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From Idealist to Be Permissive: Changes in the Way of the Police Officers' View of Police Corruption Behavior in the Process of Organizational Culture

ABSTRACT: *Police corruption is one of the deviations in the police that is of public concern in Indonesia. Police corruption is considered one of the biggest obstacles to realizing the best performance of the police in protecting and serving the community. This research examines the police's view of corruption behavior that occurs in police organizations. The main focus of this research is to understand in depth about the extent to which there has been a change in the police's human value system during a career journey that shapes its perspective on corrupt behavior and the factors that play a role in shaping the value system, both police, organizational, and individual organizational values itself. This research was conducted with a qualitative approach and using the Time Serial Analysis method. To find out the change in perspective on corruption behavior, the informant was given the same question three times: when the informant before becoming a police officer; when he/she was a student in the Brigadier Police Academy; and after serving as a new officer of the police, where the questions asked to refer to the eight models of corruption that the scenario made. From the results of the research, it can be seen that there has been a change in the way police officers view corruption behavior, namely from "idealists" when before becoming officers of the police, change to "wait and see" when they become Brigadier Police Academy students, and turn back into "permissiveness" after serving as new officers police.*

KEY WORD: *Police Corruption; Education; Values; Police Officers' View.*

RESUME: *"Dari Idealis Menjadi Permisif: Perubahan dalam Cara Pandang Perwira Polisi terhadap Perilaku Korupsi Polisi dalam Proses Budaya Organisasi". Korupsi polisi adalah salah satu penyimpangan dalam kepolisian yang menjadi perhatian publik di Indonesia. Korupsi polisi dianggap sebagai salah satu kendala terbesar untuk mewujudkan kinerja terbaik polisi dalam melindungi dan melayani masyarakat. Penelitian ini mengkaji pandangan polisi tentang perilaku korupsi yang terjadi di organisasi kepolisian. Fokus utama dari penelitian ini adalah untuk memahami secara mendalam tentang sejauh mana telah terjadi perubahan dalam sistem nilai manusiawi polisi selama perjalanan karier yang membentuk perspektifnya tentang perilaku korup dan faktor-faktor yang berperan dalam membentuk sistem nilai, baik nilai-nilai kepolisian, organisasi, dan individu itu sendiri. Penelitian ini dilakukan dengan pendekatan kualitatif dan menggunakan metode Analisis Serial Waktu. Untuk mengetahui perubahan perspektif tentang perilaku korupsi, informan diberikan pertanyaan yang sama sebanyak tiga kali: ketika informan sebelum menjadi seorang perwira polisi; ketika ia menjadi seorang siswa di Akademi Brigade Polisi; dan setelah menjalani pekerjaan sebagai perwira baru polisi, dimana pertanyaan yang diajukan merujuk pada delapan model korupsi yang telah dibuat skenarionya. Dari hasil penelitian, dapat dilihat bahwa telah terjadi perubahan dalam cara perwira polisi memandang perilaku korupsi, yaitu dari "idealis" ketika sebelum menjadi perwira polisi, berubah menjadi "tunggu dan lihat" ketika mereka menjadi siswa Akademi Brigade Kepolisian, dan kembali menjadi "permisif" setelah menjadi perwira baru polisi.*

KATA KUNCI: *Korupsi Polisi; Pendidikan; Nilai-nilai; Pandangan Perwira Polisi.*

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INTRODUCTION

Police corruption is one of the police deviations that are of public concern. Police corruption is considered one of the biggest obstacles to realizing the best performance of the police in protecting and serving the community. Police corruption also undermines the credibility and effectiveness of police institutions in enforcing the law; and causes a loss of public trust in the police institution (Roebuck & Barker, 1974; Syed & Bruce, 1998; Newburn, 1999; Williams, 2002; Kumssa, 2015; and Wang, 2017).

