VILLAGE LEADERSHIP TRANSFORMATION THROUGH ORGANIZATIONAL CULTURE: EVIDENCE FROM BOGOR, INDONESIA

TRANSFORMAÇÃO DA LIDERANÇA COMUNITÁRIA ATRAVÉS DA CULTURA ORGANIZACIONAL: EVIDÊNCIAS DE BOGOR, INDONÉSIA

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Abstract

This study aims to examine the model of organizational culture in village governments in Bogor Regency, Indonesia, using the Organizational Culture Assessment Instrument (OCAI). The instrument was adapted into Indonesian to facilitate respondents' comprehension and completion. Each indicator was scored using a fixed scale of 100 points. Respondents were selected through purposive sampling, consisting of administrators or members of organizations directly involved in village governance who were considered representative of the wider community. The study was conducted in four villages—Bantarsari, Kemang, Jonggol, and Cariu. The findings reveal that the prevailing organizational culture in village governments tends toward Clan and Adhocracy orientations. This reflects the expectation that village leaders will transform their organizational culture toward a more familial, participatory, and innovative atmosphere while reducing the dominance of Hierarchy and Market orientations. The results imply that village leaders should foster a work environment characterized by trust, collaboration, flexibility, and internal cohesion

Resumo

Este estudo visa examinar o modelo de cultura organizacional em governos de aldeias na Regência de Bogor, Indonésia, utilizando o Instrumento de Avaliação da Cultura Organizacional (OCAI). O instrumento foi adaptado para o indonésio para facilitar a compreensão e o preenchimento pelos respondentes. Cada indicador foi pontuado utilizando uma escala fixa de 100 pontos. Os respondentes foram selecionados por amostragem intencional, composta por administradores ou membros de organizações diretamente envolvidos na governança da aldeia, considerados representativos da comunidade em geral. O estudo foi conduzido em quatro aldeias: Bantarsari, Kemang, Jonggol e Cariu. Os resultados revelam que a cultura organizacional predominante nos governos das aldeias tende às orientações de Clã e Adhocracia. Isso reflete a expectativa de que os líderes das aldeias transformem sua cultura organizacional em direção a uma atmosfera mais familiar, participativa e inovadora, reduzindo a dominância das orientações de Hierarquia e Mercado. Os resultados implicam que os líderes das aldeias devem promover um ambiente de trabalho

to support effective local governance and sustainable community development.

Keywords: Organizational Culture, Culture Assesment Instrumen, Village Leader, Culture Type.

caracterizado por confiança, colaboração, flexibilidade e coesão interna para apoiar uma governança local eficaz e o desenvolvimento comunitário sustentável.

Palavras-chave: *Cultura Organizacional. Instrumento de Avaliação da Cultura. Líder da Aldeia. Tipo de cultura.*

1 BACKGROUND

The year 2045 marks an important milestone for the Indonesian people to reflect on the achievements and challenges of national development, including those at the regional and village levels. In this context, leadership in rural areas plays a vital role, as villages serve as the foundation of national progress. Village leaders are expected to foster innovation through initiatives such as developing tourism villages, digitizing micro-enterprises, and promoting green energy. This calls for visionary leadership capable of recognizing local potential as a source of national strength and effectively nurturing the community (Fista, 2024).

Strengthening village leadership capacity is crucial, given the strategic role villages play in implementing national development programs. The enactment of Village Law No. 6 of 2014 grants village heads substantial autonomy to manage resources and determine development priorities. Consequently, their capacity must be enhanced through leadership training, financial management, and digital-based public service innovations to address 21st-century challenges. As a form of public service, village governments aim to ensure community satisfaction by meeting local needs and resolving public issues effectively.

As the center of community life, villages also function as the primary arena for participatory democracy. The community's awareness of its role in village development planning represents an essential asset in realizing a Golden Indonesia. Therefore, village leadership must promote active participation through inclusive deliberations, implementation, and evaluation of development programs, while ensuring the involvement of vulnerable groups such as women, youth, and persons with disabilities (Siregar *et al.*, 2023).

In the vision of a Century of Indonesia, integration between villages and cities must be strengthened to achieve sustainable and equitable development. Village leaders

need to establish partnerships with nearby cities, district governments, and the private sector to ensure that villages are not left behind in economic, educational, and health progress. As centers of participatory democracy, villages must encourage community involvement in inclusive deliberations, particularly for vulnerable groups. Strengthening village–city synergy is therefore essential for realizing sustainable development. However, various cases of abuse of authority by village heads highlight the need for more transparent and accountable governance to prevent corruption that hampers village progress.

Several instances of misconduct illustrate this concern. The Tegal District Attorney's Office launched an investigation against Bima Panji Sakti, as stated in Investigation Order Letter Number Sprint-572/M.3.43/Fd.1/07/2024, for allegedly committing a corruption crime amounting to IDR 390 million (*Tegal District Attorney Detains Lebakgowah Village Head Allegedly Corrupting IDR 390 Million in Village Funds*, n.d.). Another case that drew national attention involved the Kohod Village Head, who allegedly abused his authority by constructing a sea fence in Tangerang (*Sea Fence: Police Name Kohod Village Head as Suspect, What Is His Role?* – BBC News Indonesia, n.d.). Similarly, a Village Head in Lamongan was detained for alleged corruption exceeding IDR 147 million (*Village Head in Lamongan Detained for Alleged Corruption and Abuse of Authority*, n.d.). These and other similar cases have the potential to disrupt development at the village level. Strengthening the integrity of village heads and governance structures must therefore be prioritized to prevent corruption and abuse of authority that harm the community.

