The Role of Work Related Values to Organizational Commitment

Wustari Mangundjaya, Faculty of Psychology, Universitas Indonesia
wustari@gmail.com

Abstract

One reason that organizations are concerned with the organizational commitment of their employees is because commitment influences job performance. Moreover, the positive feelings toward the organization that come with affective commitment can help to lower stress and conflict levels, but the opposite occurs when a person feels forced to stay with a company. As a result, findings variable that will have an impact on organizational commitment is necessary. In this regard, culture can also influence commitment, according to Francesco & Gold (2005), work related values such as power distance, and uncertainty avoidance and individualism/collectivism affected their degree of organizational commitment. This research will discuss about the role of work related values, namely Individualism/Collectivism and Uncertainty Avoidance to Organizational Commitment. The research was conducted at State Owned Bank, with 145 respondents (consists of 77 Minangkabau employees and 68 Javanese employees). The study showed that Individualism/Collectivism were significantly correlated with Continuance Commitment, as well as normative Commitment (both at Javanese and Minangkabau employees), and Individualism was correlated with Affective Commitment at Javanese employees, and Collectivism was not significantly correlated with Affective Commitment at Minangkabau Employees. The study also showed that both at Javanese and Minangkau employees Uncertainty Avoidance was not significantly correlated with all the three dimensions of Organizational Commitment (Continuance, Normative and Affective Commitment). From the study it can be concluded that culture have an impact on organizational commitment, although not all work-related values have correlated with organizational commitment.

Key words: Culture, Individualism/Collectivism, Organizational Commitment, Uncertainty Avoidance.

1. Introduction

People live in society, as a result their attitude and behavior will be influenced also by its society and culture. In this regard, culture and people attitude and behavior can also influence commitment (Francesco & Gold, 2005). The question arises, what
kind of culture, norms and values in the society as well as in the working place that influence people work’s attitude such as organizational commitment? On the other hand, commitment also influences employee behavior that is important to both the organization and to the employee (Meyer et al., 1997). One reason that organizations are concerned with the organizational commitment of their employees is because commitment influences job performance. Moreover, the positive feelings toward the organization that come with affective commitment can help to lower stress and conflict levels, but the opposite occurs when a person feels forced to stay with a company. As a result, findings variable that will have an impact on organizational commitment is necessary. Indonesia consists of thousand of islands and ethnics, and there are some ethnics that more majority and dominant compares to others, such as Javanese; and Minangkabau. The objective of this study is to identify the correlation between work related values and organizational commitment between two ethnics in Indonesia, namely Javanese and Minangkabau.

2. Literature Review

2.1. Work Related Values

In relation to culture and values Hofstede and Hofstede (2005), mention that there are five cultural dimensions (values) that play important roles in the society and individuals behavior, namely Collectivism/Individualism, Power Distance, Uncertainty Avoidance, Feminism/Masculinism and Time Orientation. In this paper, the discussion will be focus more on Individualism and Uncertainty Avoidance.

Individualism is a psychological state in which people see themselves first as individuals and believe their own interests and values are primary. Collectivism is the state of mind where in the values and goals of the group, whether extended family, ethnic group, or company is primary (Hofstede & Hofstede, 2005).

Uncertainty Avoidance, can be defined as the extent to which the members of a culture feel threatened by ambiguous or unknown situations, deals with a society’s tolerance for uncertainty and ambiguity. It indicates to what extent a culture compels
its members to feel either uncomfortable or comfortable in unstructured situations (Hofstede & Hofstede, 2005)

2.2. Organizational Commitment

Meyer & Allen (1997), defines organizational commitment is an individual’s way of thinking of how much of his/her value and goals are in line with the organization, how to overcome the conflicts, and attachment to the organization. Furthermore, they also stated that organizational commitment has three dimensions namely: a) Affective Organizational Commitment, positive emotional attachment to the organization. Affectively committed person strongly identifies with the goals of the organization and desires to remain a part of the organization; b) Normative Organizational Commitment, states about the condition when a member of an organization commits to and remains with an organization because of feelings of obligation and c) Continuance Organizational Commitment, states about the condition when a member of an organization commits to the organization because he/she perceives high costs of losing organizational membership.

