stages, the first stage aims to build public trust in the Police (trust building) in the period 2005 to 2009, followed by the second stage aims to build partnerships with the community (partnership building) in the period 2010 to 2014, and the last stage in the 2015 to 2019 period is striving to get the best results (strive for excellence). However, until the time this research, the Police still seemed to have difficulty gaining public trust. The author sees that this is caused by changes in the instrumental and structural fields carried out by the Police that have not been matched by changes in the cultural field. This is what makes the authors associate cultural variables and leadership variables in this study.

Cultural variables will be analyzed using the theory of the cultural dimensions of Geert Hofstede (2011), which consists of dimensions of power distance (high vs low power distance), individual internalization dimensions (individualism vs collectivism), uncertainty avoidance (high vs low uncertainty avoidance), quality of life (masculinity vs femininity), orientation (long vs short term orientation), and life satisfaction (indulgence vs restraint). This theory is able to explain many cultural phenomena that occur within the National Police, especially among officers. Cultural dimension theory by Hofstede (2001) according to Samovar (2010) have the same characteristics with other cultural dimension theories, although under different names. An example is the context dimension (Edward T. Hall) which is divided into poles of high context and low context, explained by Hofstede (2001) as one of the characteristics in the dimension of individual internalization where the collectivist dimension is accustomed to communicating with high context patterns, whereas the individualist dimension is accustomed to communicating with low contexts. In addition, this theory also has a relationship with leadership, as stated by Hofstede (2001) in his research, that culture affects not only organizational culture but also leadership. These things are the authors' considerations for choosing Hofstede's theory of cultural dimensions.

Leadership as the second variable in this study will be analyzed using the servant-leadership theory which was first proposed by Robert K. Greenleaf in 1970. Servant-leadership was chosen in this study because this leadership has been regulated in the National Police Chief Regulation Number 14 of 2011 concerning the Police Profession Code of Ethics. In addition, servant-leadership as an emerging leadership approach (Kreitner and Kinicki, 2010) has been compared with other types of leadership by Wong (2003). He compares servant-leadership, steward leadership, participative leadership, and transformational leadership. These four types of leadership have different emphases. Servant-leadership emphasizes its primary motive of serving and developing others; steward leadership emphasizes the main responsibility of being a good servant in various fields of work; participative leadership emphasizes a democratic organizational structure where there is an even hierarchy; and transformational leadership which emphasizes the process and results, namely positive transformation of subordinates and the organization. The emphasis on servant-leadership is in accordance with one of the main tasks of the National Police, which is to provide protection, protection, and service to the community.

Organizational leaders who fall into categories 1 and 2 use an authoritarian mindset; categories 3 and 4 use a paternalistic mindset; and categories 5 and 6 use a serving mindset. After looking at the characteristics of each category of organizational health based on the research by Laub (2003), the author sees that Indonesian National Police is currently in the third category of health (limited organizational health), where one of the characteristics is, people are sometimes motivated to serve the organization but not sure that the organization is committed to them. This characteristic is in accordance with what is felt by Indonesian National Police Commissioned at this time.

The mindset of the leadership of Indonesian National Police Commissioned is still in the transition from authoritarian to paternalistic. The paternalistic mindset tends to use a transactional leadership style which is still limited to mutually beneficial exchanges between leaders and their subordinates. Leaders will meet the needs of subordinates by expecting high performance returns from subordinates for the benefit of the organization.

After conducting a literature review, the authors found several studies that have linked the cultural dimension to leadership, but few studies have linked the cultural dimension to servant-leadership. Based on the urgent interest in the reform of the bureaucracy reformation in the cultural field and the paradigm shift in the Indonesian National Police leadership that serves, this study will link the two variables, that is the cultural dimensions and the servant-leadership of Indonesian National Police Commissioned officer, by examining the relationship between the cultural dimensions of Indonesian National Police Commissioned officers; examine the relationship between these six cultural dimensions and the ten dimensions of the servant-leadership culture of Indonesian National Police Commissioned officers; and examines the relationship between the six dimensions of culture and the level of servant-leadership of Indonesian National Police Commissioned officers.

## **II. Research Method**

Culture is, “the collective programming of the mind that distinguishes the members of one group or category of people from another.” Meanwhile, the cultural dimension is, “the comparison of cultures presupposes that there is something to be compared - that each culture is not so unique that any parallel with another culture is meaningless,” (Hofstede, 2001). This theory can be used to analyze the dimensions of culture at the level of the nation, organization, to the smallest unit, that is the individual level (Hofstede, 1995).

