Pisco Med Publishing

Human Resources Management and Services 2026, 8(4), 260065.
https://doi.org/10.18282/hrms260065

Article

Full integrity as a mediating mechanism associated with police officers' reported misconduct orientation in the Indonesian National Police

Rissan Simaremare[1, *], Ahmad Rifani[1], Rini Rahmawati[1], Dahniar[1]

[1]Management Science Department, Universitas Lambung Mangkurat, Banjarmasin 70123, Indonesia

[*]**Corresponding author:** Rissan Simaremare, rissansimaremare65@gmail.com

CITATION

Simaremare R, Rifani A, Rahmawati R, et al. (2026). Full integrity as a mediating mechanism associated with police officers' reported misconduct orientation in the Indonesian National Police. Human Resources Management and Services. 8(4): 260065. https://doi.org/10.18282/hrms260065

COPYRIGHT

Copyright © 2026 by author(s).
Human Resources Management and Services is published by Piscomed Publishing Pte. Ltd. This work is licensed under the Creative Commons Attribution (CC BY) license.
https://creativecommons.org/licenses/by/4.0/

Abstract: This study tests whether full integrity mediates the effects of organizational culture, ethical leadership, and the reward system on Zero Oknum, the Indonesian National Police (POLRI) objective of eliminating deviant officer behavior. The term "oknum" denotes a rogue member of an institution. Survey data from 275 officers across ranks and divisions were analyzed using partial least squares structural equation modeling (PLS-SEM): the measurement model satisfied reliability, convergent validity, and discriminant validity criteria. Structural and mediation effects were estimated by bootstrapping with 5,000 resamples. Full integrity fully accounted for the culture–Zero Oknum association and partially accounted for the reward-system association. Ethical leadership showed a strong direct association with Zero Oknum. The model explained 82.3% of the variance in Zero Oknum ($R^2 = 0.823$) and showed in-sample predictive relevance ($Q^2 = 0.606$). The findings extend Huberts' full integrity framework to a hierarchical police organization in a developing democracy and indicate that reported misconduct orientation is associated with aligned culture, leadership, and incentives, not with structural reform alone.

Keywords: deviant behavior; ethical leadership; organizational culture; reward system, zero oknum

1. Introduction

Police misconduct is becoming a problem that continues to erode institutional legitimacy. This misconduct also erodes public trust in the institution, especially in a democratic country such as Indonesia. Although some formal supervision structures exist, implicit organizational dynamics often enable police misconduct. Norms in police culture, such as loyalty and silence, constitute the 'blue wall,' which gradually erodes accountability (Demirkol & Nalla, 2019; Westmarland & Conway, 2020). This implicit cultural environment tolerates deviant and harmful practices.

Previous studies have questioned the effectiveness of ethics reforms that focus on structures and procedures while neglecting normative change (Modise, 2023; Newburn, 2022). Huberts (2024) defines full integrity as coherence among personal values, professional norms, and institutional systems. This definition rejects the view of integrity as mere regulatory compliance and argues that integrity must be embedded in organizational culture and leadership practice.

Leadership, particularly ethical and transformational leadership, is central to this process. Leaders who act transparently and consistently can reduce misconduct by serving as moral models (Zheng et al., 2021; O'Reilly & Chatman, 2020). In hierarchical police organizations, where officers exercise substantial discretion, such modeling can reinforce ethical standards and narrow moral gaps among subordinates (Gutschmidt & Vera, 2021). Incentive systems also shape behavior through their interaction with institutional norms. Performance-based

rewards that are misaligned with ethical values may unintentionally encourage deviance (Khodzhimatov et al., 2021). By contrast, reward structures that recognize ethical conduct can strengthen normative alignment (Barus, 2022; Ardiansyah, 2021). Organizational culture is a further determinant. Toxic cultures can normalize misconduct and suppress dissent (Kutnjak Ivković et al., 2020; Fridell et al., 2021), whereas cultures that support procedural fairness, psychological safety, and peer accountability encourage reporting and collective integrity (Wu & Makin, 2021; Blumberg et al., 2020).

Although prior research has examined organizational culture, ethical leadership, and reward systems separately, few models treat integrity as the mechanism linking these conditions to behavior. Fridell et al. (2021) demonstrate the relevance of organizational justice, but the mediating role of integrity remains insufficiently tested. Huberts' (2024) full integrity framework provides an integrative lens, yet empirical tests in non-Western hierarchical institutions are still limited.