2.3. Javanese and Minangkabau People

2.3.1. Javanese People

In Javanese communities, the nuclear family relationships are mainly the primary relatives like, father, mother and children (Suseno, 2003). Their primary obligations and family duties are to take care of people in the family rather than other people outside the family. Koentjaraningrat (in Suseno, 2003) claims that people who resist or forget their primary obligation to look after the welfare of their families may be considered as having a bad attitude. In contrast, not being able to look after the welfare of people outside the family does not receive severe social sanctions (Suseno, 2003). Furthermore, Suseno (2003) mentioned that basically, the Javanese people are neo-locality, which means that their main purpose is to build and develop their own family welfare and it is assumed that family are the important resource for developing the social identities of children.
Koentjaraningrat (as cited in Mulder, 1996) mentioned that basically all nuclear families take care of their own welfare. Financially, the nuclear families are more independent and don’t have any obligation to finance other family within the range of the extended family. They have their own home, and families, and economically they are independent. This reality indicates that the Javanese people tend to be more individualistic. However, extended families support them morally and emotionally in several rituals or life crises. Javanese people who live in the villages are usually oriented more collaterally (Sardjono, 1995). They believe that people are not alone in the world, and there are always other people who will help them when they are in need, especially close relatives. As relatives they also look after each other and are very careful not to mingle with other people’s problems or step too far in other people’s business if they are not asked to help. They also try to take care of others’ feelings and well being. This is called tepa selira (Sardjono, 1995; Hardjowirogo, 1984), with reflects a Collectivist orientation). Furthermore, with the Concept of Harmony (Kerukunan), all types of interaction among Javanese people should aim to avoid conflict; in this regard an open conflict should not occur in any conflict situation. In this regard, having enemies is something Javanese people try to avoid, and togetherness is very important for them (Collectivist). This is consistent with the notion that the people have their own nuclear family to take care of, but still feel obliged to help other people in the range of their extended families, and always welcome other families visiting their home (Greetz, 1961 in Suseno, 2003). The other principle upheld by Javanese people is to maintain a healthy relationship with or honoring other people. This principle is important for Javanese people in order to maintain interactions and show respect, especially to the elderly people (Suseno, 2003). Javanese people also value social hierarchy; this is reflected at the level of Javanese language. In this regard, they are very much aware of their social status in the society (High Power Distance). Javanese people are also more comfortable with stable and predictable conditions; they prefer to stick together in the neighborhood rather than move elsewhere where looking for better conditions and a better future (High
Uncertainty Avoidance). In their day-to-day lives, Javanese people’s activities are also very much based on the ritual activities (Short Term Orientation).

In conclusion, Javanese people can be categorized as follows: 1) They are considered as an individualistic but also collectivist culture; 2) The family structure is more like the nuclear family system which consists of a father, mother and children; 3) They have certain principles in their interaction with other people that consist of value of harmony and respect; 4) The Javanese people are fully aware of their individual rights and belongings; and 5) Javanese people appreciate other people’s autonomy, and try not to interfere in other people’s matters unless asked. From the above discussion, Javanese people can be regarded as Collectivist, high on Power Distance, high on Uncertainty Avoidance, have a Masculine-Feminine orientation, and Short Term Orientation.

2.3.2. Minangkapabau people

Minangkapabau people are characterized with Matriarchate, which means that women are the ones who play an important role in the family (Masculine/Feminine). Men usually leave the town after they graduate from the University or High School, in order to earn a better living outside their village. In this regard, they usually act as a businessman (Long Term Orientation). However, they never forget their family (or as we call it, their Big Family), as family and Big family, as well as key persons in the culture, play an important role in their life (Amir, 2005). Minangkapabau people also perceive the environment as unstable and want to adjust to the environment (Low Uncertainty Avoidance). The elderly or so called Mamak very important and play a major role in people’s lives, and Minangkapabau people very much respect to the elderly and seniority (Amir, 2005). In conclusion, it can be said that Minangkapabau people are Collectivist, high on Power Distance, Feminine, low on Uncertainty Avoidance, and have Long Term Orientation.

2.4. Culture, Work Related Values and Organizational Commitment

Culture can influence commitment, according to Francesco & Gold, (2005) Individual levels of power distance, uncertainty avoidance and individualism/
collectivism affected their degree of organizational commitment. As a result, people with larger power distance had higher continuance and normative commitment, as larger power distance makes people feel more dependent and perceive fewer alternatives, this creates higher continuance commitment. Power Distance can also create a sense of obligation where employees feel they must be loyal to the organization, leading to normative commitment. On the other hand, employees with strong uncertainty avoidance had high continuance commitment. They may consider the security of the job, what they have invested in it, and worry about getting a new job. Finally, collectivists had higher levels of normative commitment, suggesting that they feel an obligation to the organization and treat it as an in group.

3. Methods and Measures

3.1. Research Questions

Research Questions what is the correlation between Work Related Values and Organizational Commitment?

3.2. Objective of the study

1. To find the correlation between Work Related Values and Organizational Commitment.
2. To identify the relation and contribution of Individualism-Collectivism and Uncertainty Avoidance with organizational Commitment.