From various corruption cases that occurred in police organizations, J.B. Roebuck & T. Barker (1974), and other scholars, distinguish police corruption in 8 categories or types of corruption, namely: (1) *Corruption of Authority*; (2) *Kickback*; (3) *Opportunistic Theft*; (4) *Shakedowns*; (5) *Protection of Illegal Activities*; (6) *the Fix*; (7) *Direct Criminal Activities*; and (8) *Internal Payoffs* (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sahin, 2010; and Sarikaya, 2015). Each category or type can be described as following here:

Corruption of Authority is corruption committed by the police, who receive food, or goods for free in their capacity as officers of the police (Roebuck & Barker, 1974; Newburn, 1999; Prenzler & Ransley eds., 2002; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; and Sarikaya, 2015).

Kickback is corruption committed by the police, who accepts something given/received a bribe in the form of money or goods from a businessman/businesswoman in order to improve their business (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sarikaya, 2015; and Kenton, 2019).

Opportunistic Theft from Arrestees, Victim, Crime Scene, and Unprotected Property, i.e. when police officer take money, goods, drugs, etc.; when carrying out police duties in the context of detention, confiscation, or taking at the crime scene (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004;

UN, 2004; and Sarikaya, 2015).

Shakedowns is corruption that committed by the police officer, who aware of a violation of law or crime, but he/she allows the incident (does not take any legal action), because he/she receives bribery from the perpetrator (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sarikaya, 2015; and Stinson *et al.*, 2016).

Protection of Illegal Activities is corruption that committed by the police officers, who provide protection against criminal organizations/gang conspirators, who commit crimes in return for money received from criminal perpetrators (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; CSD, 2010; and Sarikaya, 2015).

The Fix is corruption that committed by the police officers, who help criminals in the legal process by providing false information, manipulating cases, removing evidence, and so on with certain rewards (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; CSD, 2010; and Sarikaya, 2015).

Direct Criminal Activities is corruption that committed by the police officers are directly involved in criminal activities; or in other words, the police become criminals (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sarikaya, 2015; and Porter & Warrender, 2017).

Internal Payoffs is corruption that occurs within the police force, when a police officer receives bribes from police officers in retaliation for an administrative decision, such as transfer, career formation, educational opportunities, leave, and others (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sarikaya, 2015; and Porter & Warrender, 2017).

In the perspective of organizational culture theory, corruption behavior is a police artifact organization. Artifacts are elements of organizational culture that are behavior in nature, come to the surface in the form of the daily behavior of its

officers and other visible forms, such as organizational design and architecture. Artifacts, as elements of organizational culture that are seen in the form of daily activities, are strongly influenced by other idealistic elements of organizational culture. This element contains strategies, objectives, vision and mission, values, norms views, beliefs, and values of the organization to determine whether something is good or bad. This element is elusive and not visible to the surface (Jocano, 1999; Sobirin, 2007; and Yusuf, 2018).

Value is ideas about what is good, right, and fair. Value, as one of the founders of behavior, is a perspective that will say whether something is good or bad, right or wrong, beautiful or ugly, suitable or not, and so on. Even though the value is abstract and does not always describe behavior, values can explain the reason we do it. Values also identify something that good and valuable (Smith & Shalom, 1997; Gomez-Lobo, 2002; Liliweri, 2014; and Koesoema, 2015).

Is the act of extortion by the police correct? Is it good or bad to cover up the corruption committed by fellow police officers? These two questions can show how values play a role in determining each police's view of corruption behavior. Based on this perspective, it can be said that acts of corruption committed by a police officer will be greatly influenced by the police's human value system. Therefore, one of the efforts to find out the causes of police corruption is to know what and how the values of police officers influence the way they perceive corruption behavior (*cf* Barry, 1999; Bayley & Perito, 2011; and Newburn, 2015).

This research examines the police's perspective on corruption behavior that occurs in police organizations in Indonesia. The main focus of this research is to understand in depth about the extent to which there has been a change in the police's human value system during a career journey that shapes its perspective on corrupt behavior and the factors that play a role in shaping the value system

both police, organizational, and individual organizational values itself.

RESEARCH METHODS

This research was conducted with a qualitative approach and using the Time Series Analysis method. This research was conducted in a "time series", because it analyzed the extent to which changes in the individual value system of the police in corruption behavior were associated with the process of socializing the organization's police culture (Macfarlane & Morris, 2002; Creswell, 2003; Cuberos *et al.*, 2004; Williams, 2007; and Swanson, 2016).