Indonesia offers a distinct setting for such a test. Reforms under the Polri Presisi agenda have prioritized professionalism and structural modernization (Syahputra et al., 2023). The normative change required to build ethical commitment, moral courage, and intrinsic integrity remains less developed (Syarif, 2024; Amostian et al., 2023). Repeated disciplinary breaches and the persistence of the code of silence suggest that institutional reform is incomplete (Christian, 2023; Handaningtias et al., 2022). Public trust in the Indonesian police also remains relatively low because of scandals, politicization, and perceived impunity (Saputra, 2021; Adisty, 2023; SETARA Institute, 2025). Restoring integrity therefore requires more than procedural adjustment. It requires change in internal beliefs and behavioral norms.

This study develops and tests a mediation model in which full integrity links organizational culture, ethical leadership, and the reward system to reduced police misconduct, conceptualized as Zero Oknum. Treating full integrity as both a psychological and cultural construct empirically tests Huberts' (2024) framework. The study is distinctive in operationalizing full integrity as a mediating mechanism within a hierarchical police institution in a developing democracy. Few previous studies have tested an integrative model in which full integrity is the pathway through which personal moral values, professional norms, and institutional systems become aligned.

The study makes three contributions. First, it refines integrity theory by identifying antecedents of full integrity and testing its mediating role. Second, it provides culturally grounded evidence on police deviance through a psychological and organizational framework. Third, it informs integrity-building interventions aimed at reducing deviance in the Indonesian National Police (POLRI), consistent with democratic and institutional objectives. Based on these considerations, the following hypotheses are proposed:

H1: Organizational Culture is positively associated with full Integrity

H2: Ethical Leadership is positively associated with full Integrity

H3: Reward system is positively associated with full Integrity

H4: Full Integrity is positively associated with Zero Oknum

H5: Organizational Culture is positively associated with Zero Oknum

H6: Ethical Leadership is positively associated with Zero Oknum

H7: Reward system is positively associated with Zero Oknum

Figure 1 shows a conceptual framework that captures these related factors.

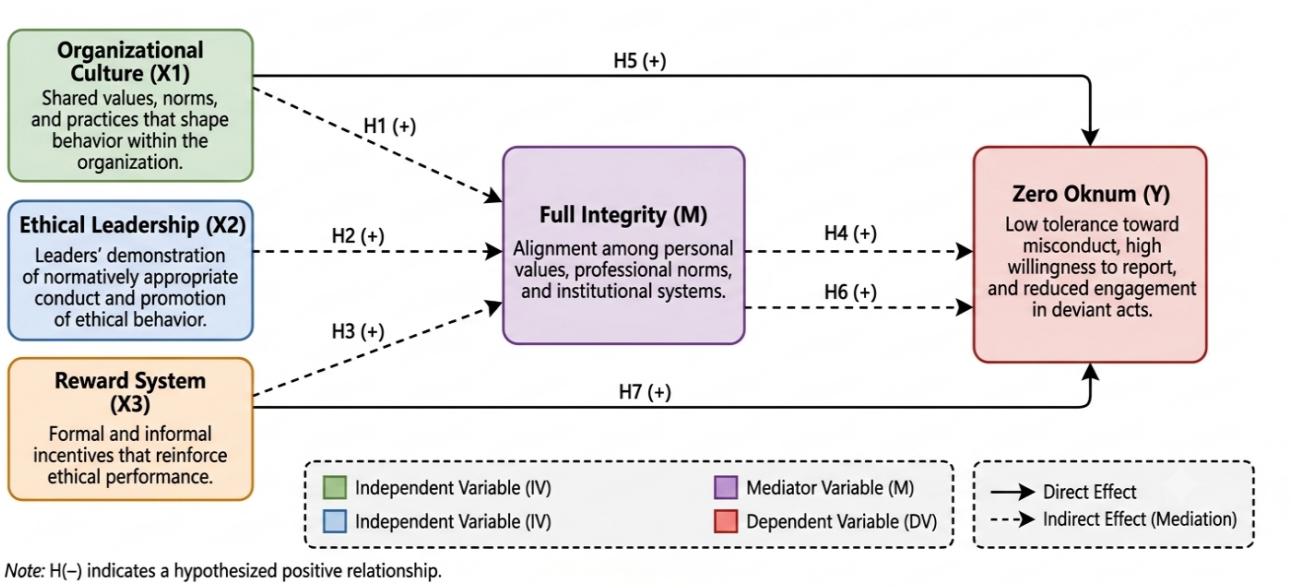


Figure 1. Conceptual Framework.

2. Materials and methods

2.1. Research Design

This explanatory quantitative research design uses a cross-sectional survey. Its primary purpose is to empirically test integrity's mediating role in the relationship between organizational culture, ethical leadership, reward systems, and police misconduct. This approach allows examination of complex associations among the constructs using partial least squares structural equation modeling (PLS-SEM). Causal inference is limited by the cross-sectional design.

