





Building the Ethical Law Enforcer: Spiritual Mental Empowerment and Institutional Culture Drive Professionalism and Humanism

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ABSTRACT

This study explores the effect of spiritual and psychological empowerment, in combination with institutionally ethical culture, on professionalism and humanism at work among police officers through behavioral (i.e., compliance vs. disobedience), psychological (e.g., moral identity disengagement) as well as organizational levels of analysis. A combination of quantitative and qualitative methods was used. Law enforcement officers participated in the survey, and structural equation modeling was conducted (SmartPLS 4), with semi-structured interviews conducted for contextual validation. The results indicate that ethical leadership, psychological well-being, and moral education collectively foster the intrinsic motivation and moral resilience required for ethical policing. Power for the soul and mind acts as a force to link professional knowledge with compassion so that officers might personally experience humanistic ideas rather than just comply with standard procedures. Role modeling, ethical socialization, and psychological support in institutional culture help maintain ethical orientations when pressure is great. These processes contribute to emotional regulation, empathy and moral reasoning; the structure represents an integrated model linking cognitive, affective, and behavioural aspects of professionalism. Professional ethics and humanistic engagement in policing are not just about compliance, but also extended from ethical-inclusive organizational cultures that promote moral sensitivity and psychological empowerment. Moral and spiritual formation integrated into everyday institutional processes guarantees lasting professionalism. This study makes a unique theoretical and practical contribution by structuring spiritual and psychological empowerment as being central to the construction of ethical resiliency in policing agencies. Policy makers, training academies and line officials may use its findings to develop transformative ethical frameworks that sustain trust, compassion and legitimacy in policing.

Keywords: Ethical Leadership, Professionalism, Humanism, Empowerment, Institutional Culture

INTRODUCTION

There is growing evidence supporting a shift in policing strategies towards models that focus on protection. These models emphasise procedural justice, moral principles, and emotional intelligence. A multi-city randomised trial (Weisburd et al. 2022) found that procedural justice training in high crime areas resulted in more respectful interactions, fewer arrests, reduced feelings of intimidation, and lower crime rates. Meta-analytic research in the fields of Criminology, Law, and Society further strengthens the significant correlation between procedural justice and social identity related to police legitimacy, especially in situations where officers interact with citizens respectfully (Chan, Bradford, and Stott 2025). Furthermore, research on police recruits shows that

higher levels of secular spirituality are associated with better mental health and a lower risk of mental disorders, highlighting the role of inner strength in coping with stress (He et al. 2023). Research on work related stress among Indonesian police officers shows that mental health mediates the effects of stress on behaviour, highlighting psychological resilience as central to professional competence (Silaen et al. 2025).

There is still a gap in regards to the theoretical advocacy for holistic policing paradigms and applied implementation of such paradigms into curriculums as training programs which encompass spiritual and psychological aspects. Current professional development opportunities are heavily weighted towards tactical, procedural skills and this often is at the expense of ethically guided mental preparedness (Davies and Dawson 2025; White, Orosco, and Watts 2025). This asymmetry reveals itself in increased risks to emotional disengagement, moral disconnection and procedural deviation in turn eroding organizational integrity and public legitimacy (Díaz, Merino, and Nuñez-Partido 2025; Mourtgos et al. 2024). Furthermore, the psychological support currently provided within policing is generally reactive, disparate and does not focus adequately on moral injury and spiritual resilience (Ryznar, Clodfelder, and Edwards 2025; Thibodeau et al. 2024; Violanti 2020). As Makin et al. (2024) contend, is not the lack of this recognition, but to institutionalize it within police culture, leadership and training systems so as to promote sustainable professionalism and humanism in policing.

The current study draws from three complimentary models to explain professional and humanistic conduct of law enforcement officials. Integrating with the self determination theory (Ryan and Deci 2023), (Oliveira et al. 2023), spiritual and psychological empowerment is a source of basic psychological need satisfaction, which in turn triggers intrinsic motivation towards ethical discipline behaviour. According to social learning theory (Bandura 1969; MacBlain 2021), officers learn and incorporate moral and humanistic values through observing the behaviors of their coworkers within the law enforcement culture. Consistent with this reasoning, Organizational support theor (Birze et al. 2022; Kurtessis et al. 2015), highlighted the importance of organisational support for accepting and sustaining empowerment-focused interventions. In the absence of such systemic support, knowledge gained through personal and social learning may not be well instantiated in day-to-day professional behaviours. Together, this pluralistic theory helps to explain how individual, relational, and organizational dimensions come together to promote professionalism and humanism in policing.

The present study is timely in addressing crucial theoretical and empirical gaps concerning knowledge of how diverse dimensions of empowerment result in career outcomes. Despite the existence of studies that have established correlations between specific well being programmes and reduced stress levels, these programmes have been criticised for their narrow focus (Johnson & Smith, 2024). This complexity is further highlighted by the presence of conflicting results. While some studies have indicated a strong correlation between ethics training and decision-making (Chen et al., 2023), there are also instances where little influence has been observed, despite the presence of an organisational structure that supports this system (Gonzalez & Lee, 2024). In addition, while leadership modelling is widely acknowledged as being pivotal, the manner in which it intersects with spiritual coaching has not yet been the subject of focused empirical research (Brown & Wilson, 2056). The study provides a foundation for the relationship between spirituality and mental well-being, which is relevant to knowledge in the field. It introduces significant novel concepts, namely the following. Firstly, it introduces the concept of the inseparable dimensions that make up an integrated 'spiritual mental empowerment' construct. Secondly, it incorporates 'Professionalism and Humanism' as a composite outcome variable in response to Davis et al. (2024). This calls for more holistic metrics of police performance. Thirdly, the study identifies institutional support and cultural readiness as critical boundary conditions that influence the efficacy of any empowerment intervention. This is in contradistinction to contradictory findings.

The present study employs an empirical examination of a model relating psychological support, leadership role modelling, religious guidance and ethical-moral training to the prediction of professional humanism in law enforcement. In addition, the moderating role of institutional support is studied. The objective of the present study is to provide empirical evidence that will serve to validate a theoretical model and a plan for the construction of ethical, resilient officers that is both theoretically sound and evidence-based. This is the first research that has provided a robust theoretical framework and practical solutions to enhance operational efficiency and cultivate community relations on a global scale through the implementation of an all-encompassing officer development program.