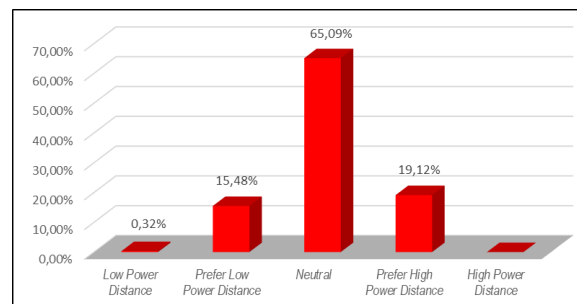
The first dimension is the power distance dimension which is divided into high power distance and low power distance. This dimension looks at the extent to which members of an organization or institution who are in a less powerful position, expect and accept power that is distributed unequally.

## **III. Result and Discussion**

The author has managed to get 633 samples representing all units (Police Headquarters and 32 Regional Police), and all rank groups (High Commissioned Officers, Intermediate Commissioned Officers, and First Commissioned Officers). Of the 633 samples, the most composition was contributed by male respondents (90%), with ages between 23 and 33 years (51%), the rank of Police Commissioner Adjutant (54%), and Strata 1 education level (67%).

This study uses the abbreviation used by Hofstede (2011), that is PDI (Power Distance Index) for the power distance dimension; IDV (Individualism) for individual internalization dimensions; MAS (Masculinity) for the dimension of quality of life; UAI (Uncertainty Avoidance Index) for the dimension of uncertainty avoidance; LTO (Long Term Orientation) for the orientation dimension; and IVR (Indulgence versus Restraint) for the dimension of life satisfaction.

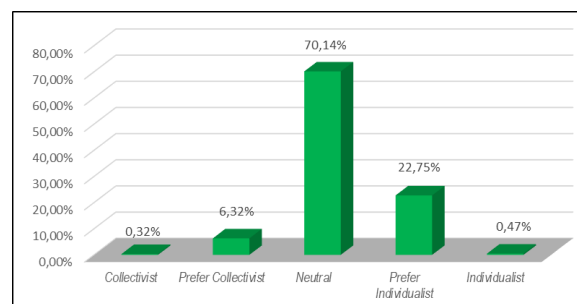
The following is a picture of the cultural dimensions owned by Indonesian National Police Commissioned officers:



**Figure 1. Power Distance**

*Source: research data processing, 2016.*

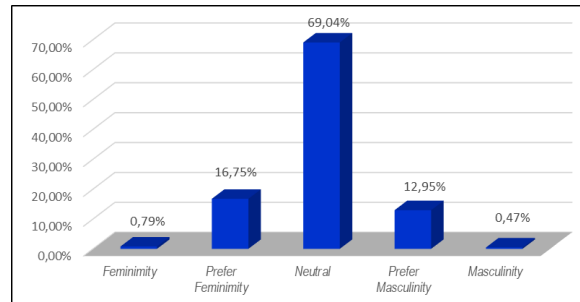
Figure 1 shows that the dimension of the power distance of Indonesian National Police Commissioned officers is still higher, with a tendency towards high power distance than low power distance. The author sees this as strongly affected by history which has combined the Police with the military power. Police, who generally work alone in the field, need a low power distance dimension to increase speed in thinking and acting in the field (not always waiting for orders from the leadership).



**Figure 2. Individual Internalization**

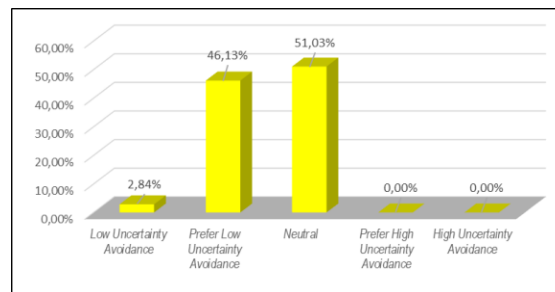
*Source: research data processing, 2016.*

Then the cultural dimension of individual internalization, in Figure 2 shows that the tendency towards the individualist dimension has a large enough difference with the tendency towards the collectivist dimension. This needs special attention from the Indonesian National Police organization, because Police, which uses a centralized chain of command system, requires a strong collective dimension. Leadership actions or behaviors that reduce the sense of soul corps (esprit de corps) need to be eliminated.



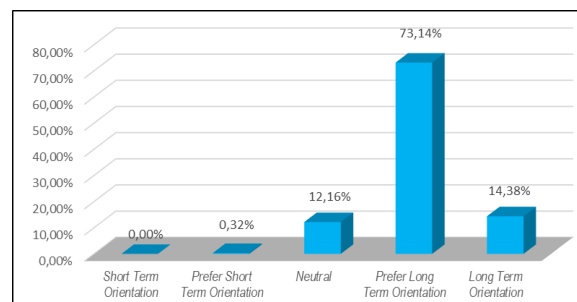
**Figure 3. Quality of Life**  
Source: research data processing, 2016.

Furthermore, the quality of life dimension in Figure 3 shows that Polri officers have a tendency towards the feminine dimension. According to Hofstede (2001), organizations engaged in personal services such as the police need a strong feminine dimension.