2.2. Population and Sample

The study included active-duty POLRI personnel in South Kalimantan. Sampling was purposive. Liaison officers of non-command rank distributed the questionnaire to officers who were on duty, available during the fieldwork window, and willing to participate. The sample covered non-commissioned officers through mid-level officers and the main functional divisions.

Questionnaires were distributed in print and digital form over six weeks through internal liaison officers of non-command rank. Ethics clearance was granted by the university research ethics committee, and official permission to conduct the survey was obtained from the relevant POLRI department. Participation was voluntary and anonymous, and formal informed consent was obtained. Of 331 questionnaires distributed, 292 were returned (88.2%). After 17 incomplete or patterned responses were removed, 275 valid responses remained, giving a final effective response rate of 83.1%. This sample met the minimum size recommended for the model (Hair et al., 2022).

The sample is predominantly male, which is consistent with POLRI demographics. The sample spans a range of ranks and years of service, and covers the major functional divisions. The sample covered the main ranks and functional divisions, supporting comparisons across hierarchical levels. Respondents were drawn from 13 districts in South Kalimantan ($N = 275$), including Banjarmasin ($n = 47$), Banjarbaru ($n = 35$), Tanah Laut ($n = 23$), Kotabaru ($n = 23$), Barito Kuala ($n = 23$), Banjar ($n = 20$), Tapin ($n = 20$), Tabalong ($n = 19$), Tanah Bumbu ($n = 16$), Hulu Sungai Utara ($n = 15$), Hulu Sungai Selatan ($n = 14$), Balangan ($n = 11$), and Hulu Sungai Tengah ($n = 9$). **Table 1** presents the respondent profile.

Table 1. Respondent Profile (N=275).

Characteristic	Category	n	%
Gender	Male	231	84.0
	Female	44	16.0
Rank group	Non-commissioned (Brigadir–Aipda)	128	46.5
	Junior officer (Ipda–Iptu)	89	32.4
	Mid-level officer (AKP–Kompol)	58	21.1
Division	Criminal Investigation (Reskrim)	92	33.5
	Traffic (Lantas)	71	25.8
	Internal Affairs (Propam)	54	19.6
	Other (Sabhara, Intel, etc.)	58	21.1
Education	Senior high school / Diploma	67	24.4
	Bachelor's (S1)	168	61.1
	Master's or higher	40	14.5
Years of service	$\leq$ 5 years	48	17.5
	6–15 years	142	51.6
	$>$ 15 years	85	30.9

2.3. Instrumentation

Data were collected with a questionnaire comprising five reflective constructs, each measured on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). Items were adapted from established international instruments and translated and back-translated. Two bilingual researchers fluent in organizational-behavior terminology prepared the Indonesian version, and an independent third bilingual expert back- translated it. The researchers resolved discrepancies through discussion to ensure semantic equivalence. A pilot test with 30 police officers confirmed that the items were clear and appropriate to the context.

Zero Oknum was operationalized as the institutional objective and behavioral outcome of minimizing deviant ("oknum") behavior. It was measured with five reflective indicators assessing low tolerance for misconduct, willingness to report peer misconduct, rejection of the code of silence, low self-reported unethical acts, and perceived unit alignment with formal ethical standards (adapted from (Demirkol & Nalla, 2019, and Kutnjak Ivković et al., 2020). Full integrity was measured via three dimensions taken from Huberts (2024): personal morality, professional compliance, and systemic alignment. The organizational culture, ethical leadership, and reward-system items were taken from Fridell et al. (2021), Wu and Makin (2021), Zheng et al. (2021), and Khodzhimatov et al. (2021), respectively. All constructs are specified as reflective. **Table 2** lists the measured items, while the complete measurement items are in the supplementary material.

Table 2. Measurement Items (abbreviated descriptions).

Construct	Code	Short item description (example)	Source
Organizational Culture	OC1–OC5	Ethical climate, openness, low tolerance for violations	Fridell et al. (2021); Wu and Makin (2021)
Ethical Leadership	EL1–EL5	Role modeling, ethical communication, fair discipline	Zheng et al. (2021)
Reward System	RS1–RS5	Alignment of rewards with integrity-driven behavior	Khodzhimatov et al. (2021)
Full Integrity	FI1–FI3	Personal morality, professional compliance, systemic alignment	Huberts (2024)

Continued table:

Construct	Code	Short item description (example)	Source
Zero Oknum	ZO1–ZO5	Low tolerance, willingness to report, rejection of silence code, low self-reported deviance, unit ethical alignment	Demirkol and Nalla (2019); Kutnjak Ivković et al. (2020)

2.4. Data Collection Procedures

Distribution, consent, and the response rate are reported in Section 2.2. An internal liaison officer of non-command rank supported distribution to reduce the risk of coercion. Confidentiality was assured, and no identifying information was retained.