S.P. Robbins (1991), and other scholars, stated that there were 3 stages of the organization's socialization process: *pre-arrival, encounter*, and *metamorphosis*. In the process of socializing the police organization culture, the *pre-arrival* stage occurs when the prospective officer is carrying out a selection to become a police officer. *Encounter* stage is the stage where prospective of police officer, who have passed the selection, enter the education institution. The next stage is a *metamorphosis*, the stage where new officers have finished carrying out education and starting assignments as police officers (*cf* Robbins, 1991; Gran, 1997; and Kramer, 2011).

Based on the theory, to find out about changes in perspective on corrupt behavior, the informants/respondents will be asked the same question 3 times, namely when the person before becoming a police officer; when he was a student in the Police Brigadier Academy; and after serving as a new police officer. Changes in the answers to the same question will show changes in the way informants view corruption behavior. The number of informants interviewed was 10 people consisting of 5 men and 5 women. The main research locations are in the North Sulawesi Regional Police Force and the North Sulawesi Regional Police Force School or SPN (*Sekolah Pendidikan Kepolisian Negara* or State Police Education School) and the Indonesian Police School for Female or SEPOLWAN (*Sekolah Pendidikan*

Polisi Wanita or Women's Police Education School) in Jakarta.

The guiding questions for knowing about police officers' views on police corruption behavior were made by referring to eight types of corruption according to J.B. Roebuck & T. Barker (1974), and other scholars, they are: (1) *Corruption of Authority*; (2) *Kickback*; (3) *Opportunistic Theft*; (4) *Shakedowns*; (5) *Protection of Illegal Activities*; (6) *the Fix*; (7) *Direct Criminal Activities*; and (8) *Internal Payoff's* (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sahin, 2010; and Sarikaya, 2015). The eight types of corruption in the police are made a scene. Then asked for responses from informants related to the scenario.

The questions given are open, so that they can delve deeply into the individual perspective of the police and reveal the individual values of police officers and conflicts that occur between individual values, group values, and organizational values. In addition, there are also unstructured interviews to measure the depth of the respondents' views of corrupt values and behavior as police officers (*cf* Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Harrell & Bradley, 2009; and Swanson, 2016).

RESEARCH RESULTS AND DISCUSSION

Change in Perspective from Idealist to Permissive. As mentioned earlier, the perspective of an individual police officer on corruption behavior will depend on the value system adopted. The value system is a combination of individual values, group values, and organizational culture (*cf* Slovak, 1987; Griffin & Ruiz, 1999; Stanley & Menachem, 2003; Juntunen & Kayhko, 2008; and Bayley & Perito, 2011).

This study found that there were significant changes to the respondents' perspectives on corruption behavior throughout the three periods during the process of disseminating organizational culture. Firstly, when respondents have just graduated from senior high school and will attend education at the Brigadier Police

Academy; secondly, when respondents met fellow students and mingled with other education participants and caregivers; and thirdly, when serving as police officer at the first placement period.

From Idealist to Be a Wait and See. This section will discuss changes in the perspective of corrupt behavior from stage one (as the candidate of Brigadier Police Academy student) and stage two interviews (as Brigadier Police Academy students). By referring to the interview instrument containing eight scenarios about police corruption behavior, then, in general, *the results of the first stage interview showed an "idealist" attitude, while the second stage showed a "wait and see" attitude* (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sahin, 2010; and Sarikaya, 2015).