Good governance at the village level is a key driver of community welfare (Ar-Raniry *et al*., 2024; Bogale & Debela, 2024). It encompasses improving service quality, enhancing efficiency and effectiveness, and achieving development objectives. Village leadership should focus on transparency in Village Fund management, accountability, and the use of information technology to facilitate public access to government services (Hulu & Rahim, 2022). Over time, villages must also prepare the younger generation to assume leadership roles. Current village leaders should promote education and training programs that equip youth to become competent, innovative, and responsive leaders capable of addressing the challenges of 2045. By strengthening these aspects, village leadership can become a vital pillar supporting the vision of a sovereign, advanced, just,

and prosperous Indonesia. Villages, therefore, are not merely places of residence but key agents in Indonesia's transformation toward a brighter future.

Further studies applying the Organizational Culture Assessment Instrument (OCAI) to various types of organizations will deepen our understanding of how organizational culture is formed, maintained, and transformed to support sustainable change and the achievement of long-term organizational goals. The implementation of cultural analysis at Gaza Strip Hospital (Alsaqqa, 2021) represents one such study related to OCAI. Similar research has also been conducted in public services (Pajpachová & Nováková, 2016), higher education institutions (Dewi *et al*., 2023), the education sector (Indacochea *et al*., 2018), and the private sector(Rus & Rusu, 2015).

The application of OCAI in the context of government apparatus performance, particularly among village heads, is highly significant because organizational culture plays a crucial role in determining the effectiveness and success of public institutions in fulfilling their functions. Within the village government environment, organizational culture is not merely a set of shared values, norms, and behavioral patterns, but also reflects the identity and character of the institution in delivering services to the community. The prevailing culture directly influences the work dynamics of village officials, the quality of public services, and the capacity of the village head to mobilize resources and implement policies that advance village development goals.

Village governments in Indonesia face increasingly complex challenges, ranging from the management of village funds and the implementation of community empowerment programs to the need for innovation in public services that respond to community aspirations. In this context, organizational culture serves as the foundation shaping how village officials interact, solve problems, and make decisions. A constructive, participatory, and performance-oriented culture strengthens the capacity of village governments, whereas a rigid, bureaucratic, and closed culture can hinder progress and limit leadership effectiveness. Therefore, understanding and managing organizational culture becomes a key factor in ensuring that village governance is not only administratively compliant but also responsive, accountable, and oriented toward sustainable development.

The Organizational Culture Assessment Instrument (OCAI), developed by Cameron and Quinn, is a practical and reliable tool for diagnosing organizational culture. It classifies culture into four main types: clan culture, adhocracy culture, market culture,

and hierarchy culture—each with distinctive characteristics that reveal an organization's strengths and weaknesses. Clan culture emphasizes collaboration, participation, and a family-like atmosphere, which can be particularly relevant for village governments that depend on trust and close relationships between the village head, officials, and community members. Adhocracy culture, on the other hand, highlights innovation, creativity, and risk-taking, making it suitable for villages that must devise new solutions to local problems or develop local potential in distinctive ways.

Meanwhile, market culture focuses on results, competition, and productivity, encouraging village governments to become more achievement-oriented, performance-driven, and competitive in innovation and service quality. Lastly, hierarchy culture prioritizes structure, procedures, and control—traits often associated with the bureaucratic nature of government institutions. Although sometimes perceived as rigid, hierarchy culture remains vital for maintaining order, ensuring regulatory compliance, and promoting transparency in the management of public funds and programs.

By applying the Organizational Culture Assessment Instrument (OCAI), village heads can map the dominant culture within their organizations, identify gaps between the existing culture and the culture needed to achieve development goals, and design interventions that reinforce positive values while minimizing inhibiting patterns. For instance, if the diagnosis indicates that the village government is overly dominated by hierarchy culture, the village head may need to incorporate more elements of clan or adhocracy culture to enhance participation and innovation. Conversely, if the organization is too informal and lacks clear structure, strengthening aspects of hierarchy culture may be necessary to ensure accountability and effective control.

The strategic role of the village head is central in this process of cultural management. As the leader of the village government, the village head acts not only as a policymaker but also as a cultural architect who shapes organizational values and behavior through example, communication, and strategic decision-making. The ability to understand the organization's cultural tendencies and guide them toward a balanced and constructive form will determine the sustainability of village development. In practice, the OCAI can also serve as a foundation for capacity-building programs for village officials, the formulation of service standards, and the development of community participation models that align with the dominant culture of the village government.

Furthermore, the urgency of using the OCAI in the village governance context lies in its contribution to accountability and transparency. In an era when the management of village funds is under increasing public scrutiny, organizational culture plays a pivotal role in ensuring that village officials act with integrity, avoid corruption, and prioritize the public interest. A culture that promotes openness, responsibility, and fairness helps foster public trust, thereby strengthening the legitimacy and cooperation between the village government and the community.

Thus, the use of the OCAI is not merely a theoretical or academic exercise but a practical necessity for village heads seeking to build effective, innovative, and community-oriented governance. By systematically identifying and managing organizational culture, they can cultivate a work environment that promotes collaboration, enhances service quality, and ensures that development programs truly benefit the community. In this regard, the OCAI functions not only as a diagnostic tool but also as a strategic compass for village heads in shaping a governance culture aligned with the demands of change and the aspirations of society.

By measuring and analyzing organizational culture using the OCAI instrument, village heads can take more effective steps to enhance the performance of village government officials, improve public service delivery, foster innovation, and create a more productive and harmonious work environment. In turn, these efforts will contribute to the success of village development and the improvement of community welfare.