2.5. Data Analysis

Data analysis was conducted using SmartPLS. The measurement model was evaluated for internal consistency, convergent validity, discriminant validity, and indicator reliability, using Cronbach's alpha, composite reliability (rho_c), average variance extracted (AVE), and the HTMT ratio with bootstrap confidence intervals. The structural model was examined by testing the significance of the path coefficients using bootstrapping with 5,000 resamples. R^2 values, effect sizes (f^2), predictive relevance (Q^2), and mediation were assessed. Common-method bias was evaluated with Harman's single-factor test and full-collinearity VIFs. All hypotheses were tested at the $p < 0.05$ significance level. Causal language is avoided because the design is cross-sectional.

2.6. Replication and Transparency

The complete measurement instrument is provided in the supplementary material. The codebook and PLS model templates are available from the corresponding author upon request.

3. Results

3.1. Measurement Model Assessment

The measurement model was assessed for reliability and validity. **Table 3** presents the results. All outer loadings exceed 0.70. Cronbach's alpha and composite reliability exceed 0.70. AVE values exceed 0.50, confirming convergent validity. The constructs such as Organizational Culture (X1), Ethical Leadership (X2), reward system (X3), full integrity (M), and Zero Oknum (Y) met the threshold criteria for indicator loadings, composite reliability, and average variance extracted (AVE).

Table 3. Construct reliability and validity.

Construct	α	rho_A	CR	AVE
Organizational Culture	0.941	0.942	0.955	0.808
Ethical Leadership	0.946	0.947	0.959	0.824
Reward System	0.931	0.931	0.947	0.783
Full Integrity	0.928	0.929	0.954	0.875
Zero Oknum	0.949	0.950	0.961	0.832

Discriminant validity was assessed with the HTMT criterion in **Table 4**. All HTMT values are below 0.90, and the bias-corrected 95% confidence intervals do not include 1.

Table 4. Construct reliability and validity.

Pair	HTMT	2.5%	97.5%
OC–EL	0.719	0.647	0.782
OC–FI	0.609	0.518	0.687
OC–RS	0.718	0.640	0.784
EL–FI	0.596	0.493	0.683
EL–RS	0.751	0.677	0.811
EL–ZO	0.857	0.815	0.894
RS–FI	0.584	0.484	0.670
RS–ZO	0.742	0.675	0.800
FI–ZO	0.699	0.623	0.767
OC–ZO	0.685	0.604	0.752

Harman's single-factor test and full-collinearity VIFs reduce concern about common method bias, but they do not eliminate it. The cross-sectional self-report design remains a limitation.

3.2. Structural Model Evaluation

A bootstrapping procedure with 5,000 resamples was used. **Table 5** reports the path coefficients. Organizational culture ($\beta = 0.288$, $t = 4.347$, $p < 0.001$), ethical leadership ($\beta = 0.235$, $t = 2.946$, $p = 0.003$), and the reward system ($\beta = 0.184$, $t = 2.516$, $p = 0.012$) were each positively associated with full integrity. Full integrity was positively associated with Zero Oknum ($\beta = 0.249$, $t = 6.058$, $p < 0.001$). Ethical leadership showed a strong direct association with Zero Oknum ($\beta = 0.538$, $t = 11.592$, $p < 0.001$). The reward system also showed a significant direct association ($\beta = 0.163$, $t = 3.116$, $p = 0.002$). The direct association between organizational culture and Zero Oknum was not significant ($\beta = 0.031$, $t = 0.625$, $p = 0.532$).

Table 5. Path Coefficients and Significance Values.

Hypothesis	Path	β	t	p	Decision
H1	OC → FI	0.288	4.347	< 0.001	Supported
H2	EL → FI	0.235	2.946	0.003	Supported
H3	RS → FI	0.184	2.516	0.012	Supported
H4	FI → ZO	0.249	6.058	< 0.001	Supported
H5	OC → ZO	0.031	0.625	0.532	Not supported
H6	EL → ZO	0.538	11.592	< 0.001	Supported
H7	RS → ZO	0.163	3.116	0.002	Supported

The model explained 47.2% of the variance in full integrity ($R^2 = 0.472$) and 82.3% of the variance in Zero Oknum ($R^2 = 0.823$).

3.3. Mediation Testing

The mediating effect of full integrity was tested through indirect and total effect analysis. Results from the bootstrapping procedure, as shown in **Table 6**, confirm the statistical significance of all indirect paths.

Table 6. Indirect Effects and Mediation.