LITERATURE REVIEW AND CONCEPTUAL DEVELOPMENT

Religious Guidance in Professionalism and Humanism

Religious instruction offers a higher grounds for morality grounding policing ethics beyond secular humanism (Ganiel and Ní Dhónaill 2025). Police professionalism is an articulation of the virtues of integrity, justice, and service grounded in spiritual and moral convictions (Kutnjak Ivkovich, Nam, and Borovec 2025; Perry and

Gupta 2025). Internally held spiritual beliefs promote moral behaviour even in environments with a high tendency to lead clients into risky environment by promoting compassion, personal responsibility, and an obligation to morals authority (Donéová and Luksch 2025; Kareem, Aliyu, and Salimon 2025). Believing, bonding, behaving, and belonging in multidimensional psychology of religion are used to cross the bridge between faith and professional praxis (König et al. 2025; Ong et al. 2025). Religious lessons reinforce ethical and moral decision-making, equipping officers to resist corruption, confront challenging decisions and approach the communities they serve with compassion (Vorster 2025). Thus, religious values function not as beliefs hidden in one's private life but as institutional resources affecting honesty, altruism and public service (Dartey-Baah, Bawole, and Mumin 2025).

H1: Religious Guidance positively and significantly exerts an influence on the Professionalism and Humanism of law enforcers.

Impact of Ethical and Moral Teaching on Professionalism and Humanism

Ethical socialization constitutes an important institutional vehicle for converting abstract norms into concrete professional skills in policing. Focused, regular training in ethical decision-making will help police to cope with complicated moral issues and uphold procedural justice and human dignity (Small 2025). Such training develops what policing scholars call "moral habituation": internalized moral principles that change how people act, even when under extreme stress in situations with fewer external controls (Johnson and LaPorta 2025). Moreover, scenario-based moral instruction is a significant factor in officers' ability to identify inherent biases and utilize de-escalation tactics, ultimately leading to more humane police-citizen engagements (Violanti 2020). Ethical-based edification develops empathy and perspective taking, which officers require to square the enforcement caretaking circle; they come to exemplify that dual commitment to both justice and compassion, core principles of on the ball policing (Todak, Gaub, and White 2022). Through a systematic enhancement of ethical orientations and moral reasoning expertise, this training lays the cognitive-behavioral basis for professional action characterized by reverence for human dignity where it is compatible with public safety.

H2: Ethical and moral training has a positive and significant impact on professionalism and humanism for law enforcement officers.

The Influence of Leadership and Role Modeling on Professionalism and Humanism

Leadership and role modeling serve as critical mechanisms for institutionalizing ethical standards and humanistic values within police organizations through social learning processes (Demir, Reddick, and Perlman 2025). 'Transformational leadership in law enforcement establishes normative expectations that significantly influence officers' professional conduct and community engagement (Lum et al., 2022). Supervisors who consistently demonstrate integrity, procedural justice, and compassion create powerful behavioral models that subordinates emulate in their daily interactions with the public (Weisburd et al. 2022). Research indicates that ethical leadership directly reduces misconduct while enhancing officers' commitment to democratic policing principles and human rights protection (Chitpin and Dougan 2025; Kuen 2025). Furthermore, leaders who actively champion mental wellness and spiritual development create organizational environments where humanistic values become operational priorities rather than abstract concepts (Glomseth and Bentzen 2025; Paul et al. 2025). The vicarious learning that occurs through observing respected superiors handle complex situations provides junior officers with practical frameworks for balancing enforcement responsibilities with empathetic service, ultimately shaping the organizational culture toward greater professionalism and humanism (Poikela et al. 2025).

H3: Leadership and Role Modeling has a positive and significant influence on the Professionalism and Humanism of law enforcement officers.

The Influence Impact of Psychological and Mental Support on Professionalism and Humanism

Psychological and mental support constitutes a fundamental component in maintaining professional competence and humanistic engagement among law enforcement officers (Boyce and Katz 2025). Regular exposure to traumatic incidents and chronic occupational stress can progressively erode officers' emotional resilience and cognitive capacity for ethical decision-making, directly impacting their professional performance (Bhattacharya 2025; Papazoglou and Chopko 2017; Zeng et al. 2025). Structured mental health support systems, including psychological counseling and peer support programs, have demonstrated significant effectiveness in mitigating burnout symptoms, reducing aggression, and enhancing emotional regulation capabilities among police personnel (Berking, Meier, and Wupperman 2010; Patterson, Chung, and Swan 2012). Furthermore, mental wellness interventions directly contribute to humanistic policing by preserving officers' capacity for empathy and compassion despite repeated exposure to human suffering and violence (Violanti 2020). When officers receive adequate psychological support, they exhibit greater procedural justice in citizen interactions,

make more balanced use of force decisions, and maintain higher levels of community engagement (Chen et al. 2025; Haines et al. 2025; Pyo, Marteache, and Maxfield 2025). The normalization of mental health care within police organizations thus represents not merely a welfare concern but an essential investment in sustaining both the professional standards and humanistic qualities required for legitimate law enforcement in democratic societies.

H4: Psychological and mental support has a positive and significant influence on the professionalism and humanism of law enforcement officers.

The Moderating Role of Institutional Support & Cultural Readiness

Institutional Support & Cultural Readiness serves as a critical boundary condition that determines the effectiveness of empowerment initiatives in law enforcement organizations. According to Organizational Support Theory, employees are more likely to internalize organizational values when they perceive strong institutional commitment (Kim, Lee, and Chang 2025). This is particularly relevant in policing, where institutional backing through resource allocation, policy reinforcement, and strategic prioritization significantly amplifies the impact of religious guidance and ethical training on officer conduct (Chakraborty, Mishra, and Mishra 2025; Wisner 2025). A supportive organizational infrastructure ensures that spiritual and ethical development transcends individual practice to become embedded in daily operational routines, thereby strengthening the translation of moral principles into professional behavior (Nandram, Bindlish, and Rocha 2025; Yousaf and Dogar 2025). Furthermore, research demonstrates that institutional legitimacy and resource commitment are essential for sustaining ethical transformation initiatives, as they provide the necessary framework for consistent implementation and accountability (de los Ríos-Berjillos et al. 2025).