2 LITERATURE REVIEW

The Competing Values Framework (CVF) is a widely used approach for analyzing organizational culture and planning organizational change. It helps stakeholders understand whether an organization is oriented internally or externally, and whether its structure is stable or flexible. The CVF forms the conceptual basis of the Organizational Culture Assessment Instrument (OCAI), which classifies organizational culture into four types: clan, adhocracy, market, and hierarchy (Fahmi & Ghazali, 2024).

The CVF provides a comprehensive lens for examining organizational culture and effectiveness. It is structured around two intersecting dimensions: internal integration versus external differentiation, and flexibility versus control. Internal integration emphasizes cohesion, employee well-being, efficient human resource practices, and well-

structured internal processes—attributes that define clan culture. External differentiation, which characterizes market culture, focuses on competitiveness, market positioning, and organizational growth. On the vertical axis, flexibility corresponds to adhocracy culture, where innovation, creativity, and adaptability are central, while control aligns with hierarchy culture, emphasizing stability, order, and operational efficiency.

Zeb *et al*. (2021) conducted empirical research involving 446 employees at the Pakistan Electric Power Company (PEPCO) to examine how CVF-based organizational cultures influence innovation and performance. Their findings show that adhocracy culture, which combines external differentiation and flexibility, significantly predicts enhanced innovation, which in turn mediates organizational performance. This study demonstrates that flexible, outward-oriented cultures can markedly improve both innovation capacity and overall effectiveness.

The OCAI model cannot be separated from the broader discussion of organizational culture. Organizational culture itself can be viewed from at least two perspectives: as a shared system of meaning and as a tool for shaping perspectives (Grover *et al*., 2022). It emerges from group interactions, resulting in commonly recognized habits that guide behavior and problem-solving within organizations. From another standpoint, organizational culture is also seen as a driver of continuous growth (Chen *et al*., 2021). Studies show that in business entities, a strong culture can contribute to increased revenue, employee retention, stock value growth (Arena *et al*., 2023), and organizational sustainability (Assoratgoon & Kantabutra, 2023).

By systematically understanding and measuring organizational culture, leaders can influence the behavior of their members and promote ideas and creativity (Firdaus *et al*., 2023). Other studies have shown that corporate culture plays a crucial role in determining organizational performance, employee satisfaction, and adaptability to external changes (Bogale & Debela, 2024). The OCAI model serves as a practical tool for measuring, diagnosing (Cameron & Quinn, 2006, p. 23), and understanding organization culture (Dewi *et al*., 2023).

A large-scale study involving 917 mayors from various municipalities in Poland employed the Organizational Culture Assessment Instrument (OCAI) to map organizational culture in local governments. The findings revealed that clan culture—characterized by collaboration, teamwork, and solidarity—was dominant, particularly in rural municipalities. In contrast, large cities exhibited stronger tendencies toward market

culture, emphasizing results and competitiveness, and adhocracy culture, emphasizing innovation and creativity, while clan culture was comparatively weaker. The professional background of mayors also influenced cultural tendencies; for example, mayors with prior experience in non-governmental organizations tended to reinforce clan values, whereas those with extensive administrative backgrounds fostered hierarchical tendencies (Heritage *et al.*, 2014). These findings underscore how leadership background and local context shape prevailing organizational cultures. A similar approach can be applied in village governments to identify cultural strengths and weaknesses (Maulidza, 2023).

A cross-sectional study in Vietnam applied the OCAI within the health sector, involving 566 respondents. The results showed that both clan and market cultures scored the highest in the existing culture, with mean values of 26.60. In the preferred culture, clan culture increased significantly to a mean value of 31.50. The instrument's reliability was also confirmed, with Cronbach's alpha reaching 0.80 for clan culture and approximately 0.70–0.60 for the other cultural types (Tran *et al.*, 2020). This indicates that health professionals in Vietnam desire a more collaborative and family-like work environment in the future (Huy *et al.*, 2020).

In Romania, research employing the OCAI within private enterprises revealed that employees expressed the strongest preference for clan culture, which emphasizes shared values, loyalty, and traditions within a family-like atmosphere (Dobrin *et al.*, 2021). This finding illustrates that employees in emerging economies often seek organizational environments that foster cohesion and trust.

A large-scale study in Slovakia involving 2,447 respondents from the wood and wood-processing industry applied the OCAI to diagnose cultural patterns. The results showed that hierarchy and clan cultures were the dominant forms of the current culture, reflecting a formal working environment combined with strong interpersonal relationships. However, when asked about their preferred future culture, respondents expressed a clear preference for clan culture, emphasizing trust, human resource development, and solidarity (Balková & Jambal, 2023).

A study conducted in public universities in Kosovo employed the OCAI among 102 academic staff members. The research aimed to identify the dominant type of organizational culture and examine whether the current cultural configuration supported institutional change and development. While the specific outcomes were not fully detailed, the study demonstrated the applicability of the OCAI in higher education

institutions for diagnosing cultural strengths and weaknesses, thus providing insights for reform and innovation (Sharma, 2024).

Comparative insights from the reviewed studies reveal several key patterns. Clan culture tends to dominate in rural or community-based environments (Poland, Slovakia), whereas urban or competitive settings lean more toward market and adhocracy orientations. Across diverse contexts (Vietnam, Slovakia), employees and leaders often aspire to a stronger clan culture, underscoring the importance of collaboration, trust, and a supportive work environment. Leadership background and experience also play a significant role in shaping the prevailing organizational culture.