Path	Indirect β	t	p	95% CI (percentile)	95% CI (bias-corrected)	VAF	Type
OC → FI → ZO	0.072	3.433	0.001	[0.036, 0.116]	[0.038, 0.120]	69.6%	Full
EL → FI → ZO	0.058	2.595	0.009	[0.018, 0.105]	[0.021, 0.108]	9.8%	Weak complementary
RS → FI → ZO	0.046	2.282	0.023	[0.008, 0.087]	[0.012, 0.090]	21.9%	Partial

The indirect association of organizational culture with Zero Oknum through full integrity was 0.072 ($t = 3.433$, $p = 0.001$). The bias-corrected 95% confidence interval [0.038, 0.120] does not include zero. Because the direct path was not significant, this is classified as full mediation ($VAF = 69.6\%$). Ethical leadership showed a significant direct association and a smaller indirect association of 0.058 ($t = 2.595$, $p = 0.009$). The bias-corrected 95% confidence interval [0.021, 0.108] does not include zero, indicating weak complementary mediation ($VAF = 9.8\%$). The reward system showed both a significant direct association and a significant indirect association of 0.046 ($t = 2.282$, $p = 0.023$). The bias-corrected 95% confidence interval [0.012, 0.090] does not include zero, supporting partial mediation ($VAF = 21.9\%$). **Table 6** summarizes the coefficients, significance tests, confidence intervals, and mediation classifications.

3.4. Effect Size (f^2) and Predictive Relevance (Q^2)

3.4.1. Effect Size (f^2)

Effect size (f^2) measures the individual contribution of an exogenous construct to the R^2 value of an endogenous construct. Following Cohen (1988), f^2 values of 0.02, 0.15, and 0.35 are interpreted as small, medium, and large, respectively. The f^2 values obtained from the PLS Algorithm report are presented in **Table 7**.

Table 7. Effect Size (f^2) on Endogenous Variables.

Relationship	f^2	Effect size
Organizational culture → Full Integrity	0.064	Small
Ethical leadership → Full Integrity	0.039	Small
Reward System → Full Integrity	0.024	Small
Full integrity → Zero Oknum	0.141	Small to medium
Organizational culture → Zero Oknum	0.002	Negligible
Ethical leadership → Zero Oknum	0.448	Large
Reward System → Zero Oknum	0.042	Small

Table 7 shows that organizational culture ($f^2 = 0.064$), ethical leadership ($f^2 = 0.039$), and the reward system ($f^2 = 0.024$) each make a small contribution to the explained variance in full integrity. Full integrity itself contributes a small-to-medium share of the variance in Zero Oknum ($f^2 = 0.141$). Ethical leadership shows a large direct association with Zero Oknum ($f^2 = 0.448$), which is consistent with its strong path coefficient ($\beta = 0.538$). The direct effect of organizational culture on Zero Oknum is negligible ($f^2 = 0.002$), matching the non-significant direct path ($p = 0.532$). The reward system shows a small direct effect on Zero Oknum ($f^2 = 0.042$), which aligns with its significant but modest path coefficient ($\beta = 0.163$, $p = 0.002$).

These effect sizes indicate that ethical leadership is the dominant direct associate of Zero Oknum. Full integrity accounts for a smaller but meaningful portion of the outcome variance.

3.4.2. Predictive Relevance (Q^2)

Table 8 shows the Stone-Geisser Q^2 values used to assess the predictive relevance of a structural model using the blindfolding technique. A Q^2 value greater than zero indicates the predictive relevance of the structural model for a particular endogenous construct (Hair et al., 2022).

Table 8. Predictive relevance (Q^2) from blindfolding.

Endogenous variable	Q^2	Interpretation
Full Integrity	0.342	Medium predictive relevance
Zero Oknum	0.606	High predictive relevance

As shown in **Table 8**, both endogenous constructs exceed the zero threshold. Full integrity shows medium predictive relevance ($Q^2 = 0.342$), and Zero Oknum shows high predictive relevance ($Q^2 = 0.606$). These values indicate in-sample predictive relevance for both constructs. They do not establish out-of-sample predictive performance.

4. Discussion

4.1. Summary of Key Findings

Full integrity is positively associated with Zero Oknum and functions as a pivotal mechanism linking organizational antecedents to officers' reported ethical orientation. Organizational culture shows the strongest association with full integrity. Its direct association with Zero Oknum is not significant, so the mediation through full integrity is complete. Ethical leadership is strongly and directly associated with Zero Oknum; its indirect path through full integrity is significant but small. The reward system shows a significant direct association with Zero Oknum and a significant indirect association through full integrity, indicating partial mediation. The model explains a substantial proportion of the variance in Zero Oknum ($R^2 = 0.823$) and shows high in-sample predictive relevance ($Q^2 = 0.606$).

4.2. Interpretation of Results

4.2.1. Organizational Culture

Police organizations often socialize new personnel into a loyalty culture that prioritizes implicit norms over formal rules (Demirkol & Nalla, 2019). Kutnjak Ivković et al. (2020) also show that the code of silence is driven more by colleagues' expectations to conceal violations than by fear of formal sanctions. This dual influence of organizational culture can serve as both a normative environment and a cognitive reference point. This dual influence also strengthens previous research on cultural dynamics within the police force.