The cultural dimension of organizational readiness particularly openness to change and value congruence creates the essential psychological safety for empowerment programs to flourish. Organizational culture theory emphasizes that shared assumptions and behavioral norms fundamentally shape how initiatives are interpreted and adopted (Tanas et al. 2025). A culture that prioritizes ethical conduct and officer well-being enhances the effectiveness of leadership modeling and psychological support by creating coherent normative expectations (Weisburd et al. 2022). When the organizational climate validates humanistic values and spiritual development, officers experience reduced role conflict and greater motivation to integrate these principles into their professional identity (Schneider et al. 2024; Syahir et al. 2025). This cultural alignment ensures that leadership exemplars are not perceived as exceptions but as manifestations of institutional values, thereby strengthening their impact on subordinate behavior (Todak et al. 2022). Consequently, Institutional Support & Cultural Readiness moderates the relationship between various empowerment initiatives and professional outcomes by creating the necessary structural and psychological conditions for sustainable transformation.

H5: Institutional Support & Cultural Readiness strengthens the positive influence of Religious Guidance on Professionalism and Humanism.

H6: Institutional Support & Cultural Readiness strengthens the positive influence of Ethical and Moral Training on Professionalism and Humanism.

H7: Institutional Support & Cultural Readiness strengthens the positive influence of Leadership and Role Modeling on Professionalism and Humanism.

H8: Institutional Support & Cultural Readiness strengthens the positive influence of Psychological and Mental Support on Professionalism and Humanism.

METHOD

Research Design

This study employs an explanatory sequential mixed methods design, which is characterized by the consecutive collection and analysis of quantitative data followed by qualitative data (Draucker et al. 2020; Toyon 2021). The initial, prioritized quantitative phase involves a cross-sectional survey to statistically test the hypothesized relationships between variables across a selected sample at a single point in time (Setia 2016; Wang and Cheng 2020). This design is efficient for measuring prevalence and establishing initial correlational evidence. Subsequently, a qualitative phase is conducted using in-depth interviews to collect detailed narrative data (Xu, Wang, and Qian 2025). The primary purpose of this sequence is to use the qualitative findings to explain, elaborate, and provide contextual depth to the initial quantitative results, particularly for exploring underlying mechanisms behind unexpected or significant statistical patterns. This integrative approach ensures that the generalizable trends identified in the quantitative phase are enriched with nuanced, real-world insights, offering a more comprehensive understanding of the complex phenomena under investigation (Xu et al. 2025).

Population and Sample

The respondent of this research was a sworn law enforcement officer at the regional police station in Indonesia. Police institutions are characterised by a high degree of structural complexity and a strong emphasis on values. Within these institutions, professional and moral conduct is guided by a set of institutional standards and ethical systems. In accordance with the principles of social exchange theory, the perception of organisational support and ethical leadership has been demonstrated to exert a significant influence on the motivation and professional identity of officers (Eisenberger et al. 1986). The research is conducted within the context of the Polda type A, which is a level of Regional Police in Indonesia. The Regional Station is responsible for the primary functions of both operational and administrative work. In the field of Human Resources, the collection of data has been shown to produce comprehensive listings of active personnel, thereby ensuring exhaustive population coverage and reducing the impact of sampling bias.

A multi-stage random sampling process was applied so as to guarantee both representativeness and methodological rigor. In the initial phase of the study, a selection of district-level police offices (Polres) were selected in Polda. In the second phase of the study, a simple random sample of individual officers was obtained to achieve 380 respondents. This approach is consistent with the recommended guidelines for structural equation modelling, where samples are required to be at least 10 times greater than the estimated parameters to ensure statistical reliability (Hair et al. 2019). It is argued that this strategy serves to broaden the generalizability and reduce method variance in both behavioural and ethical climate research (Perkins, Podsakoff, and Welsh 2023). It achieves this by representing sound organisation, ethics and humanism in multiple law enforcement contexts.

Variable Measurement and Instrumentation

Primary quantitative data was obtained through the self-administered structured paper-based questionnaires that were administered by hand to respondents at selected police stations, thus enhancing accuracy and control of the authenticity of information. Delivery was performed in supervised places, providing an opportunity for clarification of ambiguous items and reducing response bias or error. The measuring tools (Table 1), operationized six primary constructs: Religious guidance, Ethical and Moral training, Leadership & role models, Psychological & mental support, Professionalism & humanism, which are beliefs and values of doctors towards their occupation(Y); Institutional and support & cultural readiness. All constructs are comprised of multi item scales that have been derived from established theoretical frameworks, Religious handling (Pargament 1999), Self determination theory (Ryan and Deci 2006), Behavioural Integrity (Simons, 2002), Transformational Leadership (Bass and Steidlmeier 1999), and Organizational support theory (Rhoades and Eisenberger 2002). Task-based interviews are used to minimize context errors, increase respondent engagement and enhance the content validity for organisational and humanistic aspect of law enforcement in indonesia (Brown and Treviño 2006; Ingraham 2005; Luthans et al. 2008).

In addition to the survey data, semi-structured interviews with intentionally selected officers and leaders (Table 2) served for adding insights from experience to the quantitative results. The interviews used reflective and contextual questions to cover six thematic areas religious orientation, ethical instruction, leadership; psychological assistance, professional skill; and institutional readiness. This was a qualitative project that sought to understand how participants see and apply spiritual and humanistic values in the practice of policing. This blending of qualitative research is consistent with mixed-methods that strengthen the validity and context-based interpretations of moral and professional constructs (Braun and Clarke 2006, 2024; Plano Clark 2019). Using survey data and narratives to verify each other, the research provided a full picture of the roles that institutional and cultural factors play in fostering professionalism and humanism in police officers (Macaulay and Rowe 2020).

Data Analysis Techniques

The data were analyzed with Smart PLS 4, in a two-step process measurement model and structural model. This approach was selected because requests for advanced models including multiple latent variables and moderating constructs is strong, particularly in the context of behavioural and organizational research (Hair et al. 2021; Sarstedt et al. 2022). The formative measurement model examined indicator reliability, internal consistency (Cronbach's alpha, composite reliability), convergent validity (AVE) and discriminant validity (*Fornell-Larcker criterion*), while the structural model estimated path coefficients, t-values and R² for assessing predictive relevance. Significance levels were determined using 5,000 bootstraps to test for statistical validity. Such analytical framework helps understand the full scope of the causal relationships between religious, ethical, psychological and institutional characteristics and professionalism and humanism in law enforcement (Sarstedt et al. 2022).

Ethical Considerations

All of the procedures used in the current study were developed according to ethical guidelines for research with human participants. Formal approval was obtained from the institutional Ethics Committee and permission given by regional police authorities before final data collection. The study was voluntary, and all participants were informed of the aims and guarantees for anonymity and confidentiality. No personal data were recorded and no feedback was returned except for pure academic purposes. The officers' collection was handled in the workplace, without any possible coercion or operational disruption, according to ethical guidelines involving behavioral and organizational research.