First phase interview, the *Corruption of Authority* scenario, female police officers or POLWAN (*Polisi Wanita*) and male police officers or POLKI (*Polisi Laki-laki*) respondents tended to show *idealist* nuances. The scenario proposed is the situation when police officer receive free food or goods in their capacity as police officer. All respondents have the same answer not to receive free goods or food.[1] In the second phase of the interview, the respondents answered the question with the same answer in the first phase interview, namely answers that had idealistic intentions (*cf* Roebuck & Barker, 1974; Barry, 1999; Newburn, 1999; Prenzler &

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[1]See, for example, Interview with Respondent A, a candidate of male police, in Manado, North Sulawesi, Indonesia, on 2 May 2017; Interview with Respondent B, a candidate of female police, in Jakarta, Indonesia, on 20 May 2017; Interview with Respondent C, a candidate of male police, in Manado, North Sulawesi, Indonesia, on 2 May 2017; Interview with Respondent D, a candidate of female police, in Jakarta, Indonesia, on 20 May 2017; Interview with Respondent E, a candidate of male police, in Manado, North Sulawesi, Indonesia, on 5 May 2017; Interview with Respondent F, a candidate of female police, in Jakarta, Indonesia, on 24 May 2017; Interview with Respondent G, a candidate of male police, in Manado, North Sulawesi, Indonesia, on 5 May 2017; Interview with Respondent H, a candidate of female police, in Jakarta, Indonesia, on 24 May 2017; Interview with Respondent I, a candidate of male police, in Manado, North Sulawesi, Indonesia, on 10 Mei 2017; and Interview with Respondent J, a candidate of female police, in Jakarta Indonesia, on 27 Mei 2017.

Ransley eds., 2002; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; and Sarikaya, 2015).[2]

Changes in the perspective of corruption behavior began to appear in the next scenario. In the second scenario, *Kickback*, where this scenario will test respondents if faced with the obligation to accept bribes, consider the position of colleagues who accept bribes, and their relational position with leaders who force them to accept bribes (*cf* Roebuck & Barker, 1974; Barry, 1999; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sarikaya, 2015; and Kenton, 2019).

All respondents in the first stage interviews showed the intention of an *idealist* attitude, rejecting the form of *Kickback* in the scenario proposed in the interview stage one, where the respondents were positioned as prospective students. The respondents considered that the form of *Kickback* delivered in interviews was illegal, contrary to conscience, and stated that they would report colleagues who received bribes to their superiors or provost (*ibidem* with footnote 1).

In the second stage interview, the respondent's perspective changed little compared to the first stage interview, especially when faced with relational conditions with colleagues or superiors. Phase two respondents responded that they would not immediately report to

the provost, but would reprimand their colleagues who received bribes first. This act of rebuking will be accompanied by a *wait and see* pattern. This pattern indicates that the respondent will reprimand, while waiting for the partner to change or not. If a colleague has a change in his behavior, the respondents will not take action or report on the colleague (*ibidem* with footnote 2).

The *idealist* pattern of being a *wait and see* is also seen in another scenario i.e. *Opportunistic Theft, Shakedowns, the Fix, Protection of Illegal Activities*, and so on. For example, in the *Opportunistic Theft* scenario, questions are asked if the respondents found a wallet containing money belonging to the person detained by the police, would the respondents take it or not. In addition, the relational position with colleagues and superiors is also tested in the case scenario by asking the question, whether the respondent will report the colleague who took the wallet to the boss and how he/she thinks of the behavior carried out by the colleague (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; UN, 2004; Sarikaya, 2015; *ibidem* with footnote 2).

In the first interview, all respondents said they would not take a wallet containing money found in a patrol car, while carrying a drunkard to the office. All respondents revealed that this was done, because of the principle of upholding the law and the ideal value that must be possessed by a police officer. Likewise, if the scenario is directed at the position of the respondent seeing the colleague who took the wallet/item, then, the respondents will expressly report the action to the supervisor or the authorized party to take action (*ibidem* with footnote 1).

In the second interview, the respondent's position changed to a *wait and see* pattern. This can be illustrated by the condition that the respondents will not take the wallet/item for themselves. However, if the colleague takes the wallet, the respondents will take reprimand to return the wallet/item. If the colleague, who takes the wallet/item, does not return the wallet/item to the owner or unit in charge of storing the