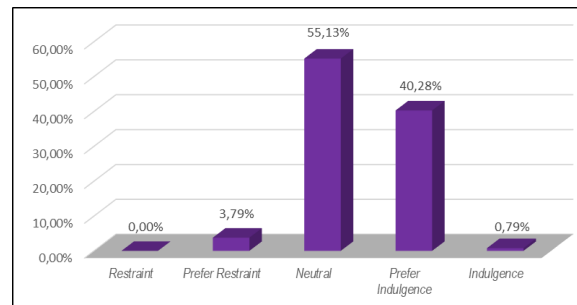
**Figure 4. Uncertainty Avoidance**  
Source: research data processing, 2016.

Entering the fourth dimension, the cultural dimension of uncertainty avoidance in Figure 4. None of the Indonesian National Police Commissioned officers has a high uncertainty avoidance dimension. The tolerance level of Police officers towards ambiguous or statistically uncertain situations is quite high (low uncertainty avoidance). This condition can still be improved with the development of instrumental and structural aspects that support the formation of a dimension of low uncertainty avoidance in the service process, protection, and law enforcement process.



**Figure 5. Orientation**  
Source: research data processing, 2016.

The dimension of long-term orientation has been understood and has been implemented well by Indonesian National Police Commissioned officers. We can see this in Graph 5 which shows the percentage of Police officers who have a very small dimension towards short term orientation



**Figure 6. Life Satisfaction**  
Source: research data processing, 2016.

Graph 6 shows that many Police officers have a cultural dimension that leads to the pole of indulgence (free thoughts or having fun). The value of smiles, greetings, and greetings instilled by the Polri organization will be realized well if Police officers have a high dimension of indulgence, because members will imitate them when they serve the community.

**Table 1. Relationships Between Cultural Dimensions of Police Officers**  
**Correlations Kendall's tau\_b**

	PDI	IDV	MAS	UAI	LTO	IVR
Power DIstance (PDI)	1,000					
Individual Internalization (IDV)	,019	1,000				
Life Quality (MAS)	-,010	-,161**	1,000			
Uncertainty Avoidance (UAI)	,084**	-,056	-,096**	1,000		
Orientation (LTO)	-,045	-,003	-,008	-,084**	1,000	
Life Saisfaction (IVR)	-,098**	,001	,018	-,127**	,000	,000

\*\*. Correlation is significant at the 0.01 level (2-tailed).

Source: research data processing, 2016.

Table 1 is the result of statistical analysis of the relationship between the cultural dimensions of Police officers. Were found six significant relationships between the cultural dimensions of the Indonesian National Police Officers. This implies that intervention in one cultural dimension can have an impact on other cultural dimensions. One example is the power distance dimension (UAI), which is positively related to the uncertainty avoidance dimension (UAI), and negatively related to life satisfaction (IVR). The author illustrates this relationship as follows, a leader of a group creates a very long distance between himself and his followers (high power distance), will make them obey the leader's rules very firmly without tolerance (high uncertainty avoidance). This condition will also have an impact on their very constrained mindset, every time they take a step they always question whether they violate the rules or not (restraint).

Furthermore, the author correlates the cultural dimension with ten dimensions of Police Officer servant- leadership (serving the needs of subordinates, integrity, awareness that he is a role model, wanting to hear and find solutions to problems faced by subordinates, developing the potential of subordinates, having a vision, building teamwork , share in decision making, and persuasive).



**Table 2.** Relationship between the Cultural Dimension and the Servant-Leadership Dimension of Police Officers

	<b>PDI</b>	<b>IDV</b>	<b>MAS</b>	<b>UAI</b>	<b>LTO</b>	<b>IVR</b>
Servant Hood	-,023	-,011	-,016	-,024	<b>.069*</b>	<b>.090**</b>
Integrity	<b>.095**</b>	<b>.067</b>	-,019	<b>.095**</b>	<b>.199**</b>	<b>.095**</b>
Awareness	-,003	-,025	-,062	<b>.080**</b>	<b>.185*</b>	<b>.104**</b>
Listening	-,014	-,039	-,048	<b>.081**</b>	<b>.126**</b>	<b>.072*</b>
Healing	-,021	-,040	-,059	-,055	<b>.143**</b>	<b>.091**</b>
Develop Others	-,022	-,033	-,013	<b>.079**</b>	<b>.157**</b>	<b>.077*</b>
Visioning	-,035	-,048	-,030	<b>.077*</b>	<b>.108**</b>	<b>.062*</b>
Team Development	-,014	-,021	-,024	<b>.063*</b>	<b>.154**</b>	<b>.089**</b>
Shared Decision Making	,009	<b>.074*</b>	,008	<b>.071*</b>	<b>.149**</b>	,062
Persuasion	-,009	-,058	-,056	<b>.062*</b>	<b>.127**</b>	<b>.072*</b>

Source: research data processing, 2016.