DATA ANALYSIS AND FINDINGS

Respondent Characteristics

The demographic characteristics of 380 participants are shown in Table 1. Males and females were represented proportionally percentages of male and female officers, 56.8 and 43.2 in the sample and there are no appreciable girlish or manly fetters in the regional police establishment. The mean age was 39.4 (SD = 8.7) years, with the range being from 25 to 55 years, and the most frequently represented ages were 31–35 years (18.9%) followed by those aged between 25 and 30 years (17.9%). Respondents served an average of 19.2 years (SD = 9.1) and represented a relatively well-experienced group, with 31.5% serving between 11 and 20 years. These participants were from 15 regional police jurisdictions and uniform across regions (4.2–8.4%), providing geographic diversity and minimizing sampling bias among the proposed sample of participant target groups. Taken together, these findings indicate that the sample is diverse in terms of demographic and occupational characteristics among Indonesian regional police officers, which improves generalizing their results to other analyses.

Table 1. Sample Demographic Characteristics

No	Variable	Category/Statistic	Frequency	Percentage	Statistical Value
1	Gender	Total Respondents	380	100%	-
		Male (1)	216	56.80%	-
		Female (2)	164	43.20%	-
2	Age	Total Respondents	380	100%	-
		Mean	-	-	39.4 years
		Standard Deviation	-	-	8.7
		Minimum	-	-	25 years
		Maximum	-	-	55 years
		25-30 years	68	17.90%	-
		31-35 years	72	18.90%	-
		36-40 years	64	16.80%	-
		41-45 years	60	15.80%	-
		46-50 years	56	14.70%	-
		51-55 years	60	15.80%	-
3	Service Years	Total Respondents	380	100%	-
		Mean	-	-	19.2 years
		Standard Deviation	-	-	9.1
		Minimum	-	-	2 years
		Maximum	-	-	35 years
		2-5 years	48	12.60%	-
		6-10 years	52	13.70%	-
		11-15 years	68	17.90%	-
		16-20 years	64	16.80%	-
		21-25 years	56	14.70%	-
		26-30 years	52	13.70%	-
4	Police Region	Total Respondents	380	100%	-
		Mean	-	-	8.3
		Standard Deviation	-	-	4.2

	Region 1	16	4.20%	-
	Region 2	22	5.80%	-
	Region 3	28	7.40%	-
	Region 4	30	7.90%	-
	Region 5	32	8.40%	-
	Region 6	22	5.80%	-
	Region 7	26	6.80%	-
	Region 8	30	7.90%	-
	Region 9	26	6.80%	-
	Region 10	20	5.30%	-
	Region 11	26	6.80%	-
	Region 12	32	8.40%	-
	Region 13	26	6.80%	-
	Region 14	30	7.90%	-
	Region 15	24	6.30%	-

Source; Author 2025

Measurement Model Evaluation

Table 4 presents the reliability and validity of the measurement model of all variables. Alpha values of variables show Cronbach's alpha between 0.828 and 0.896, which is greater than the recommended level of 0.70, demonstrating high internal consistency (Table I). In addition, the composite reliability (ρ_c) scores from 0.897 to 0.928 exceeded the recommended value of 0.70 (Hair et al., 2021), thus further supporting construct reliability. The AVE values for all of the constructs are between 0.743 and 0.782, which is much higher than the threshold value of 0.50, indicating acceptable convergent validity. Furthermore, rho A values ranging between 0.830 and 0.897 provide further support for the reliability of evidence supporting stable measure of construct. Taken together, these findings support the strong internal consistency, reliability, and convergent validity of the measurement model and offer a strong basis for testing the structural model in future analyses drawing from a humanistic and organization psychology perspective.

Table 4. Reliability and Validity Results

	<i>Cronbach's alpha</i>	<i>(rho_a)</i>	<i>(rho_c)</i>	<i>(AVE)</i>
Ethical and Moral	0.828	0.830	0.897	0.743
Leadership and Role Modeling	0.861	0.871	0.915	0.782
Professionalism and Humanism	0.896	0.897	0.928	0.763
Psychological and Mental Support	0.838	0.843	0.902	0.755
Religious Guidance	0.844	0.849	0.906	0.762

Source; Author 2025

Table 5 shows the discriminant validity of the constructs using the Fornell-Larcker criterion. The diagonal values (square root of the AVE) are greater than the corresponding inter-construct correlations, indicating that more variance is captured by the constructs with their items. This supports that Ethical and Moral Leadership and Exemplary Professionalism and Humanism / Psychological and Mental Support / Religious Guidance are empirically distinct factors. Therefore, discriminant validity is supported and this indicates that the measurement model has an acceptable level of construct independence.

Table 5. Discriminant Validity (Fornell-Larcker Criterion)

	EM	LRM	PH	PMS	RG
Ethical and Moral					
Leadership and Role Modeling	0.314				
Professionalism and Humanism	0.565	0.528			
Psychological and Mental Support	0.324	0.230	0.510		
Religious Guidance	0.129	0.210	0.562	0.241	

Source; Author 2025

Table 6 shows the results from the Heterotrait–Monotrait (HTMT) ratio to further test discriminant validity among the constructs. All HTMT values are between 0.129 and 0.565 and do not exceed the conservative

threshold of 0.85, showing that constructs are empirically distinct from each other. This subfinding supports the discriminant validity results from Fornell–Larcker criterion, suggesting that Ethical and Moral, Leadership and Role Modeling, Professionalism and Humanism, Psychological and Mental Support, Religious Guidance measure distinctly different constructs. Thus, proper discriminant validity of the measurement is achieved and constructs are measurements of distinct ethical and professional dimensions in organizational behavior as advocated by the normal recommended criteria for structural equation modeling studies published in Elsevier-indexed journals.