The OCAI has proven effective not only in public sector institutions—such as local government, health services, and higher education—but also in private enterprises, indicating its versatility as both a diagnostic and developmental tool. Its application across diverse international contexts, including Vietnam, Poland, Romania, Slovakia, and Kosovo, demonstrates the instrument's robustness and adaptability across sectors and cultural settings. The consistent emphasis on clan culture as a preferred future orientation underscores the universal value of collaboration, trust, and solidarity within organizations. For village governments, particularly in rural contexts, these findings reinforce the importance of cultivating community-oriented and participatory cultures while balancing them with accountability and innovation to support sustainable local development.

International research has consistently demonstrated the effectiveness of the OCAI in diagnosing organizational culture within the public sector. The dominance of clan culture in rural environments, contrasted with the more competitive or innovative tendencies in urban settings, offers valuable insights for village governments. For village heads, the application of the OCAI provides a structured framework for balancing collaboration, innovation, accountability, and performance orientation in achieving sustainable local development goals.

The Organizational Culture Assessment Instrument (OCAI), based on the Competing Values Framework (CVF), categorizes organizational culture into four types: Clan, Adhocracy, Market, and Hierarchy (Alsaqqa, 2021; Dobrin *et al*., 2021). Research has shown that understanding the dominant cultural type enables organizations to align their strategies and enhance overall effectiveness.

3 METHODE

The Organizational Culture Assessment Instrument (OCAI) comprises six key dimensions: Dominant Characteristics, Organizational Leadership, Management of Employees, Organizational Glue, Strategic Emphases, and Criteria of Success. Each dimension consists of four statements labeled A, B, C, and D, evaluated on a fixed total scale of 100 points. Symbol A represents Clan Culture, Symbol B represents Adhocracy Culture, Symbol C represents Market Culture, and Symbol D represents Hierarchy Culture (Cameron & Quinn, 2006).

The Competing Values Framework (CVF), which underpins the OCAI, features two opposing dimensions: Internal Integration versus External Differentiation and Flexibility versus Control. The Internal Integration dimension centers on well-being, efficiency, human resources, and internal processes, whereas External Differentiation emphasizes market positioning, competitiveness, and growth. Vertically, the Flexibility dimension captures continuous change, dynamism, and innovation, while the Control dimension prioritizes stability, order, and operational efficiency.

Aichouche *et al*. (2022) further elaborate on the distinct effects of these cultural types on organizational knowledge management. Specifically, clan culture aligns most closely with knowledge creation, adhocracy with knowledge application, market culture with knowledge dissemination and storage, while hierarchy culture demonstrates comparatively weaker associations.

Cultural model trends within organizations are best understood when visualized across multiple dimensions. In this study, these trends are represented through radar graphs, which serve as effective analytical tools for mapping organizational cultural characteristics. Radar graphs provide a clear depiction of the balance among competing cultural orientations—clan, adhocracy, market, and hierarchy—thereby enabling the identification of strengths, patterns, and areas requiring improvement. Such visualizations simplify complex data interpretation and enhance the communication of findings to both academic and practitioner audiences.

To ensure that the assessment of organizational culture was both contextually relevant and grounded in institutional realities, the application of the Organizational Culture Assessment Instrument (OCAI) was preceded by a Focus Group Discussion (FGD). The FGD served as an exploratory phase aimed at capturing preliminary

perspectives on prevailing values, leadership styles, decision-making processes, and behavioral norms within the village governments. This stage was essential, as organizational culture is deeply rooted in local practices, beliefs, and historical experiences that may not be fully captured through standardized survey instruments.

Participants in the FGD were selected using a purposive sampling technique to ensure the inclusion of individuals most knowledgeable about daily operations, policy-making processes, and community engagement in their respective village governments. Purposive sampling typically prioritizes key informants who occupy leadership positions, hold administrative responsibilities, or possess long-standing experience, as their insights are critical in uncovering implicit assumptions and shared meanings that shape organizational culture. Engaging such participants enabled the study to generate rich qualitative input, which informed the subsequent administration of the OCAI questionnaire.

This research was conducted in four village governments within Bogor Regency, Indonesia: Bantarsari Village, Kemang Village, Jonggol Village, and Cariu Village. The selection of these villages was intentional, as they collectively represent a diverse spectrum of demographic characteristics, governance challenges, and developmental trajectories. Bantarsari Village is noted for its strong community-based initiatives emphasizing collaboration and collective problem-solving. Kemang Village, by contrast, is characterized by rapid urbanization and significant exposure to external influences, making it a setting where traditional governance structures intersect with emerging market-oriented practices. Jonggol Village stands out for its historical significance and function as a regional hub, while Cariu Village represents semi-rural communities that balance agricultural livelihoods with evolving administrative demands.

The inclusion of these diverse village governments was not only intended to ensure representativeness but also to capture variations in cultural models that may exist within a single regency. Bogor Regency itself provides a unique research context, as it functions both as a peri-urban area influenced by its proximity to Jakarta and as a semi-rural region that retains traditional governance values. This dual character makes it an ideal setting for examining how organizational culture is shaped by the tension between modernization and tradition. By analyzing the cultural models of the four villages through radar graphs based on the OCAI framework, this study offers insights into how local

governments negotiate these dynamics and adapt their organizational practices to meet community needs.

In summary, the integration of radar graphs, FGDs, and the OCAI instrument allows for a comprehensive exploration of organizational culture within village governments. The methodological design ensures that the findings are both quantitatively robust and qualitatively grounded, providing a holistic view of cultural patterns that can inform future governance strategies in Indonesia and beyond.