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[2]See also, for example, Interview with Respondent A, a male police student at the Brigadier Police Academy, in Menado, North Sulawesi, Indonesia, on 3 July 2017; Interview with Respondent B, a female police student at the Brigadier Police Academy, in Jakarta, Indonesia, on 10 July 2017; Interview with Respondent C, a male police student at the Brigadier Police Academy, in Menado, North Sulawesi, Indonesia, on 3 July 2017; Interview with Respondent D, a female police student at the Brigadier Police Academy, in Jakarta, Indonesia, on 10 July 2017; Interview with Respondent E, a male police student at the Brigadier Police Academy, in Menado, North Sulawesi, Indonesia, on 5 July 2017; Interview with Respondent F, a female police student at the Brigadier Police Academy, in Jakarta, Indonesia, on 17 July 2017; Interview with Respondent G, a male police student at the Brigadier Police Academy, in Menado, North Sulawesi, Indonesia, on 5 July 2017; Interview with Respondent H, a female police student at the Brigadier Police Academy, in Jakarta, Indonesia, on 17 July 2017; Interview with Respondent I, a male police student at the Brigadier Police Academy, in Menado, North Sulawesi, Indonesia, on 9 July 2017; and Interview with Respondent J, a female police student at the Brigadier Police Academy, in Jakarta, Indonesia, on 27 July 2017.

wallet/item, the respondents will take action and report it to the supervisor or authorized unit (*ibidem* with footnote 2).

From Wait and See to Be Permissive. This section will discuss changes in the patterns of perspective that occur in the second and third stages of the interviews. As explained in the Research Methods, the second stage interview was carried out when the informant was still a SPN (*Sekolah Pendidikan Kepolisian Negara* or State Police Education School) student or SEPOLWAN (*Sekolah Pendidikan Polisi Wanita* or Women's Police Education School) student; while the third stage interview was conducted when the informant had been appointed as a police officer and had served for approximately two months as a police officer of *Sabhara* in the North Sulawesi Regional Police Force, Indonesia.

In the second stage of the interview, it was shown that there was a pattern of *wait and see* views on various corrupt behavior scenarios that could be carried out by a police officer. The main indication is that the respondents will not act directly against corruption behavior carried out by their colleagues or superiors, but do reprimand first and, then, report it if the behavior of their colleagues or superiors does not change (*cf* Slovak, 1987; Stanley & Menachem, 2003; Bayley & Perito, 2011; Wang, 2017; and *ibidem* with footnote 2).

The results of the study on respondents in the third stage interview showed that there could be no difference in the respondents' perspective on the *Corruption of Authorization*, *Kickback*, *Opportunistic Theft*, and *Direct Criminal Activities* scenario. In the four scenarios, the answers of the respondents in the second and third stages showed relatively similar answers, namely showing a *wait and see* pattern (Stanley & Menachem, 2003; Bayley & Perito, 2011; Wang, 2017; and *ibidem* with footnote 2).

The change from *wait and see* to being *permissive* in the third stage of the interview appears in the perspective of the position of the *Shakedown* scenario, *Protection of Illegal Activities*, *the Fix*, and *Internal Payoffs*. For example, in a *Shakedown* scenario, in the

second stage interview, the respondents stated that they would reprimand and report on the actions of their colleagues who received bribes for a traffic operation, such as a ticket (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Sarikaya, 2015; and Stinson *et al.*, 2016).[3]

In the third stage interview, the position of perspective changed to become *permissive* by stating that most respondents would reprimand the actions taken by their colleagues when receiving bribe tickets, but would not report to the authorities. This description has shown an indication of *Code of Silence* that arises as a way of looking at respondents to *Shakedown*'s corruption behavior in the third stage of the interview (*cf* Stoddard, 1968; Hunt & Manning, 1991; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; Bayley & Perito, 2011; Bonanno, 2015; and *ibidem* with footnote 3).

The scenario of *Protection of Illegal Activities* also changes where *permissive* accentuation has emerged from the answers given by some respondents in the third stage of the interview. The respondents proposed scenarios by imagining family members to be one drug dealer, where one of his/her colleagues was a backup of the action. In the context of the situation of family members who are drug dealers, the respondents stated that they were willing to reprimand and even take action against the family members (Roebuck & Barker, 1974; Slovak, 1987; Newburn, 1999;