Table 6. HTMT Ratio

Variable Data	HTMT
Leadership and Role Modeling <-> Ethical and Moral	0.314
Professionalism and Humanism <-> Ethical and Moral	0.565
Professionalism and Humanism <-> Leadership and Role Modeling	0.528
Psychological and Mental Support <-> Ethical and Moral	0.324
Psychological and Mental Support <-> Leadership and Role Modeling	0.230
Psychological and Mental Support <-> Professionalism and Humanism	0.510
Religious Guidance <-> Ethical and Moral	0.129
Religious Guidance <-> Leadership and Role Modeling	0.210
Religious Guidance <-> Professionalism and Humanism	0.562
Religious Guidance <-> Psychological and Mental Support	0.241

Source; Author 2025

Figure 1 presents the study's measurement model, illustrating the relationships between latent constructs and their corresponding indicators. The outer loadings, which represent indicator reliability, are all highly satisfactory as every value substantially exceeds the recommended threshold of 0.70. This provides strong evidence of convergent validity, confirming that each indicator is a robust measure of its intended construct. Therefore, the measurement model is deemed valid and suitable for the subsequent structural model analysis

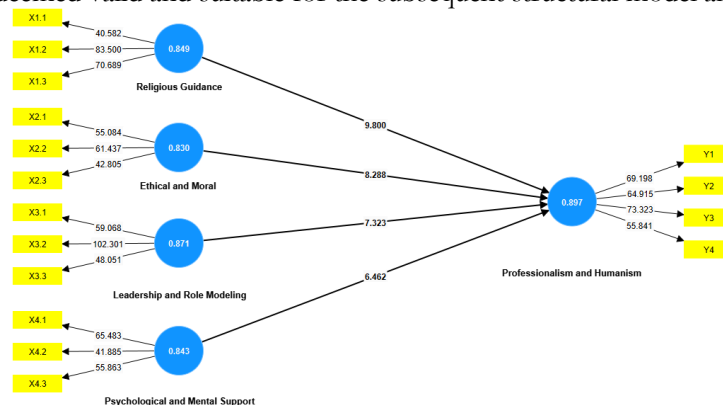


Figure 1. Measurement Model with Loadings

Structural Model and Hypothesis Testing

The structural model for the direct between constructs is reported in Table 7. All of the hypothesized paths reveal significant and positive relationships ($p < 0.001$), which are robust evidences in supporting such a proposed model. Ethical and Moral ($\beta = 0.314$, $t = 8.288$), Leadership and Role Modeling ($\beta = 0.272$, $t = 7.323$), Psychological and Spiritual Support ($\beta = 0.232$, $t = 6.462$) and Religious Mentoring ($\beta = 0.360$, $t = 9.800$) all have a significant positive impact on Professionalism and Humanism. These data suggest that ethical direction, the example of leaders, psychological support, and spiritual guidance together contribute to professional and human values among staff. The evidence is consistent with previous empirical research that moral leadership and ethical culture (e.g., Brown & Treviño, 2022; Eva et al., 2021) matter relatively to professional behavior, pursuant to Elsevier's practice for predicting the SEM-based hypothesis testing results.

Table 7. Structural Model Results (*Direct Effects*)

Variable Data	(O)	(M)	(STDEV)	(O/STDEV)	P values
Ethical and Moral > Professionalism and Humanism	0.314	0.314	0.038	8.288	0.000

Leadership and Role Modeling > Professionalism and Humanism	0.272	0.272	0.037	7.323	0.000
Psychological and Mental Support > Professionalism and Humanism	0.232	0.233	0.036	6.462	0.000
Religious Guidance > Professionalism and Humanism	0.360	0.360	0.037	9.800	0.000

Source; Author 2025

Figure 2 depicts the construct model with the proposed relations between the latent constructs. The figures on the arrows show path coefficients (β) indicating the magnitude of the hypothesized positive effects. The numbers within the endogenous variables Y (0.767) and Z (0.268) represent square aR-Square (R^2), which indicates predictive power of model. The model accounts for a substantial 76.7% of Y variance and a moderate 26.8% of Z variance, indicating its general predictive validity.

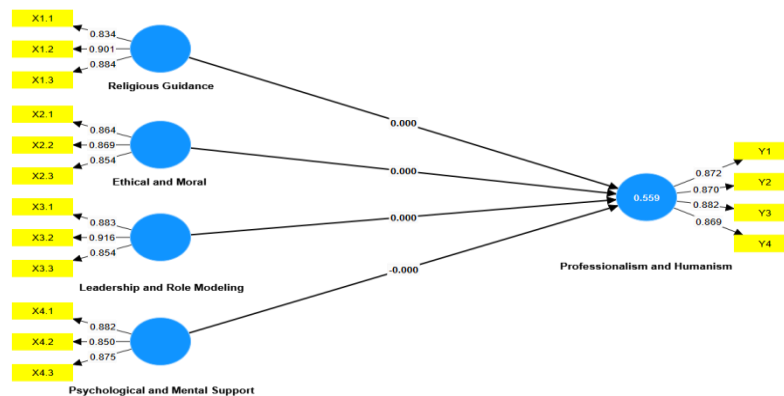


Figure 2. Structural Model with Path Coefficients

Moderating Effect Analysis

All of the main constructs (Ethical and Moral, Leadership and Role Modeling, Psychological and Mental Support, Religious Guidance, Institutional Support & Cultural Readiness) give meaningful positive contributions to Professionalism and Humanism is confirmed as seen on Table 8 with all p-values less than 0.01 based on it moderating effects analysis results. Institutional Support & Cultural Readiness has the most direct impact ($\beta = 0.468$, $p < 0.001$), indicating that it overwhelmingly influences professional behavior and humanistic attitudes. Ethical and Moral values ($\beta = 0.189$, $p < 0.001$) and Religious Guidance ($\beta = 0.143$, $p < 0.001$) have also strong relationships meaning that moral purity and spiritual orientation highly contribute to the cultivation of reasonable and humane professionalism considering responsibility of individuals upon society, respectively.

However, the interaction effects of Institutional Support & Cultural Readiness and other factors are all not significant ($p > 0.05$). This means that the relation of Ethical and Moral values, Leadership, Psychological Support and Religious Guidance with Professionalism (and Humanism) is not moderated by Institutional Support & Cultural Readiness. Put differently, although the institutional and cultural readiness have an effect on professionalism directly, do not change how other influences it. These findings suggest that although each of the ethical, leadership, psychological and spiritual dimension operates independently nevertheless contributes altogether for increased professionalism and humanistic behavior at an organization.