Table 2 shows that of the 60 tested relationships, 30 significant relationships were found. The strongest relationship was found between the awareness dimension and the orientation dimension.

This shows that statistically, Police Officers who understand and apply the values of Confucius teachings (respect for seniors, always maintain the good name of the organization, empathize with the environment and others, be diligent, thrifty, and never stop developing themselves) are strongly related to their high awareness that they are role models for others, subordinates and their surroundings.

Honesty as an indicator of the integrity dimension measured in this study relates to five of Hofstede's six cultural dimensions, one of which is the power distance dimension. The relationship between the integrity of Polri officers and the power distance dimension is negative and very significant,  $r(633) = -0.095$ ;  $p < 0.01$ . This means that statistically it is found that the higher the dimension of power distance within a Police Officer (high power distance), the lower the integrity.

In accordance with the reality on the ground, the author observes that an officer who serves as a Kanit in a function at the Polres who has a high fear of superiors, will keep his mouth shut when he finds out that the Kasat or the Kapolres has deviated, both regarding the budget and the code of ethics. When the officer was asked why he kept his mouth shut, he easily replied that his actions were a form of subordinate loyalty to the leader. This author's observation is also reinforced by the results of an interview with one of the informants who stated that the movement to keep the mouth of subordinates on deviations from leadership was still common.

This is in accordance with the characteristics mentioned by Hofstede, namely in a society with a high power distance dimension, corruption often occurs and many scandals are covered up.

Of the thirty relationships, the authors found a comparison of two very contrasting cultural dimensions, namely the orientation dimension and the quality of life dimension. The dimension of orientation (long-short term orientation) is related to all dimensions of the servant-leadership of Polri officers, but on the other hand the dimension of quality of life (masculine-feminine) has no relationship at all. This finding is in accordance with the findings of Wong and Page in 2003. They found that servant-leadership can be possessed by type A leaders (appearing aggressive, extroverted, dominant, and sometimes impatient), can also be possessed by type B leaders (appearing calm, introverted), soft but hard-hearted). Type A leaders referred to by them correspond to the characteristics of the

masculine cultural dimension (masculine), and type B according to the characteristics of the feminine cultural dimension (feminine). Therefore, the dimension of quality of life (masculine-feminine) cannot be used as a reference for the level of servant-leadership possessed by a Police Officer. So that Polri organizations can ignore changes in the cultural dimension of quality of life (masculine-feminine).

Next, the writer will examine the relationship between the six dimensions of culture and the level of servant-leadership of Polri officers. The results of the correlation test can be shown in the following table:

**Table 3.** Relationship between Cultural Dimensions and Servant-Leadership of Police Officers

	PDI	IDV	MAS	UAI	LTO	IVR
Servant Leadership Police Commissioned	-,033	-,040	-,039	-.081**	.173**	.098**

*Source: research data processing, 2016.*

Table 3 shows that, three of six relationships tested were found to be very significant, that is the relationship between the uncertainty avoidance dimension (UAI), orientation dimension (LTO), and life satisfaction dimension (IVR) and the servant-leadership of Police officers. This finding strengthens the theories which state that culture influences leadership.

The relationship between uncertainty avoidance dimension (UAI) and servant-leadership is negative and very significant,  $r(633) = -0.081$ ;  $p < 0.01$ . Thus, to have high servant-leadership, a low uncertainty avoidance dimension is required. Low uncertainty avoidance has a high tolerance for ambiguous situations. This dimension is appropriate if it is owned by Polri officers because the challenges of the tasks and members they face are generally in an uncertain condition. Therefore, the police are given discretionary authority by the government. This authority aims to provide flexibility for members of the National Police to prioritize order and harmonization in society above applicable regulations. This authority is legally stated in Article 16 paragraph 1 letter 1 of Law Number 2 of 2002 concerning the Indonesian National Police (Polri), which reads, "In order to carry out the tasks as referred to in Articles 13 and 14 in the field of criminal proceedings, the National Police of Republic Indonesia has the authority to take other legally responsible actions." Other actions are the legal language of police discretion. By linking the hierarchical structure within the Police organization, Police officers are more required to have a low uncertainty avoidance culture dimension, because members with any uncertainty avoidance dimension will continue to follow what is said or ordered by their superior commissioned. This is related to the preposition proposed by Hofstede (2001), namely for ambiguous tasks (e.g., strategic planning), people from low-UAI cultures perform better than those from high-UAI cultures. If an ambiguous task is given to a group, the chairperson should preferably be chosen from a low-UAI culture.