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[3]See also, for example, Interview with Respondent A, a male police officer, in Manado, North Sulawesi, Indonesia, on 1 October 2018; Interview with Respondent B, a female police officer, in Jakarta, Indonesia, on 5 October 2018; Interview with Respondent C, a male police officer, in Manado, North Sulawesi, Indonesia, on 1 October 2018; Interview with Respondent D, a female police officer, in Jakarta, Indonesia, on 5 Oktober 2018; Interview with Respondent E, a male police officer, in Manado, North Sulawesi, Indonesia, on 9 October 2018; Interview with Respondent F, a female police officer, in Jakarta, Indonesia, on 17 October 2018; Interview with Respondent G, a male police officer, in Manado, North Sulawesi, Indonesia, on 9 October 2018; Interview with Respondent H, a female police officer, in Jakarta, Indonesia, on 17 October 2018; Interview with Respondent I, a male police officer, in Manado, North Sulawesi, Indonesia, on 20 October 2018; and Interview with Respondent J, a female police officer, in Jakarta, Indonesia, on 28 October 2018.

Table 1:
Change Patterns How to View on Phase 1, 2, and 3 Interviews

No.	Scenario	Stage 1	Stage 2	Stage 3
1.	*Corruption of Authority*	*Idealist*	*Idealist*	*Wait and See*
2.	*Kickback*	*Idealist*	*Wait and See*	*Wait and See*
3.	*Opportunistic Theft*	*Idealist*	*Wait and See*	*Wait and See*
4.	*Shakedowns*	*Idealist*	*Wait and See*	*Permissive*
5.	*Protection of Illegal Act*	*Idealist*	*Wait and See*	*Permissive*
6.	*The Fix*	*Idealist*	*Wait and See*	*Permissive*
7.	*Direct Criminal Act*	*Idealist*	*Wait and See*	*Wait and See*
8.	*Internal Payoff's*	*Idealist*	*Wait and See*	*Permissive*

Ivkovic, Cajner-Mraovic & Ivanusec, 2004; CSD, 2010; Sarikaya, 2015; and *ibidem* with footnote 3).

However, if the scenario conditions are proposed to be in the situation of the colleague who is the backup of the action, the respondents only reprimand and will report the action only if asked by the leadership. Some respondents even stated that they would allow information related to their partners to be a backup of drug trafficking operations. The answers in the interviews about protection decisions with colleagues with those related to problems requested by coworkers, who are reserves in the proposed scenario (Hunt & Manning, 1991; Stanley & Menachem, 2003; and *ibidem* with footnote 3).

A *permissive* view also appears in the *Fixed* scenario proposed in the third interview. In the second interview, it was seen that the pattern of view of the respondents towards corrupt behavior was *wait and see,* where all respondents admitted that they would rebuke colleagues who followed orders from superiors to remove evidence. However, in the third stage of the interview, the respondents expressed their views in the form of omission to their colleagues if their superiors asked their colleagues to remove evidence of a narcotics arrest. This shows the respondents' view of the *fixed* behavior is influenced by the value of the *Code of Silence* and solidity that formed during the assignment period (Roebuck & Barker, 1974; Newburn, 1999; Ivkovic, Cajner-Mraovic & Ivanusec, 2004; CSD, 2010; Bonanno, 2015; Sarikaya, 2015; and *ibidem* with footnote 2 and 3).

Analysis. This research clearly shows that there is a change in the perspective of corruption behavior that tested from the control group respondents consisting of five men and five women. The changes in perspective are as shown in table 1.

Based on the table 1, it can be seen that there has been a change in perspective from *idealist* to change into a *wait and see* pattern, and change back to being *permissive*. Changes that occur in the way the respondents view the corrupt behavior proposed in the first interview scenario shows that when the respondents are positioned as candidate students, they see corrupt behavior as something wrong, breaking the rules, and ready to act by reporting the actions of colleagues or superiors which violates the rules and code of ethics. The views of the respondents in this first stage interview showed an *idealist* position as the respondents' perspective in seeing corrupt behavior (*ibidem* with footnote 1).