Based on previous research, this study found that organizational culture is indirectly associated with officers' overall integrity. This finding is also consistent with Saputra (2021) and Agee (2020), which indicate that organizational culture is highly dynamic, not merely a culture of deviant practices. Saputra (2021) and Agee (2020) also found that officers hold their own perceptions and rationalizations for their actions. These perceptions and rationalizations are ultimately linked to certain types of violations being deemed non-violent and gradually accepted within the specific organizational context. This pattern is particularly relevant in the Indonesian context, where existing local norms and expectations can further blur the clear boundaries between formal codes and everyday practices.

4.2.2. Ethical Leadership

This direct association stems mainly from its focus on normative influence over organizational behavior. The association of leadership with Zero Oknum objectives aligns with Zheng et al.'s (2021) study, which found that moral leaders can be linked to lower unethical behavior among subordinates by serving as moral role models. Nonetheless, although ethical leadership is positively associated with integrity, its relatively small indirect pathway may operate through compliance and role-clarity mechanisms rather than solely through value internalization (Al-Dhaafri & Alosani, 2021; Juma et al., 2023). In hierarchical organizations such as the POLRI, leaders usually have command authority that can amplify the association of their behavioral guidelines with reported conduct (Ardiansyah, 2021). This leadership model combines normative, value-based influence with formal, rule-based influence.

4.2.3. Reward System

The partial mediation of the reward system through full integrity indicates that incentives serve both practical and symbolic purposes in a public organization such as POLRI. Extrinsic rewards may not be enough to stop wrongdoing or drive long-term behavioral change. Rewards are most strongly associated with ethical orientation when they align with moral principles. Reward systems can promote moral commitment, organizational membership, and the mitigation of negative behaviors. The results support Khodzhimatov et al.'s (2021) finding that incentives are most effective when they align with ethical principles and organizational norms.

The direct path is significant ($\beta = 0.163$, $p = 0.002$), though the effect size is small ($f^2 = 0.042$). This modest direct association is consistent with the possibility that some officers view reward systems as inconsistently applied, yet it does not eliminate the system's relevance. Reward mechanisms that recognize integrity can still function as cultural anchors that reinforce ethical standards.

4.2.4. Theoretical Contribution

This study advances the theoretical understanding for three principal domains as follows: First, the empirical validation of full integrity as a mediating construct substantiates and extends Huberts' (2024) recent conceptual shift from "integrity-as-compliance" to "integrity-as-alignment." The results show that full integrity brings together personal values, professional ethics, and institutional norms. A strong integrity climate that links organizational factors to better behavior and greater self-restraint can emerge when those three elements align. This contribution addresses a gap in the integrity literature, which has often treated integrity as a static trait or institutional label rather than as a dynamic, relational process. Trevinyo-Rodríguez (2007) supports this view by conceptualizing integrity through a systemic lens. This conceptualization of integrity emphasizes multilevel alignment across personal, ethical, and structural domains as the foundation of resilient moral organizations.

Second, this study advances leadership ethics theory by distinguishing the functional mechanisms through which ethical leadership operates. Studies by Zheng et al. (2021) and Juma et al. (2023) emphasized value internalization, showing that leadership can be directly associated with conduct. This direct association is especially notable in rigid hierarchies such as the POLRI. This result highlights the need for further investigation into the interaction between ethical authority, institutional command, and disciplinary power (Adisty, 2023; Christian, 2023).

Third, the reward system's indirect pathway through full integrity supports Khodzhimatov et al.'s (2021) interaction model of social norms and incentives. The findings indicate that ethical behavior is more strongly associated with symbolic congruence than with instrumental gain. This perspective reinforces

calls for moralized performance systems in which performance-based rewards align with ethical conduct and institutional values (Blumberg et al., 2020). Finally, this study contributes to global discussions on integrity-building in public institutions, particularly for police organizations with contexts similar to Indonesia. The results offer an integrative conceptual framework for future research in public ethics by empirically testing this mediation model within a reforming national police force.

4.2.5. Practical Implication

The findings guide law enforcement agencies. Reform initiatives should address the subcultural dynamics that sustain the "blue wall" of silence, rather than relying solely on procedural compliance. Recommended strategies include promoting structured ethical discourse, establishing safe reporting mechanisms, and challenging norms of collective non-reporting through collective reflection and recognition of ethical courage (Kutnjak Ivković et al., 2020; Saputra, 2021).