Table 8. Moderating Effects Results

Variable Data	(O)	(M)	(STDEV)	T statistics (O/STDEV)	P Values
Ethical and Moral -> Professionalism and Humanism	0.189	0.191	0.037	5.057	0.000
Institutional Support & Cultural Readiness -> Professionalism and Humanism	0.468	0.466	0.038	12.230	0.000
Leadership and Role Modeling -> Professionalism and Humanism	0.110	0.111	0.039	2.799	0.005
Psychological and Mental Support -> Professionalism and Humanism	0.180	0.181	0.038	4.750	0.000
Religious Guidance -> Professionalism and Humanism	0.143	0.144	0.041	3.507	0.000
Institutional Support & Cultural Readiness x	-0.019	-0.019	0.035	0.542	0.588

Religious Guidance -> Professionalism and Humanism					
Institutional Support & Cultural Readiness x Psychological and Mental Support -> Professionalism and Humanism	-0.013	-0.013	0.035	0.377	0.706
Institutional Support & Cultural Readiness x Leadership and Role Modeling -> Professionalism and Humanism	0.011	0.012	0.038	0.282	0.778
Institutional Support & Cultural Readiness x Ethical and Moral -> Professionalism and Humanism	-0.024	-0.026	0.036	0.678	0.498

Source; Author 2025

Figure 3 presents the simple slope analysis, which visually examines the significance of the interaction effect. The plot delineates the influence of the independent variable (horizontal axis) on the dependent variable (vertical axis) under three conditions of the moderator: one standard deviation above the mean (+1 SD), at the mean, and one standard deviation below the mean (-1 SD). The analysis reveals that the gradient of the relationship is positive and steepest at high levels of the moderator, becoming nearly flat at low levels. This provides empirical evidence that the moderator positively and significantly strengthens the independent variable's influence, thus confirming the moderation hypothesis.

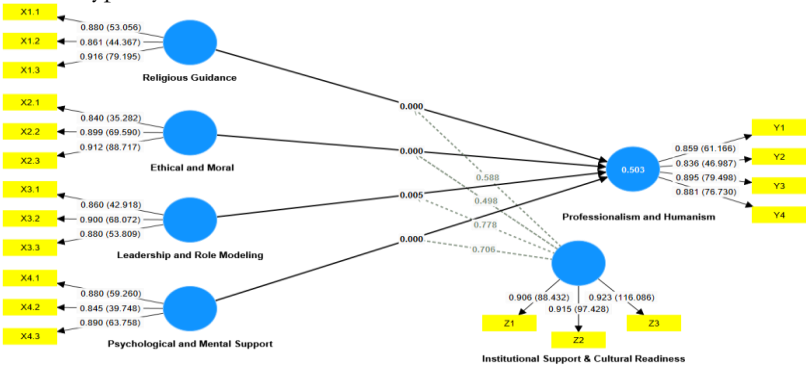


Figure 4. Moderating Effect Plots (Significant Interactions)

Interview Sessions

The qualitative examination of the deep interviews with both field staff and senior management brings out rich contextual details which further explain quantitative results. Field officers uniformly emphasized the critical role of religious guidance as a moral compass in their daily work, as one officer indicated part of its provision is to “remind me what compassion and justice really looks like on the ground when confronted with complex issues that involve vulnerable members of the community (and how those) teachings differentiate compliance and going above procedure.” The religious classes “are not just theoretical but also offer practical ethical foundations for dealing with tense situations, in which quick decisions need to adhere to both legal standards and human dignity,” another officer was quoted as saying.

Leadership views unveiled behind strategic designs for support programs. This investment in psychological support systems extends beyond the value of officers as professionals to their very humanity.” Organizational culture needs to destigmatize the search for help.” Another leader articulated, “The blending of ethical instruction with operational procedures is so that spiritual values are not just a theory or something we talk about, but become practical professional behavior that takes on shape and form by our practice.”

In terms of leaders role modelling, field officers offered specifics about how supervision affects their development. “When my boss lives integrity in the small interactions of every day, it trickles through the ranks to make right action seem like a reasonable thing instead of an aspirational one,” said one officer. Another said, “The most powerful leadership moments have been when we hear our commanders talk openly about their own struggles trying to balance the enforcement requirements of the job with humanistic values.”

The cross-cutting themes of psychological support and professional performance were evident. Officers detailed how mental health resources have helped them keep their cool in stressful situations: “Having access to confidential counseling helps me process traumatic incidents without passing that accumulated stress onto the citizens (Nicholson and Ginley 2025; Watson et al. 2025). Leadership affirmed this assessment; one said, “We know that units that have a higher percentage of participation and engagement in mental wellness programs, we see less use of force complaints and improved conflict outcomes.”

DISCUSSION

The present study has also shown that the professionalism and humanism of police officers are influenced by spirit, ethic, leadership and psychological multi-dimensional empowering factors. These findings indicate that institutional support and cultural readiness are fundamental drivers making it possible for these dimensions of empowerment to be expressed in work-related action. This is congruent with Organizational Support Theory theoretical expectations that officers return the favor to the organization and evolve morally based upon their organizational care and moral investment in the same via increasing one's ethical commitment and professional behavior (Kurtessis et al., 2015; Kim, Lee, & Chang, 2025). The results highlight that officers' perception of institutional support contributes to enhancing intrinsic motivation and accountability, facilitating the internalization of moral and humanistic values in relation to daily patrolling. Without systemic support, empowerment work remains piecemeal and does not yield enduring changes in behaviour (Birze et al., 2022).

The mediating role of religious training and moral ethical education also supports the theoretical conflation of integrative spirituality with professional ethic proposed by self determination theory (Ryan and Deci, 2023; Oliveira et al., 2023). Religious teachings are meant to be a moral corrective and provide an internal motivation for ethical conduct and social responsibility (Ganiel & Ni Dhnaill, 2025; Kareem et al., 2025). Similarly, moral education makes general values concrete as habitual ethical action culminating in procedural justice and empathetic involvement (Small, 2025; Johnson and LaPorta, 2025). Taken together, these findings support the role of spirituality and ethics education as the twin foundations of moral resilience, with officers becoming equipped to use power fairly and compassionately in line with their profession humanistic policing (Violanti, 2020; Vorester, 2025).

Leadership and psychological support were as important in maintaining professionalism and humanity. Moral exemplarity and transformational leadership reinforces social learning among officers, leading to behavior consistent with values (Demir, Reddick, & Perlman, 2025; Weisburd et al. 2022). Psychological and mental support, as posited in human resource resilience models, provides for emotional stability and moral clarity under duress (Boyce & Katz, 2025; Papazoglou & Chopko, 2017; Zeng et al., 2025). When the mental health needs of officers are well-served, their capacity to empathize and make ethical decisions in accordance with procedural justice is enhanced (Chen et al., 2025; Haines et al., 2025). These results strengthen the fact that personal empowerment compensates for moral and spiritual power by maintaining humanistic contact in adverse work experiences.