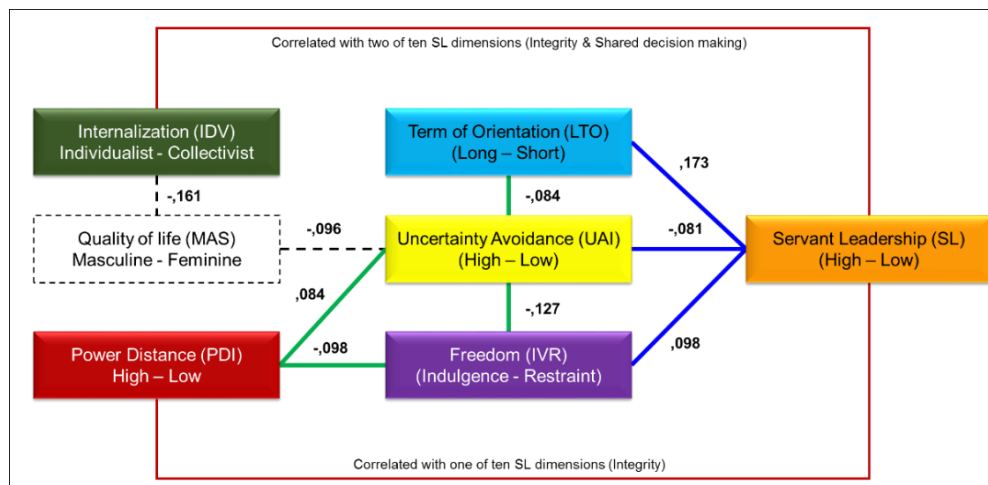
The relationship between the orientation dimension (LTO) and servant-leadership is positive and very significant,  $r(633) = 0.173$ ;  $p < 0.01$ . This shows that statistically to have high servant-leadership, a strong long-term orientation is needed. This relationship is significant because the values in Confucius' teachings which are the source of value in the cultural dimension of orientation are not much different from the noble values of Indonesian culture crystallized in Pancasila and Indonesian proverbs, and in accordance with the servant-leadership dimension. The first Confucius teaching which emphasizes the values of respect for elders or more seniors in accordance with one of the cultures in



Indonesia, in grammar which adds a second or third person greeting to people who are respected, namely the words father, mother, brother, sister, and so on. The second teaching emphasizes the value of awareness that we always carry the family name wherever and whenever. We can find this value in the organizational culture of the Police, in the form of advice from leaders such as, "Wherever you are, whether you are on duty or not, to maintain the honor or good name of the Police." Awareness that leaders are role models for their subordinates is also one of the dimensions of servant-leadership. The third teaching of Confucius emphasizes the value of empathy. This value is formed in the Polri organization, among others, in the form of checking vehicle documents and the identity of Polri members by the Provost unit. The fear of being sanctioned when examined by those who have authority will make officers have empathy when they carry out inspections or enforce the law to the community. The last value of Confucius' teachings emphasizes future orientation by prioritizing the value of a never-ending learning process, being patient, thrifty, and diligent. These four values are related to the dimension of having vision in the servant-leadership variable. A person who has a vision (forward vision) stems from a sense of optimism, will force himself to always learn, because he believes that science is a means to realize his goals; to work hard because they believe that hard work is one way to achieve the goals of life.

The relationship between the dimensions of life satisfaction (IVR) and the servant-leadership of Police officers is positive and very significant,  $r(633) = 0.098$ ;  $p < 0.01$ . Thus, statistically it shows that to have high servant-leadership, a strong indulgence dimension is needed. Commissioned who have the dimension of indulgence (having fun) have several characteristics, including being happier, tending to be healthier, optimistic, having positive behavior, having looser moral discipline, being active in sports together, and being free to express opinions. Feelings of pleasure and happiness resulting from this dimension will produce strong motivation and make the point of view be positive. He has a sense of optimism both towards himself and towards his subordinates or the team he leads. If he finds his subordinates not happy, or then he will make every effort to make members or all members of his team happy. This attitude will activate many dimensions of servant-leadership, including the desire to serve (servant hood) subordinates, listen to their complaints (listening), find solutions to these problems (healing), develop their abilities (develop others), build teamwork within the unit. or the unit he leads (team development), and so on. On the other hand, officers who have a restraint dimension view everything pessimistically. This view makes him have no motivation to do any service to its members. The low motivation in a Polri officer will make his servant-leadership dimensions inactive.

Next, the authors combine the first findings (the relationship between the cultural dimensions), the second the relationship between the cultural dimensions and the servant-leadership dimension, and the third (the relationship between the cultural dimensions and servant-leadership) in one model which is described as follows:



**Figure 7.** Model of the Relationship between Hofstede's Cultural Dimensions and Servant-Leadership of Police Officers

The model in Figure 1 shows the relationship between the dimensions of culture and servant-leadership either directly or indirectly. The cultural dimension that is directly related to the level of servant-leadership of Police officers is depicted by the blue line. Cultural dimensions that are directly related to several dimensions of servant-leadership are depicted in red lines, and relationships between dimensions are shown in green lines. The incomplete black line connected to the quality of life dimension (masculine-feminine) indicates that intervention on this cultural dimension is not necessary because it has no relationship at all with servant-leadership.