Ethical leadership development should form a core component of officer training at all ranks. Training programs should emphasize moral exemplarity, procedural fairness, transparent disciplinary practices, and consistent integrity in daily decision-making. Leadership assessments and promotion criteria should incorporate ethical outcomes so leaders are held accountable for both operational performance and cultivating an ethical culture (Zheng et al., 2021).

Reward and sanction systems should recognize ethical consistency alongside task performance. Integrity-based promotions, moral commendation awards, and performance metrics that include ethical indicators can redefine the organization's symbolic meaning of success. Aligning reward structures with internalized values can strengthen moral commitment (Khodzhimatov et al., 2021; Amostian et al., 2023).

4.2.6. Limitations and Future Research

This study has several limitations. The cross-sectional survey design limits causal inference. The sensitive nature of misconduct and the reliance on self-reported data introduce the risk of social desirability bias. Future research should incorporate peer assessments or objective indicators such as disciplinary records (Fridell et al., 2021). Because the study was conducted within POLRI in South Kalimantan, generalization to other regions or national contexts requires caution. The model did not examine potential moderating effects of rank, gender, education, or regional culture. Future studies employing multi-group PLS-SEM could identify subgroup-specific pathways (Modise, 2023).

5. Conclusion

This study examined the associations among organizational culture, ethical leadership, the reward system, full integrity, and Zero Oknum in POLRI. Using PLS-SEM on data from 275 active-duty officers, the results show that full integrity fully mediates the association between organizational culture and Zero Oknum and partially mediates the association between the reward system and Zero Oknum. Ethical leadership shows a strong direct association with Zero Oknum and a smaller significant indirect association through full integrity. The model shows strong explanatory power ($R^2 = 0.823$) and strong in-sample predictive relevance ($Q^2 = 0.606$).

These findings clarify the distinct pathways through which institutional factors are associated with officers' reported conduct. Cultural influences operate primarily through internalized integrity. Leadership is associated with both direct modeling and a smaller indirect pathway. The reward system is associated with the outcome through both a direct and an indirect route.

The study supports Huberts' (2024) full integrity framework as a central

mediating construct within a hierarchical police organization. Practically, the findings highlight the value of a triadic approach within the POLRI Presisi agenda that strengthens ethical culture, develops ethical leadership, and aligns incentives with integrity-based conduct. Zero Oknum, understood as officers' reported orientation toward minimizing deviant behaviour, is associated with a coherent alignment of personal values, professional norms, and institutional systems. The study does not establish that misconduct incidents declined.

Author contributions: Conceptualization, R.S.; methodology, R.S.; software, R.S.; validation, A.R. and R.R.; formal analysis, R.S. and R.R.; investigation, R.S. and D.; resources, R.S.; data curation, D.; writing—original draft preparation, R.S.; writing—review and editing, A.R., R.R. and D.; visualization, R.S.; supervision, A.R.; project administration, R.S. All authors have read and agreed to the published version of the manuscript.

Funding: This research received no external funding. The APC was not funded by an external agency.

Acknowledgement: The authors thank the Indonesian National Police officers and external stakeholders who participated in the survey, and the provincial units in South Kalimantan that facilitated field access. The authors also thank colleagues who assisted with peer debriefing during the analysis.

Ethical Clearance: This study received ethics clearance from the Research and Community Service Institute of Lambung Mangkurat University (Lembaga Penelitian dan Pengabdian kepada Masyarakat, LPPM ULM). The original approval was granted in 25 October 2025, before data collection began. The formal letter confirming that approval (number 862/UN8-2/PG/2026, dated 13 November 2026 was issued subsequently. Participation was voluntary and anonymous. Official permission to conduct the survey was obtained verbally from the relevant unit of the Indonesian National Police; the Police does not operate a separate research ethics committee for studies of this type.

Conflict of interest: The authors declare no conflict of interest.

References

[1] Adisty, R. (2023). Pengaruh persepsi publik mengenai penyelesaian kasus Ferdy Sambo terhadap kepercayaan publik pada institusi Polri di DKI Jakarta [Doctoral dissertation, LSPR Communication and Business Institute].

[2] Agee, C. L. (2020). Crisis and redemption: The history of American police reform since World War II. Journal of Urban History, 46(5), 951–960.

[3] Al-Dhaafri, H. S., & Alosani, M. S. (2021). Role of Leadership, strategic planning and entrepreneurial organizational culture towards achieving organizational excellence: Evidence from public sector using SEM. Measuring Business Excellence, 26(3), 378–396.

[4] Amostian, A., Yusriyadi, Y., & Silviana, A. (2023). Reformasi Polri melalui penguatan fungsi dan kewenangan Komisi Kepolisian Nasional dalam melakukan pengawasan eksternal terhadap Polri. Jurnal Pembangunan Hukum Indonesia, 5(3), 510–522.