The Organizational Culture Assessment Instrument (OCAI) and the Competing Values Framework (CVF) are closely interrelated, as the OCAI is the survey tool developed by Cameron and Quinn to measure organizational culture based on the CVF. The implementation of OCAI in this study followed four main steps. Step 1 is understanding CVF dimensions. The Competing Values Framework (CVF) categorizes organizational culture into four types: Clan (Collaborate), which emphasizes people, teamwork, and cohesion; Adhocracy (Create), which focuses on innovation, growth, and risk-taking; Market (Compete), which centers on results, competitiveness, and goal achievement; and Hierarchy (Control), which prioritizes stability, adherence to rules, and formal structures. Step 2 is using OCAI Survey Structure. The OCAI questionnaire typically comprises six key dimensions of organizational culture: Dominant Characteristics, Organizational Leadership, Management of Employees, Organizational Glue, Strategic Emphases, and Criteria of Success. For each dimension, respondents allocate a total of 100 points across four alternatives (A–D) representing the four CVF culture types—Clan, Adhocracy, Market, and Hierarchy. Step 3 is applying the scoring method. Average scores for each cultural type are calculated by summing the points for that type across all six dimensions and dividing the total by six. These averages are then plotted on the CVF graph, structured around two axes: Flexibility versus Stability and Internal versus External Focus. The resulting visualization compares two culture profiles—the Current Culture Profile (how the organization is perceived at present) and the Preferred Culture Profile (how respondents wish it to be). Step 4 is interpreting the results. The cultural type with the highest average score indicates the dominant organizational culture. Differences between the current and preferred profiles reveal cultural gaps, which can guide the formulation of a change agenda and targeted culture development strategies.

Gap analysis was conducted to identify differences between the current and preferred organizational cultures. This analysis was applied to all four cultural models within the OCAI framework. A positive average gap indicates aspects of culture that require enhancement, whereas a negative average gap suggests cultural traits that should be moderated or reduced. This comparison provides a practical basis for understanding cultural alignment and the direction of desired organizational change.

4 RESULT AND DISCUSSION

An organization's cultural type within the OCAI framework is reflected through its cultural strength score. A difference of 10 points between cultural types indicates a substantial divergence from the OCAI principle. The greater the dominance of a particular cultural type, the more entrenched and homogeneous the organizational culture becomes—making it more resistant to change. The summary of OCAI results is presented in Table 1, which compares the current and preferred cultural orientations of village governments.

Table 1

Current and Preferred Culture Type

Culture Type	Now	Preferred	Gap
A (Clan)	26.98	28.39	1.41
B (Adhocracy)	23.50	24.31	0.81
C (Market)	24.20	23.23	-0.97
D (Hierarchy)	25.32	24.07	-1.25

Type A – Clan (+1.41). This represents the largest positive difference, indicating that village heads strongly aspire to enhance a culture of family, collaboration, and participation within their organizations. It underscores the importance of interpersonal relationships and supportive leadership in the village workplace.

Type B – Adhocracy (+0.81). This positive gap reflects a growing emphasis on innovation, creativity, and flexibility. Village heads demonstrate a desire for greater space to innovate in policymaking and public service delivery.

Type C – Market (–0.97). This negative difference suggests a preference for reducing an overly results-oriented and competitive approach. Excessive focus on

performance targets is viewed as misaligned with the values and contextual needs of village organizations.

Type D – Hierarchy (–1.25). This represents the largest negative gap, highlighting a strong inclination to minimize bureaucratic rigidity and formal structures. Village heads favor a more agile, adaptive organizational environment that is less constrained by administrative complexity.

A comparison between the current and the preferred organizational culture values of village heads in Bogor Regency, based on cultural type, shows that Clan and Adhocracy cultures demonstrate the expected increase. Meanwhile, Market and Hierarchy cultures indicate a desire to reduce their influence within the organization. This illustrates the direction of cultural transformation toward a more participatory, innovative, and less bureaucratic environment. Accordingly, village heads in Bogor Regency are expected to transform their organizational culture toward greater participation, flexibility, and innovation, while moving away from an overly rigid and competitive culture.

Table 1 is subsequently visualized as a radar chart, as shown in Figure 1. This figure presents the mapping results of organizational culture types based on the Organizational Culture Assessment Instrument (OCAI) for village heads in Bogor Regency. The radar chart compares the current (Now) organizational culture with the desired (Preferred) culture, using the four cultural types in the Competing Values Framework (CVF) model.
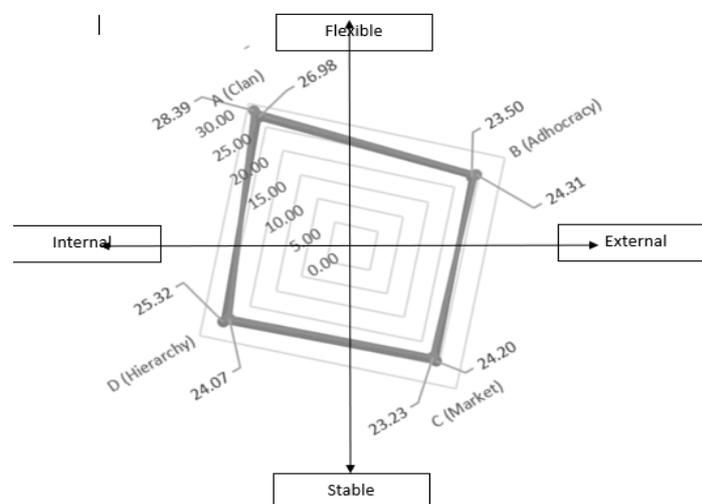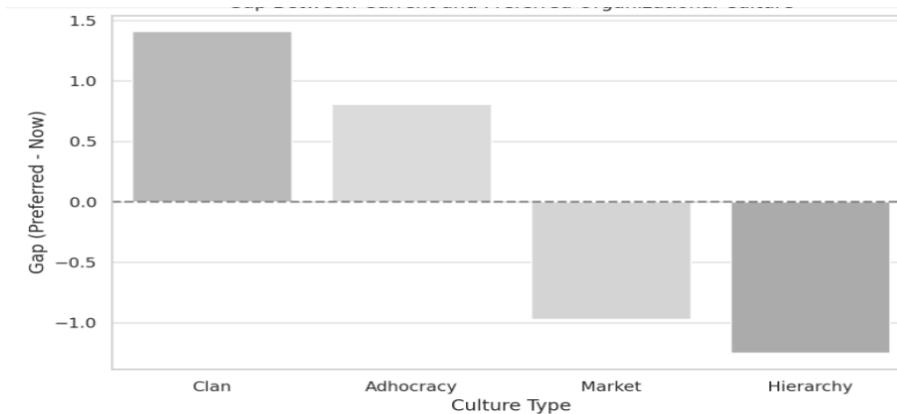
Figure 1