## IV. Conclusion

### 4.1 Relationships of Cultural Dimensions

The six dimensions of Hofstede culture that are owned by Police officers are interrelated. Changes made to one cultural dimension will affect other cultural dimensions.

These findings can help the National Police in determining policies in the field of cultural change or culture. For example, so far, the Police have tried to realize a low power distance dimension in various ways, including by replacing the greeting "commander" with "father" or "mother". Based on the findings of the relationship between cultural dimensions in this study, efforts to realize low power distance can also be done by intervening in other dimensions, such as reducing the dimension of uncertainty avoidance (low uncertainty avoidance), or increasing the collective dimension (collectivist) Police Officer.

### 4.2 The Relationship of the Cultural Dimension and the Servant Leadership Dimension

After examining the six dimensions of culture with the ten dimensions of the servant-leadership variable of Police officers, it was found that there were thirty significant relationships. Five of the six cultural dimensions used in this study relate to the servant-leadership dimension of Polri officers. The orientation dimension is a dimension that relates to all dimensions of servant-leadership. On the other hand, the cultural dimension that is not related to all dimensions of servant-leadership is the quality of life (masculine-feminine) dimension.

Based on these findings, the authors conclude that the cultural dimensions of power distance (high-low power distance), individual internalization (individualism-collectivism), high-low uncertainty avoidance, orientation (long-short term orientation), and life satisfaction (indulgence-restraint) possessed by Police officers relates to the dimension of servant-leadership they possess. Police can make cultural changes towards these five dimensions and ignore the intervention of the cultural dimension of quality of life (masculine-feminine)

#### **4.3 The Relationship between the Cultural Dimension and the Servant Leadership Dimension of Police Commissioned**

The six dimensions of Hofstede's culture after being tested statistically with the servant-leadership of Police commissioned, found three significant relationships. The relationship occurs between the dimensions of orientation (short-long term orientation), dimensions of life satisfaction (indulgence-restraint), and dimensions of high-low uncertainty avoidance with the servant-leadership of Police commissioned. This finding shows that the servant-leadership of Police commissioned is related to their cultural dimensions of orientation, life satisfaction, and uncertainty avoidance. This finding confirms Hofstede's statement that culture affects not only organizational culture but also leadership

Next, the authors synthesize the first and second findings with the third finding. The first analysis found that all dimensions of Hofstede culture possessed by Police commissioned were interrelated. The second analysis found that the cultural dimension of quality of life which is divided into masculine and feminine poles is not related to the servant-leadership possessed by Police commissioned. The third analysis found that the dimensions of high-low uncertainty avoidance, the dimensions of orientation (long-short term orientation), and the dimensions of life satisfaction (indulgence-restraint) were related to the score or level of servant-leadership possessed by Police commissioned.

Thus, the authors conclude that in order to realize high servant-leadership of Police commissioned, the following cultural dimensions are needed:

1. Low power distance dimension,
2. Dimensi kolektif High collectivist dimension,
3. Low uncertainty avoidance dimension,
4. High indulgence (freedom of thinking) dimension,
5. Long term orientation dimension.

The relationship between the five dimensions of culture and the level of servant-leadership possessed by Polri officers above is illustrated in the model that the author has created in Figure 1.

The development of cultural aspects in the National Police organization needs to be carried out in each rank group, holistically and integrated. Holistic what the writer means is that cultural development which consists of several cultural dimensions is intervened together. Meanwhile, the development of an integrated culture is the development of a culture that is in synergy with development in the aspects of structure and instruments.

Culture development that is not carried out in each rank group, is not holistic, nor is synergistic, can have a negative impact on the process of forming servant-leadership. Examples of cultural changes that were not carried out in all rank groups that the author found in the education process for the undergraduate police scientific development at STIK. In the STIK dining room there are several tables that have a higher position than other dining tables, intended for students, senate officials or leaders. Several years ago, this desk was no longer functional because student Senate officials did not want there to be a

low power distance between them and their colleagues. However this year, students of the Senate officials are again required to sit in that place (higher place) by their Caregivers. This psychologically will form a distance between students who are in office and those who are not. Without realizing it, the cultural dimension of high power distance will be re-formed.

The author's observations are based on experience during discussions with the Bavarian Police before they visited STIK to conduct a workshop. Polizeidirektor (equivalent to the rank of KBP) Peter Brietner who serves as the Head of the Schwabing Police Station (at the same level as Polsek Metro) asked us to sit on the same level as the workshop participants. His experience as a resource person in Indonesia who was placed in a higher sitting position than the workshop participants made him feel very uncomfortable. The author sees this because members of the Bavarian Police have a fairly high dimension of low power distance.