In the second stage of the interview, changes in perspective occurred by showing the *wait and see* action in seeing various corrupt behavior scenarios. The respondents at the second interview were a student at Brigadier Police Academy. The form of the *wait and see* action is to reprimand colleagues, who commit corruption actions and wait for a behavioral response from the colleague to determine their attitude. In the *wait and see* action, positive behavioral changes will be accompanied by actions to allow actions taken by colleagues; but if there is no change in behavior, the respondents state
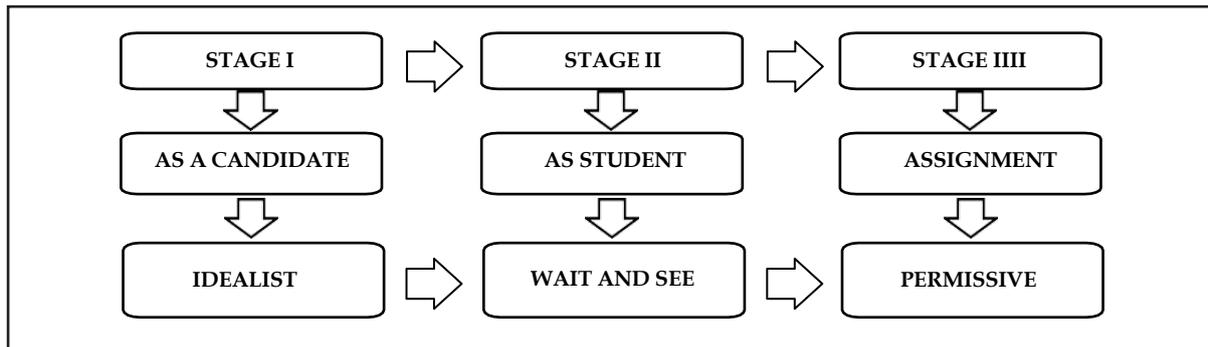
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│   ┌─────────────────┐      ┌─────────────────┐      ┌─────────────────┐       │
│   │    STAGE I      │ ⇨    │    STAGE II     │ ⇨    │   STAGE IIII    │       │
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│   │  AS A CANDIDATE │      │    AS STUDENT   │      │   ASSIGNMENT    │       │
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│           ⇩                        ⇩                        ⇩                  │
│   ┌─────────────────┐      ┌─────────────────┐      ┌─────────────────┐       │
│   │    IDEALIST     │ ⇨    │  WAIT AND SEE   │ ⇨    │   PERMISSIVE    │       │
│   └─────────────────┘      └─────────────────┘      └─────────────────┘       │
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Chart 1:
Changes to the Guide of Corruption Behavior

that they will be ready to take action or report the actions taken by their colleagues to the supervisor or unit authorized to take action. But not all scenarios are in the *wait and see* action. In this study, the *wait and see* pattern is not found in the context of *Corruption of Authority* behavior. In the second stage of the interview, in this scenario, the respondents still had an *idealist* perspective (*ibidem* with footnote 2).

The *wait and see* action changed when the third stage of the interview took place, where the respondents at that time had the first assignment or placement as new recruits. In this third stage interview, the *wait and see* pattern was transformed into a *permissive*, due to solidity (*Esprit de Corps*) and *Code of Silence* as respondents' perspectives in facing various proposed corruption behavior scenarios. One of the reasons expressed by respondents related to the pattern of action is the unwillingness to experience moral or material losses if they have to complain about corrupt actions committed by colleagues in various proposed corruption behavior scenarios (Stoddard, 1968; Rothwell & Baldwin, 2007; Bonanno, 2015; and *ibidem* with footnote 3).

The whole pattern of changes in perspective on corruption behavior throughout the process of socializing the organizational culture is shown in the chart 1.

Discussion. The *Esprit de Corps* and *Code of Silence* are two things found in the third interview. Changes in the perspective of corrupt behavior in the third interview indicate an indication of the views of the respondents to protect their colleagues and superiors in the various scenarios proposed in the interview. The spirit of unity that has been embedded in the souls of the respondents as an implication of the process of introduction to organizational culture is one of the drivers of the cultural growth of the *Esprit de Corps* (Stoddard, 1968; Chappell & Piquero, 2004; Rothwell & Baldwin, 2007; O'Donnell & Boyle, 2008; and *ibidem* with footnote 3).