Culture Type with CVF

Figure 1 indicates the presence of cultural models with relatively balanced strengths. As seen in Table 1, Figure 1 also shows that Type A—Clan (Family)—is characterized by collaboration and participation, resembling an extended family, with leadership that functions as a mentor or parental figure. The family culture is currently quite strong and is expected to further improve, reflecting the aspiration for a warmer, more inclusive, and team-oriented work environment. Village heads seek to strengthen this culture even more, indicating a preference for a collaborative, participatory, and friendly organizational atmosphere, supported by leadership that acts as a mentor.

Type B—Adhocracy (Innovative)—is characterized by a dynamic, creative, and risk-taking organizational orientation. There is a slightly stronger preference for enhancing innovation. Although not dominant, this tendency reflects the growing importance of adaptability and creative thinking in village governance. Village heads are beginning to recognize the value of flexibility, creativity, and the willingness to explore new approaches in managing village affairs.

Cultural Type C—Market (Competitive)—emphasizes results, productivity, and target achievement. In this type, a results-oriented culture remains important for village heads, though not excessively dominant. There is a modest tendency toward increased focus on target attainment and efficiency. This shows that while performance and productivity are valued, the desired improvement is not substantial, suggesting a balanced orientation toward results within village organizational management.

Cultural Type D—Hierarchy (Bureaucracy)—is characterized by structure, procedural discipline, stability, and strong internal control. This bureaucratic culture remains relatively strong at present but shows a tendency to decline. Village heads express a desire to reduce dependence on overly formal and procedural systems, reflecting a shift toward greater flexibility and a reduction in administrative rigidity in village governance.

Figure 2

Gap Culture

The gap analysis between the current and preferred organizational cultures is presented in Figure 2.

Culture A (Clan) – Gap: +1.41. This represents the largest positive gap, indicating a strong aspiration to strengthen a family-like and collaborative culture. Village heads desire a more harmonious, inclusive, and supportive work environment, where leadership encourages teamwork and mutual trust. To address this gap, several strategic actions are necessary: strengthening two-way communication, creating spaces for dialogue and community participation, and implementing a transformational and participatory leadership approach.

Culture B (Adhocracy) – Gap: +0.81. This positive gap indicates a desire to enhance innovation, creativity, and flexibility. Village heads aspire to develop organizations that are responsive to change, adaptable, and open to new ideas. To meet this goal, village innovation programs—such as the use of digital service technologies—should be promoted. In addition, training village officials in idea development and creative problem-solving, as well as fostering local entrepreneurship, would support this orientation.

Culture C (Market) – Gap: –0.97. This negative gap signifies a desire to reduce the emphasis on results and competition. Although market culture values efficiency and performance, village heads perceive that excessive focus on targets may undermine communal values and humanistic processes. Addressing this gap requires policies that balance performance orientation with participatory practices, lessen excessive competitiveness, and enhance cross-sector collaboration.

Culture D (Hierarchy) – Gap: –1.25. This represents the largest negative gap, reflecting a strong desire to minimize bureaucratic rigidity and structural control. Village heads prefer simpler and more flexible organizations, unburdened by overly formal procedures. To achieve this, policies promoting the simplification of administrative processes, the decentralization of decision-making, and the enhancement of village officials' work autonomy within an accountable governance framework are needed.

Research conducted in Sikka Maumere Regency (Silvana Carcia *et al.*, 2023) produced results consistent with this study, where the current culture was dominated by a hierarchical type, while the preferred culture leaned toward the clan type. This indicates a desire to reduce bureaucratic culture and strengthen family-oriented or clan values. A similar pattern was observed in research conducted in the manufacturing sector (Fatmawati *et al.*, 2023), which revealed a tendency to enhance clan culture by reducing the dominance of competitive (market) culture. The inclination toward clan and adhocracy cultures was also evident in research on construction companies in Bali (Made *et al.*, 2023).

The study in Bogor Regency provides valuable insights into the organizational culture of village governments in Indonesia. Using the Organizational Culture Assessment Instrument (OCAI), the research identified a strong preference among village heads for clan culture—characterized by family-like relationships, collaboration, and participatory decision-making—followed by a secondary inclination toward adhocracy culture, which emphasizes innovation and adaptability. In contrast, both hierarchy culture (bureaucracy, rules, control) and market culture (competition, results orientation) were less favored (Firdaus, Prasetia, Yudhawati, & Rahmaniar, 2025).