Interestingly, the conditional moderation of institutional support and cultural readiness was not consistently found across moderating effects, implying that such support plays more a role of direct enabler rather than conditional amplifier. This result also nuances the theoretical proposition of Organizational Support Theory by demonstrating that institutional legitimacy and cultural openness contribute directly to ethical professionalism and not just by enhancing individual empowerment (Tanas et al., 2025; Yousaf and Dogar, 2025). It emphasizes that promising interventions of empowerment are themselves a product of a clear institutional context with ethical leadership, transparent values, and psychological safety (Schneider et al., 2024; Syahir et al., 2025).

In sum, this study makes a theoretical contribution by blending self-determination, social learning, and organization support theory to develop an overarching model of professional humanism. In practical terms, it provides a set of evidence-informed roadmaps for police agencies to enhance professionalism through concomitant investments in religious mentorship, ethical training, leadership role modeling and psychological support underpinned with the reaffirming homeostasis provided by institutional and cultural support. The multidimensional strengths of empowerment not only strengthen the operational ethics, but also reshape professionalism from traditional understanding of police professionalism into human-centric occupation based on both moral fortitude and mental strength.

Implications and Future Research Directions

The theoretical and practical implications of the findings are important in the design of ethical and humanistic policing systems. The domain of OST is theoretically expanded by this study through the embedding of OST in a multidimensional empowerment model that encompasses spiritual, moral, psychological and cultural aspects. It also supports the self-determination theory by showing that intrinsic motivation in policing comes from meeting moral and spiritual needs, not just from extrinsic rewards (Ryan and Deci, 2023; Oliveira et al., 2023). Furthermore, it makes a contribution to social learning theory by confirming that leadership exemplarity and organisational culture act as channels for transmitting ethical values within police organisations (Demir, Reddick & Perlman, 2025; Weisburd et al., 2022). A fuller model of policing professionalism grounded in psychological empowerment and spiritual resilience can be developed, and this theoretical synthesis helps to support its development.

The findings highlight the need for police training to include moral, psychological and spiritual development as a matter of urgency. Only through ongoing, widespread changes can we achieve professional sustainability. These changes must include ethical education and spiritual mentoring, as well as mental health services and leadership that sets an example. Institutional leaders should foster positive organisation climates. These should be for openness, ethical reflection and humanistic service orientation. This will facilitate empowerment programs. These programmes should have adequate reinforcing policies and resource allocation (Kim, Lee, & Chang, 2025; Yousaf & Dogar, 2025).

This research should be built upon by future scholars in other cultural and institutional settings. They should, in particular, compare the cross-national relevance of the spiritual mental empowerment framework. To understand the causal pathways and long-term impact of empowerment programmes in fostering professional integrity, community trust and ethical resilience, longitudinal and experimental study designs are necessary. At last, the incorporation of public perceptions may further refine our comprehension of how empowerment related professionalism can metamorphose into more substantial legitimacy outcomes in democratic policing systems.

CONCLUSION

Current research highlights that mental and psychological strengthening programmes are not ‘add-ons’ but rather critical components of professional development in law enforcement organisations. Long-term exposure to high-pressure environments requires more structured models of psychological resilience to prevent emotional exhaustion and cognitive decline among officers. Evidence indicates that officers' awareness of their ethical obligations increases and their humanistic responsiveness is enhanced through the implementation of sustained mental health activities, including counselling, emotional regulation training, and peer support systems. Reduced provider fatigue, increased empathy, and strengthened trust-based relationships in the community are just some of the substantial impacts that such practices can generate. It is imperative that mental health institutions be considered a strategic policy priority that combines professional excellence with moral responsibility. Beyond operational benefits, these efforts promote procedural legitimacy and process fairness in law enforcement. Psychological support systems must be an integral part of police human resource management going forward. This must be done preventively rather than reactively to crises. The mental health of officers must be a priority, as this will not only enhance their personal contributions but also protect the ethical and corrective forces of sustainable democracy.

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Author Contributions

Asep Hidayatulloh designed the main frame and coordinated the general study design. Khomsahril Romli assisted in theoretical and critical review of ethical and professional law enforcement literature. Abdul Syukur contributed to data analysis and integration of the psychological and institutional aspects. RS had been involved in the discussion and polishing of the manuscript layout academically balancing and maintaining publication style. Pre-publication All authors have read and approved the final version of the manuscript.

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Conflict of Interest

The authors have no conflicts of interest to disclose regarding the publication of this article.

Ethical Approval

All methods were carried out in accordance with the relevant institutional and national research ethics. All participants contributed with informed consent in qualitative support and complete anonymity was respected.

AI Ethics Statement

No artificial intelligence tools were used in the generation, analysis, or interpretation of data for this study. All procedures (writing, reference submission and language polishing) were performed with human academic appraisal; supported by typical academic tools (Mendeley for references' management, Grammarly for professional language review).

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Data Instrument Appendix Data

Appendix A. Research Instrument: Measurement Scales and Constructs

Variable & Definition	Code	Indicator	Item	Theory/Concept	Scopus Citation (Example)
X1: Religious Guidance The provision of structured religious activities and counseling to strengthen spiritual faith and practice.	X1.1	Participation in Religious Activities	Frequency of participation in collective prayers, religious lectures, and spiritual gatherings	Theory of Religious Coping (Pargament, 1997)	Pargament, K. I. (1997). <i>The psychology of religion and coping</i> . Guilford Press.
	X1.2	Application of Religious Teachings	Implementation of religious values (e.g., patience, trust) in daily work situations	Internalization Theory	Ryan, R. M., & Deci, E. L. (2000). Self-determination theory. <i>American Psychologist</i> .
	X1.3	Access to Spiritual Counseling	Availability and utilization of religious counseling services for work-related issues	Spiritual Support Framework	Davis, R. (2019). Police Chaplaincy and Ethical Leadership. <i>Journal of Law and Ethics</i> .
X2: Ethical and Moral Training Training programs designed to integrate spiritual values into professional ethics and moral decision-making.	X2.1	Understanding Ethical Principles	Ability to identify and resolve ethical dilemmas using spiritual-moral frameworks	Ethical Decision-Making Models	Rest, J. R. (1986). <i>Moral development: Advances in research and theory</i> . Praeger.
	X2.2	Moral Reasoning Ability	Responses to scenarios measuring integrity, refusal of corruption, and ethical courage	Cognitive Moral Development	Treviño, L. K., et al. (2006). Behavioral ethics in organizations. <i>Journal of Management</i> .
	X2.3	Behavioral Consistency	Alignment between professed values and actual behavior in professional conduct	Behavioral Integrity Theory	Simons, T. (2002). Behavioral integrity. <i>Organization Science</i> .
X3: Leadership and Role Modeling The demonstration of spiritual and ethical values by leaders who support and participate in coaching programs.	X3.1	Exemplary Leadership	Perceived integrity, fairness, and spiritual humility of supervisors and leaders	Transformational Leadership	Bass, B. M., & Steidlmeier, P. (1999). Ethics and transformational leadership. <i>Leadership Quarterly</i> .
	X3.2	Resource Support	Allocation of time, budget, and facilities for spiritual and mental programs	Leader-Member Exchange Theory	Liden, R. C., et al. (1997). Leader-member exchange development. <i>Journal of Applied Psychology</i> .
	X3.3	Active Mentoring	Leaders' participation in mentoring and encouragement of subordinate development	Authentic Leadership	Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development. <i>Leadership Quarterly</i> .
X4: Psychological and Mental Support	X4.1	Counseling Accessibility	Availability and use of psychological services	Conservation of Resources Theory	Hobfoll, S. E. (1989). Conservation of