Solidity or *Esprit de Corps* is the capacity of group members to maintain trust in institutions or goals, especially in the face of opposition or difficulties (Leighton, 1949; Grozs, 2008; and Hepworth, 2018). *Esprit de Corps* is usually a value that is respected by military institutions, but in its development, the police institution often adopts the *Esprit de Corps* view as the main value in relations between fellow members (Griffin & Ruiz, 1999; UN, 2011; and Affandi *et al.*, 2019).

Another value that appears in the third phase of the interview is the silence or *Code of Silence*. Mouth culture is an unwritten rule that lives and develops in a police organizational culture, in which a police officer is expected to always cover up his/her colleague's mistakes and not report his/her fellow police officers whom he/she knows do wrong (*cf* Westley, 1956; Stoddard, 1968; Chemerinsky, 2001; Thibault, Lynch & McBride, 2001; Rothwell & Baldwin, 2007; Cebulak, 2011; and *ibidem* with footnote 3).

As stated by W.A. Westley (1956) that it is not a police department that must never testify against their brother officer (Westley, 1956). This *Code of Silence* culture is a negative aspect of a police culture that is manifested in the form of cynicism and self-protection and fellow officers against negative behaviors that are carried out (Stoddard, 1968; Hunt & Manning, 1991; O'Neill, Marks & Singh, 2007; Rothwell & Baldwin, 2007; and Mkhize, 2016). This culture is often the basis of action to keep quiet, when knowing a colleague, subordinate, or boss in working in the police violates (Stanley & Menachem, 2003; Chappell & Piquero, 2004; UN, 2004; and Wang, 2017).

CONCLUSION

This study managed to find that there had been a change in the way police officers viewed corruption behavior, namely: from *idealists* when before becoming the police officer; changed to *wait and see* when they were Brigadier Police Academy students; and turned back to being *permissive* at the time after serving as new police officers.

Based on the results of the research, especially in the pattern of shifting perspective on corruption behavior from *idealist* to *wait and see*; and from *wait and see* to being *permissive*, it appears that the most important point is at the *wait and see* the stage, which is in the second stage of socialization of organizational culture, when prospective police officers were still students at the Brigadier Police Academy. The *wait and see* stage is a stage where a police officer still has a high *idealist* character, still sees corruption behavior as a despicable act, but that attitude is influenced by a sense of solidity and loyalty that has been firmly planted in the souls of every prospective police officer at Brigadier Police Academy, such as SPN (*Sekolah Pendidikan Kepolisian Negara* or State Police Education School) and SEPOLWAN (*Sekolah Pendidikan Polisi Wanita* or Women's Police Education School).

From the answers during the interview, attitudes have been implied to cover up to the *Code of Silence*, fear of being ostracized in groups (conformity), which has led to changes in the perspective of an *idealist* to be *permissive*.

Therefore, this study recommends that the pattern of education and care in the Police Education Institution should prioritize the values of honesty and integrity rather than values of solidity and cohesiveness. The period of education of prospective police officers is the most important period in forming anti-corruption attitudes. When education is the "golden time" to maintain the idealist of prospective police officers to have high values of integrity, honesty, and a sense of responsibility.

As mentioned by Jean Jacques Rousseau (1712-1778), in his book dan republished in 1998, that education has had an important role to instill virtue values that basically have been owned by humans naturally (Rousseau, 1998). This needs to be done to reduce the negative influence of the *Code of Silence* culture in the body of the police organization, especially in handling corruption cases in Indonesia.

So that, in the future, the police officers want to report their colleagues who commit corruption behavior for the sake of the realization of a modern police organization, that is more professional, accountable, and trusted by the community in Indonesia.[4]

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[4]*Statement:* I, undersigned, declare that this article is my own academic work, it is not the result of plagiarism, and has never been sent, reviewed, and published by another scientific journals. All the sources that I quoted in the analysis, I included correctly and completely in the Reference list. I also will not withdraw this article, if it has passed the review and will be published in the *SOSIOHUMANIKA* journal in Bandung, West Java, Indonesia. Thus, I make this statement seriously and responsibly.

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