[5] Ardiansyah, R. R. (2021). Pengaruh pemberian insentif, motivasi kerja, disiplin kerja dan budaya organisasi terhadap kinerja anggota Polri bidang gakkum pada Dit Polair Korpolairud Baharkam Polri. JABE (Journal of Applied Business and Economic), 7(4), 494–508.

[6] Barus, L. B. (2022). Public sector integrity in addressing the corruption in public organizations in Indonesia. Social Sciences and Humanity Studies, 1(2), 49–54.

[7] Blumberg, D. M., Papazoglou, K., & Schlosser, M. D. (2020). Organizational solutions to the moral risks of policing. International Journal of Environmental Research and Public Health, 17(20), 7461.

[8] Christian, A. (2023). Analisis pelanggaran kode etik profesi Polri sebagai lembaga penegak hukum di Indonesia. Lex Administratum, 11(2).

[9] Cohen, J. (1988). Statistical power analysis for the behavioral sciences (2nd ed.). Lawrence Erlbaum Associates.

[10] Demirkol, I. C., & Nalla, M. K. (2019). Police culture: An empirical appraisal of the phenomenon. Criminology & Criminal Justice, 20(3), 319–338.

[11] Fridell, L. A., Maskaly, J., & Donner, C. M. (2021). The relationship between organizational justice and police officer attitudes toward misconduct. Policing and Society, 31(9), 1081–1099.

[12] Gutschmidt, D., & Vera, A. (2021). Organizational culture, stress, and coping strategies in the police: An empirical investigation. Police Practice and Research, 23(5), 507–522.

[13] Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2022). A primer on partial least squares structural equation modeling (PLS-SEM) (3rd ed.). SAGE Publications.

[14] Handaningtias, D. M., Prabowo, T. J. W., & Rizki, M. A. (2022). Internal oversight and ethical climate in law enforcement: A mixed-methods approach. Jurnal Integritas, 8(2), 101–118.
[15] Huberts, L. W. J. C. (2024). Integrity and diversity of governance: Some food for thought. In A. Simonati (Ed.), Diversity as strategic opportunity: Exploring new paths to good administration (pp. xiii–xxxv). Information Age Publishing.
[16] Kutnjak Ivković, S., Haberfeld, M., Kang, W., Peacock, R. P., Porter, L. E., Prenzler, T., & Sauerman, A. (2020). A comparative study of the police code of silence. Policing: An International Journal, 43(2), 285–298.
[17] Juma, A. A. Z. O., Batool, M., Ali, S., & Perumal, P. A. (2023). The impact of transformational leadership on risk management and Dubai police performance. Policing: A Journal of Policy and Practice, 17, Article paac060.
[18] Khodzhimatov, R., Leitner, S., & Wall, F. (2021). Interactions between social norms and incentive mechanisms in organizations. arXiv.
[19] Modise, M. J. (2023). Police accountability, oversight and integrity to enhance professionalism in the police service. International Journal of Innovative Science and Research Technology, 7(9), 1873–1879.
[20] Newburn, T. (2022). The inevitable fallibility of policing. Policing and Society, 32(3), 434–450.
[21] O'Reilly, C. A., & Chatman, J. A. (2020). Transformational leader or narcissist? How grandiose narcissists can create and destroy organizations and institutions. California Management Review, 62(3), 5–27.
[22] Saputra, A. (2021). Tingkat kepercayaan masyarakat terhadap kinerja Polri tahun 2020. Jurnal Litbang Polri, 24(1), 1–29.
[23] SETARA Institute. (2025). Survey on public trust and Integrity of the Indonesian National Police. SETARA Institute.
[24] Syahputra, A., Gani, Y., & De Fretes, Y. (2023). Transformasi organisasi pada budaya organisasi Polri menuju Polri Presisi. Jurnal Manajemen Dan Ilmu Administrasi Publik (JMIAP), 5(4), 430–441.
[25] Syarif, A. (2024). Analisis kasus dengan pendekatan etika profesi polisi Republik Indonesia (studi kasus Bharada Eliezer). Journal of Studia Legalia, 5(2).
[26] Trevinyo-Rodríguez, R. N. (2007). Integrity: A systems theory classification. Journal of Management History, 13(1), 74–93.
[27] Westmarland, L., & Conway, S. (2020). Police ethics and Integrity: Keeping the 'blue code' of silence. International Journal of Police Science & Management, 22(4), 378–392.
[28] Wu, G., & Makin, D. A. (2021). The differential role of stress on police officers' perceptions of misconduct. Asian Journal of Criminology, 16(3), 213–233.
[29] Zheng, Y., Epitropaki, O., Graham, L., & Caveney, N. (2021). Ethical leadership and ethical voice: The mediating mechanisms of value internalization and integrity identity. Journal of Management, 48(4), 973–1002.