This cultural orientation suggests that Indonesian village leaders aim to reduce bureaucratic rigidity and excessive competitiveness, instead favoring a leadership approach grounded in solidarity, trust, and inclusivity. Such preferences align with the broader framework of village autonomy as stipulated in Village Law No. 6 of 2014, which grants significant authority to village heads in managing local resources. A participatory and flexible organizational culture is therefore regarded as essential for promoting effective governance, accountability, and sustainable development at the village level.

The findings from Bogor Regency also resonate with international studies employing the OCAI framework. In Poland, a large-scale survey of 917 mayors revealed that clan culture was dominant in rural municipalities, whereas market and adhocracy

cultures were more prevalent in urban settings (Heritage, Pollock, & Roberts, 2014). This indicates that geographical and socio-economic contexts significantly influence cultural preferences: rural areas tend to value trust, solidarity, and participatory governance, while urban environments prioritize competitiveness and innovation. The similarities between rural Poland and rural Indonesia underscore the universality of clan-oriented culture in community-based governance systems.

In Vietnam, a study involving 566 healthcare professionals similarly revealed that the existing culture balanced clan and market orientations, while the preferred future culture leaned significantly toward strengthening clan values (Huy *et al*., 2020). This Vietnamese case reinforces the pattern observed in Indonesia: employees and leaders alike aspire to more family-like and collaborative environments, even within sectors that typically emphasize efficiency and competition.

A study in the Slovakian wood-processing industry involving 2,447 respondents further supports this trend. The current dominant cultures were hierarchy and clan, yet workers expressed a strong preference for enhancing clan values while reducing bureaucratic rigidity (Balková & Jambal, 2023). This mirrors the findings from Bogor Regency, where village leaders similarly wish to diminish over-formalization and strengthen interpersonal trust and solidarity.

In Romania, research on private companies also indicated that employees preferred clan culture, emphasizing loyalty, tradition, and a supportive atmosphere (Dobrin, Dinulescu, & Dima, 2021). This suggests that even in market-driven environments, employees tend to favor relational and cohesive organizational structures that prioritize human values over transactional relationships.

Taken together, these international comparisons confirm that across diverse sectors—including public administration, healthcare, industry, and private business—clan culture consistently emerges as the preferred orientation. This is particularly evident in contexts where trust, cohesion, and participatory governance are crucial for ensuring long-term organizational sustainability.

When situated within the Indonesian context, the Bogor findings are consistent with other domestic studies that applied the OCAI framework. For instance, research in Sikka Regency, East Nusa Tenggara, found that while current governance was dominated by hierarchy culture, village officials expressed a strong preference for clan culture,

seeking to reduce bureaucratic rigidity and promote more inclusive leadership (Silvana Carcia *et al*., 2023).

Similarly, studies in private sector organizations revealed a comparable cultural shift. Research conducted in manufacturing companies in East Lombok showed that employees sought to strengthen clan values while reducing the emphasis on market competition (Fatmawati, Suryatni, & Nurmayanti, 2023). In the construction services industry in Bali, organizational culture analysis likewise indicated a preference for collaborative and innovative orientations over rigid bureaucratic structures (Made *et al*., 2023).

The consistency of these findings across government and private organizations in Indonesia indicates that cultural transformation is not an isolated occurrence but rather part of a broader national trend. This transformation appears to be influenced by modernization, digital transformation, and evolving societal expectations regarding leadership. In particular, the expansion of digital services and participatory governance frameworks necessitates leaders who are flexible, transparent, and collaborative—traits that closely align with the principles of clan and adhocracy cultures.

4.1 Theoretical implications

From a theoretical standpoint, these findings reaffirm the explanatory power of the Competing Values Framework (CVF) developed by Cameron and Quinn (2006). The CVF conceptualizes organizational culture along two key dimensions—internal versus external orientation and flexibility versus control—yielding four cultural archetypes: Clan, Adhocracy, Market, and Hierarchy. The case of Bogor Regency demonstrates how leaders actively assess their current and desired cultural profiles, and how the Organizational Culture Assessment Instrument (OCAI) serves as a diagnostic tool to identify cultural gaps that must be addressed to enhance governance effectiveness.

The recurring preference for clan culture across diverse organizational contexts underscores that collaboration, trust, and solidarity constitute universal organizational values—especially in governance environments reliant on citizen participation. Meanwhile, the emerging inclination toward adhocracy culture highlights the growing need for innovation and adaptability in responding to contemporary challenges such as digital transformation, sustainable development, and socio-economic change.

4.2 Practical implications for village leadership

The practical implications of these findings are particularly relevant for village leadership in Indonesia. First, the strong preference for clan culture suggests that leadership development programs should prioritize participatory decision-making, community engagement, and two-way communication. Village leaders are expected to act not only as policymakers but also as mentors who foster trust and solidarity within their communities.

Second, the moderate inclination toward adhocracy culture underscores the importance of enhancing innovation capacity. Village governments can pursue this by investing in digital public services, promoting local entrepreneurship, and cultivating creative problem-solving skills among village officials. These initiatives are consistent with Indonesia's broader development agenda, particularly the advancement of "smart villages" and digital inclusion.

Third, the expressed desire to reduce hierarchy culture highlights the need to simplify bureaucratic procedures. This entails streamlining administrative processes, decentralizing decision-making authority, and improving accountability in the management of public resources. Reducing excessive bureaucratic rigidity not only enhances administrative efficiency but also strengthens citizen trust in local governance.