An example of cultural development that is not holistic is the changes made by the National Police organization to only one dimension, that is low power distance. This change, which only emphasizes one dimension, has given rise to complaints by senior commissioned about the current attitude of the First commissioned, which they perceive as lacking respect for seniors. This is because the values of respect for older people (or more seniors) in the cultural dimension of long-term orientation are not consistently re-emphasized by officers who are superiors to their subordinate commissioned.

Furthermore, an example of cultural development that is not synergistic is the lowering of the dimension of low uncertainty avoidance within the National Police organization through directives or instructions from the leadership to all Police members so as not to enforce the law rigidly (preferring settlement of cases outside the legal route). The formation of a cultural dimension of low uncertainty avoidance without being followed by changes in the instrument aspect often creates a dilemma for Police officers. Not a few Police officers are trapped in a choice, whether they can resolve cases outside the legal route, with the risk of getting a warning from the top unit during an examination by the supervision and examination team (wasrik), or resolving all cases through legal channels, with the risk of received resistance (both verbally and physically) from the community who saw him as a rigid law enforcer.

Based on the examples above, development in the cultural aspect that requires close power distance between superiors and subordinates as work partners (low power distance), in addition to needing to be applied to all rank groups, is followed by changes in structural and instrumental aspects (by synergistic), these changes should also be followed by re-instilling high values of esprit de corps (collectivism); create software that supports Polri officers in resolving social problems or conflicts outside the legal route (low uncertainty avoidance); reduce and eliminate violence by officers to subordinates, both verbal and physical (indulgence), which is balanced by implementing strict administrative sanctions; as well as re-instilling the noble values of Indonesian culture consistently, including the value of respecting elders or seniors (long term orientation).

A comprehensive, holistic and synergistic change in culture will accelerate the formation of National Police leaders who are oriented towards the needs of their members (high servant-leaders). This leadership can bring the Polri's organizational health to an optimal level (optimal organizational health) and make it easier for Polri to achieve its long-term strategy (grand strategy). Because, to gain trust from the community (trust), partner with the community (partnership), and provide excellent service to the community (excellent service), it can only be achieved when Polri officers have earned the trust of their members, treat their members as partners, and have give them the best service.

## References

- Amir, M. T. (2015). *Merancang Kuesioner - Konsep dan Panduan untuk Penelitian Sikap, Kepribadian dan Perilaku*. Jakarta: Prenadamedia Group.
- Bailey, W. G. (1995). *The Encyclopedia of Police Science*. United States: Library of Congress Cataloging-in- Publication Data.
- Barbuto, J. E., & Wheeler, D. W. (2006). *Scale Development and Construct Clarification of Servant Leadership*. Sage Publications, 300-326.
- Bass, B. A. (1994). *Improving Organizational Effectiveness through Transformasional Leadership*. California: USA7 Sage.
- Bass, B. M., & Bass, R. (2008). *The Bass Handbook of Leadership (Theory, Research, and Managerial Applications) (4 ed.)*. New York, United States of America: The Free Press.
- Cain, S. (2012). *Quiet: The Power of Introverts in a World That Can't Stop Talking*. USA: Crown Publishing Group.
- Castetter, W. B., & Heisler, R. S. (1984). *Developing and Defending a Dicertation Proposal*, Graduate School of Education. Philadelphia, Pennsylvania: University of Pennsylvania.
- Chernis, C., & Goleman, D. (2001). *The Emotionally Intelligent Workplace*. San Fransisco: Jossey Bass a Willey Company.
- Colquitt, J. A., LePine, J. A., & Wesson, M. J. (2011). *Organizational Behavior*. New York: McGraw-Hill.
- Creswell, J. W. (2014). *Reserch Design: Qualitative, Quantitative, and Mixed Methods Approaches 4th Edition*. London: Sage.
- Djamin, A. (2011). *Sistem Administrasi Kepolisian: Kepolisian Negara Republik Indonesia*. Jakarta: Yayasan Pengembangan Kajian Ilmu Kepolisian.
- Farouk, M., & dkk. (2008). *Modul A2536 Metodologi Penelitian*. Jakarta: PTIK.
- Field, A. (2009). *Discovering Statistic Using SPSS, third edition*. London: SAGE Publications.
- Ghozali, I. (2006). *Aplikasi Analisis Multivariate Dengan Program SPSS (5 ed.)*. Semarang: Badan Penerbit Universitas Diponegoro.
- Globe, P. (1999). *Cultural Influences on Leadership and Organizations. Advances in Global Leadership*, 1, 171- 233.
- Greenberg, J., & Baron, R. A. (2003). *Behavior in Organizations*. New Jersey: Pearson Education.
- Greenleaf, R. K. (2002). *Servant Leadership: A Journey into the nature of legitimate power and greatness (25<sup>th</sup> anniversary ed.)*. New York: Pulist Press.
- Hall, E. T. (1966). *The Hidden Dimension*. USA: Doubleday & Company Inc.
- Heskett, J. L., Jones, T. O., Loveman, G. W., W. Earl Sasser, J., & Schlesinger, L. A. (2008, July-August). *Putting the Service-Profit Chain to Work*. Harvard Business Review.
- Hofstede, G. (1994). *Cultures And Organizations: Software Of The Mind*. London: Harper Collins Publishers .
- Hofstede, G. (1995). *Multilevel Research of Human Systems: Flowers, Bouquets and Gardens*. IOS Press Human Systems Management, 14, 207-217.
- Hofstede, G. (2001). *Culture's Consequences - Comparing Values, Behaviors, Institution, and Organizations Across Nations*. California: Sage Publications, Inc.
- Hofstede, G. (2011). *Dimensionalizing Cultures: The Hofstede Model in Context*.