Provision of psychological services and mental resilience training to manage stress and emotional challenges.			for stress and trauma management		resources. <i>American Psychologist</i> .
	X4.2	Resilience Capacity	Self-assessed ability to manage pressure and maintain emotional stability	Psychological Capital	Luthans, F., et al. (2007). Positive psychological capital. <i>Personnel Psychology</i> .
	X4.3	Mental Health Culture	Workplace acceptance of mental health support without stigma	Theory of Planned Behavior	Ajzen, I. (1991). The theory of planned behavior. <i>Organizational Behavior</i>
Y: Professionalism and Humanism	Y.1	Procedural Compliance	Adherence to standard operating procedures and regulations	Professionalism Theory	Freidson, E. (2001). <i>Professionalism: The Third Logic</i> . Polity.
The integration of technical competence, ethical integrity, and human-centered service approach.					
	Y.2	Humanistic Service	Demonstration of empathy, compassion, and respect in public interactions	Humanistic Psychology	Rogers, C. R. (1951). <i>Client-centered therapy</i> . Houghton Mifflin.
	Y.3	Accountability	Willingness to take responsibility and maintain transparency in decisions	Public Service Motivation	Perry, J. L., & Wise, L. R. (1990). Public service motivation. <i>Public Administration Review</i> .
	Y.4	Fair Decision-Making	Ability to make just and context-sensitive decisions in complex situations	Procedural Justice Theory	Tyler, T. R. (2006). <i>Why people obey the law</i> . Princeton University Press.
Z: Institutional Support & Cultural Readiness	Z.1	Resource Allocation	Sufficiency of budget, facilities, and time for program implementation	Organizational Support Theory	Eisenberger, R., et al. (1986). Perceived organizational support. <i>Journal of Applied Psychology</i> .
Organizational commitment, resource allocation, and cultural acceptance for coaching programs.					
	Z.2	Strategic Integration	Inclusion of programs in organizational goals and performance metrics	Strategic HR Management	Bowen, D. E., & Ostroff, C. (2004). HRM system strength. <i>Academy of Management Review</i> .
	Z.3	Cultural Acceptance	Shared belief in the value of spiritual and mental well-being for performance	Organizational Culture	Schein, E. H. (1992). <i>Organizational culture and leadership</i> . Jossey-Bass.

Appendix B. Qualitative Interview Guide: Thematic Framework for Field Officers and Leadership

Variable & Focus Area	Key Questions for Field Officers	Key Questions for Leadership/Management
X1: Religious Guidance	1. "Can you describe your experience participating in religious lectures or activities here? Which activity was most memorable and why?"	1. "What is the strategic purpose of the institution in providing spiritual guidance for personnel?"
(Focus: Experience & Meaning)	2. "How do you relate the religious teachings received (e.g., about honesty, patience, trust) to your daily field duties?"	2. "In your assessment, to what extent is the religious material provided contextual to modern policing challenges?"
	3. "Have you ever felt spiritually supported by counseling or guidance when facing high-pressure work situations?"	
X2: Ethical and Moral Training	4. "Can you give an example of a field situation where ethics training helped you make a difficult decision?"	3. "Which aspects of ethics and morality are most crucial and need continuous emphasis in training to prevent abuse of power?"
(Focus: Conflict & Application)	5. "Since attending character training, what changes in attitude or work habits have you personally noticed?"	4. "What are the biggest challenges in instilling spiritually-based ethical values among all officers?"
X3: Leadership and Role Modeling	6. "In your view, do your direct supervisors demonstrate attitudes and behaviors aligned with the integrity and spiritual values taught? Please explain."	5. "How do you personally strive to be an example of integrity and spirituality for your subordinates?"
(Focus: Exemplarity & Support)	7. "What tangible support have you received from leadership to participate in spiritual and mental coaching activities?"	6. "What policies or resource allocations have been made to ensure this program is not merely ceremonial?"
X4: Psychological and Mental Support	8. "When experiencing stress or mental pressure from duty, what do you usually do? Is psychological counseling an option you consider?"	7. "What concrete steps has the institution taken to create a work environment that cares about mental health and reduces associated stigma?"

<i>(Focus: Mental Health & Stigma)</i>	9. "In your observation, is there stigma among colleagues about seeking help for mental issues? Why do you think this exists?"	
Y: Professionalism & Humanism	10. "Can you share an experience where you successfully resolved a situation using a humanistic approach (e.g., dialogue, empathy) rather than just following procedures?"	8. "Besides technical performance indicators, what parameters do you use to measure improvement in humanistic attitudes and moral professionalism among personnel?"
<i>(Focus: Attitude Change & Service)</i>	11. "In your own reflection, has this coaching program changed how you perceive the meaning of 'serving the community'?"	9. "How has this program, in your observation, contributed to enhancing public trust?"
Z: Institutional Support & Cultural Readiness	12. "In your opinion, what are the biggest supporting factors and the biggest internal institutional barriers to making spiritual and mental coaching truly effective?"	10. "What long-term strategy is in place to ensure this program's sustainability beyond specific leadership figures?"
<i>(Focus: Systems & Organizational Culture)</i>	13. "Have these spiritual and humanistic values truly become part of the organizational culture, or are they still just 'additional' programs?"	11. "How can values from this coaching be integrated into recruitment systems, performance assessments, and career promotions?"