Finally, although market culture was the least preferred, it remains an important element of effective governance. Maintaining a focus on performance and measurable outcomes ensures that accountability is preserved in public service delivery. The challenge for village leaders, therefore, is to strike a balanced approach—reducing competitiveness and formality while maintaining accountability and goal orientation.

4.3 Toward Indonesia's 2045 vision

The preference for more collaborative, innovative, and less bureaucratic leadership styles aligns closely with Indonesia's long-term development vision for *Golden Indonesia 2045*. This national vision emphasizes participatory democracy, sustainable development, and community empowerment as the foundations of prosperity (Fista, 2024; Siregar, Fernandez, & Tristanto, 2023). By fostering clan and adhocracy

cultures, village leaders can transform local governance into a strategic pillar that contributes meaningfully to the achievement of Indonesia's 2045 aspirations.

5 CONCLUSION

The desired organizational culture among village heads in Bogor Regency is predominantly *Clan*-oriented, aiming for a more participatory, familial, and collaborative environment. There is also a clear tendency to reduce the dominance of *Hierarchy* culture, indicating a preference for a more flexible and less bureaucratic work atmosphere. Meanwhile, moderate increases in *Adhocracy* and *Market* dimensions suggest a growing appreciation for innovation and performance orientation, though without allowing these elements to dominate.

The analysis reveals that village heads aspire to transform their organizational culture toward greater collaboration (Clan), innovation (Adhocracy), and results orientation (Market), while reducing bureaucratic rigidity (Hierarchy). This cultural shift signifies the need for leadership that is participatory, adaptive, and focused on measurable outcomes in community governance. The gap between current and preferred cultural profiles highlights a clear direction of change—toward a work environment that is more participatory, innovative, and flexible, and less constrained by formality and competition.

5.1 Strategic implication

Strengthening Clan-Oriented Practices (Participation & Collaboration)
a. Establish regular village-level forums or town hall meetings where leaders, staff, and community members can exchange ideas and contribute to decision-making.
b. Encourage team-based projects across different departments to build stronger interdepartmental cooperation and collective ownership of results.
c. Provide capacity-building workshops on communication, conflict resolution, and participatory leadership to nurture a sense of unity and shared purpose.
Reducing Excessive Hierarchy (Flexibility & Agility)
a. Simplify bureaucratic procedures by reviewing and streamlining approval processes to improve service delivery efficiency.
b. Delegate appropriate authority to lower levels, empowering staff to make

operational decisions without excessive administrative layers.

c. Adopt digital governance tools—such as e-services and mobile applications—to minimize paperwork and increase transparency.

Encouraging Adhocracy (Innovation & Adaptability)

a. Establish innovation task forces within village administrations to pilot new initiatives in governance, agriculture, health, or education.

b. Provide incentives for creative problem-solving and highlight successful practices from other villages to inspire experimentation.

c. Develop partnerships with universities, NGOs, and private sectors to introduce new ideas and technological solutions to local governance challenges.

Balancing Market Orientation (Performance & Results)

a. Define key performance indicators (KPIs) for village programs that measure tangible outcomes, such as service delivery speed, economic empowerment, and citizen satisfaction.

b. Implement performance-based recognition systems to acknowledge individuals or teams achieving community-oriented results.

c. Strengthen village enterprises and cooperative programs to improve economic resilience and competitiveness.

5.2 Recommendations

5.2.1 Leadership development

a. Provide training for village heads and officials in transformational and participatory leadership, shifting the focus from control and compliance toward motivation, guidance, and collaboration.

5.2.2 Cultural change roadmap

b. Develop a 3–5-year cultural transformation plan with clear milestones: (1) awareness and socialization, (2) implementation of participatory practices, and (3) institutionalization of innovation and performance measurement.

5.2.3 Community engagement

c. Involve citizens directly in program design and evaluation to strengthen legitimacy and ensure that policies genuinely reflect community needs.

5.2.4 Monitoring & evaluation

d. Establish a cultural audit mechanism to periodically assess the alignment between the desired and actual organizational culture.
e. Use the OCAI instrument annually to monitor progress and adjust strategies accordingly.

5.2.5 Policy support

f. Advocate for district-level policies that grant flexibility and autonomy to villages, enabling them to innovate and experiment without being constrained by rigid bureaucratic structures.

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CONFLICT OF INTERESTS

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DECLARATION OF GENERATIVE AI AND AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the authors used ChatGPT to identify relevant reference articles. After using this tool, the authors reviewed and edited the content as necessary and take full responsibility for the final version of the publication.

Contribution of Individual Authors
Muhamad Azis Firdaus was responsible for designing the research framework, implementing the study procedures, and compiling the final report. His role ensured that the research design was methodologically sound, the implementation adhered to the

planned structure, and the findings were systematically presented in a comprehensive report.

Angga Prasetia conducted the focus group discussions (FGDs) and administered the Organizational Culture Assessment Instrument (OCAI). His contribution was essential in gathering primary data directly from participants and ensuring the accurate completion of the OCAI instrument, which formed the foundation for the cultural analysis.

Diah Yudhawati contributed to data analysis, ensuring that both qualitative and quantitative data were interpreted accurately. Her role included coding, categorizing, and synthesizing the data into coherent insights that supported the study's conclusions.

Hannisa Rahmaniar contributed to the editorial development of the article, refining its language, structure, and overall presentation. She ensured clarity, coherence, and academic rigor, enhancing the manuscript's suitability for publication.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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