- Netherlands: Universities of Maastricht and Tilburg.
- Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and Organizations: Software of the Mind* (Rev. 3rd ed.). New York: McGraw-Hill.
- Hudson, C. (2001). *Psychology and Work*. USA: Routledge.
- Hunter, J. C. (1998). *The Servant: A Simple Story About The True Essence of Leadership*. New York: Crown Business.
- Idrus, M. (2007). *Metode Penelitian Ilmu-ilmu Sosial Pendekatan Kualitatif dan Kuantitatif*. Yogyakarta: UII Press Yogyakarta.
- Kashima, Y., Yamaguchi, S., Kim, U., Choi, S.-C., Gelfand, M. J., & Yuki, M. (1995). Culture, Gender, and Self: A Perspective From Individualism-Collectivism Research. *Journal of Personality and Social Psychology*, 69(5), 925-937.
- Kreitner, R., & Kinicki, A. (2010). *Organizational Behavior*. New York: McGraw-Hill.
- Kronman, A. T. (1983). *Max Weber - Jurists: Profiles in Legal Theory*. California: Stanford University Press.
- Lantu, D., Pesiwarissa, E., & Rumahorbo, A. (2007). *Servant Leadership: The Ultimate Calling to Fulfill Your Life's Greatness*. Yogyakarta: Gradien Madiatama.
- Laub, J. (1999). *Organizational Leadership Assessment*. Wellington, FL: Organizational Leadership Assess (OLA).
- Laub, J. (2003). From Paternalism to the Servant Organization: Expanding the Organizational Leadership Assessment (OLA) Model. *Servant Leadership Research Roundtable*, 1-20.
- Leedy, P. (1997). *Practical Research Planning and Design*, 6th ed. New Jersey: Prentice Hall Inc.
- Nitibaskara, T. R. (2009). *Perangkap Penyimpangan dan Kejahatan*. Jakarta: YPKIK.
- Patterson, K. (2003). *Servant Leadership: A Theoretical Model*. Servant Leadership Research Roundtable . Virginia: Regent University.
- Pauleen, D. J. (2007). *Cross-cultural Perspectives on Knowledge Management*. United States of America: Libraries Unlimited.
- Putro, E. (2012). *Teknik Penyusunan Instrumen Penelitian*. Yogyakarta: Pustaka Pelajar.
- Robbins, S. P. (2007). *Perilaku Organisasi*. Jakarta: Salemba Empat.
- Robbins, S. P. (2008). *Organizational Behavior*, Tenth Edition. (D. B. Molan, Trans.) Jakarta: Salemba Empat.
- Samovar, L. A., Porter, R. E., & McDaniel, E. R. (2010). *Komunikasi Lintas Budaya Edisi 7*. Jakarta: Salemba Humanika.
- Schermerhorn, J., R., J., & Hunt, J. G. (2011). *Organizational Behavior*. New Jersey: John Wiley and Sons, Inc.
- Spears, L. C. (1995). *Reflections on Leadership: How Robert K. Greenleaf's Theory of Servant Leadership Influenced Today's Top Management Thinkers*. Canada: Wiley.
- Sufren, & Natael, Y. (2014). *Belajar Otodidak SPSS Pasti Bisa*. Jakarta: PT Elex Media Komputindo.
- Sugiyono. (2011). *Metode Penelitian Kuantitatif, Kualitatif dan R dan D*. Bandung: Alfabeta.
- Suyanto, M. (2007). *Strategic Management : Global Most Admires Companies*. Yogyakarta: CV Andi Offset.
- West, R., & Turner, L. H. (2008). *Pengantar Teori Komunikasi Edisi 3: Analisis dan Aplikasi - Buku 2*. (M. N.Maer, Trans.) Jakarta: Salemba Humanika.
- Wibowo. (2015). *Perilaku Dalam Organisasi*. Jakarta: PT Raja Grafindo Persada .
- Wong, P. T. (2003). *An Opponent-Process Model of Servant Leadership and a Typology of Leadership Styles*. Canada: Trinity Western University.
- Yukl, G. (2001). *Leadership in Organization*. (B. Supriyanto, Trans.) New Jersey: Prentice-Hall Inc. Retrieved 2004