3.3. Sampling and Sample

This research was done using non probability sampling, using convenience sampling, with characteristics respondents as follows: 1). Permanent Staff, 2). Javanese and/or Minangkabau origin, 3). Length of stay in their origin ethnic is from birth to at least 12 years old, 4.) Length of works minimum 2 years. This study was conducted at two organizations, the first study was conducted in banking company with 151 respondents (71 Javanese employees and 80 Minangkabau employees), and the second study was conducted at another banking company with the number of 145 respondents, consists of 77 Minangkabau and 68 Javanese.

3.4. Data Collection
This study using 2 types questionnaires namely Organizational Commitment (Allen & Meyer, 1997) and adaptation of Hofstede’s concept (Hofstede & Hofstede, 2005) based on Values Survey Module (VSM) which has been modified, and tested its reliability and validity, as follows: Organizational Commitment (0.785) Affective Commitment (0.809), Continuance Commitment (0.779), Normative Commitment (0.823), and Individualism/Collectivism (0.598).

3.5. Data Analysis

Data were analyzed using multiple regression analysis.

4. Results

The results of the study is shown in Table 1 and Table 2.

Table 1: Correlation between Orgn. Commitment and Individualism/collectivism

<table>
<thead>
<tr>
<th></th>
<th>Javanese (Individualist)</th>
<th>Minangkabau (Collectivist)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affective Commitment</td>
<td>0.438**</td>
<td>0.073</td>
</tr>
<tr>
<td>Continuance Commitment</td>
<td>0.349**</td>
<td>0.255*</td>
</tr>
<tr>
<td>Normative Commitment</td>
<td>0.169**</td>
<td>0.236*</td>
</tr>
</tbody>
</table>

* = Significant at p<0.05, and ** = at p<0.01

The results show that Javanese are Individualist and Minangkabau Collectivist people and both of them were positively correlated with Affective, Continuance and Normative Commitment, except collectivism was not significantly correlated with Affective Commitment in Minangkabau people.

The second study is about the Relationship between Uncertainty Avoidance and Organizational Commitment. The results show that both Javanese and Minangkabau people are Low Uncertainty Avoidance (Mangundjaya 2010). Table 2, shows the relationship between Commitments and Uncertainty Avoidance of Javanese and Minangkabau people.
Table 2: The Relationship of Uncertainty Avoidance with Affective Commitment, Continuance Commitment and Normative Commitment.

<table>
<thead>
<tr>
<th>Relationship of the variables</th>
<th>Javanese</th>
<th></th>
<th>Minangkabau</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>R</td>
<td>R²</td>
<td>Sign.</td>
<td>R</td>
</tr>
<tr>
<td>Un. Avoid. &amp; Affect. Comnt.</td>
<td>-0.173</td>
<td>0.003</td>
<td>0.165</td>
<td>-0.045</td>
</tr>
<tr>
<td>Un. Avoid. &amp; Contin.Comnt.</td>
<td>-0.159</td>
<td>0.025</td>
<td>0.203</td>
<td>-0.211</td>
</tr>
<tr>
<td>Un. Avoid. &amp; Norm. Comnt.</td>
<td>-0.029</td>
<td>0.001</td>
<td>0.820</td>
<td>-0.002</td>
</tr>
</tbody>
</table>

From the results at Table 2, it shows that there are no significant correlation between Uncertainty Avoidance with Affective Commitment, Continuance Commitment and Normative Commitment at both Javanese and Minangkabau employees. This findings show regardless the level of employee uncertainty avoidance, there will be no correlation with their commitment (either affective, continuance or normative) in the organization.

5. Discussion

The results show that Javanese can be categorized as Individualist and Minangkabau as Collectivist people. This study was not supported with the stereotype of Indonesian and Javanese people that mentioned Javanese people are categorized as collectivist people. On the other hand, this study was supported the previous study done by Mangundjaya (2010, 2013) which show that Javanese people are individualist. Moreover, the study also revealed that individualism and/or collectivism were positively correlated with Affective, Continuance and Normative Commitment, except collectivism were not significantly correlated with Affective Commitment in Minangkabau people. From the study it can be said that regardless individualist or collectivism, both work related values have positively correlated with normative and continuance commitment. However, work related values of individualist and/or collectivist have not significantly correlated with affective commitment.

The results suggest that socio-cultural factors (social, economic, historical, ideological) can shape and influence human behavior. No society or culture is homogeneous, in this regard cultures are dynamic, inconsistent and multifaceted, as a
result, they are therefore difficult to categorize and compare. Furthermore, the processes by which culture influences an individual’s or group’s behaviors are far from clear (Furnham, 2006). On the other hand, these findings should be taken into consideration, as it showed that there is no differences between individualist and collectivist in continuance and normative commitment. In this regard, future research should be done.

6. Conclusion and Implications

The first study showed that there is a positive correlation between individualism and organizational commitment (affective, normative and continuance commitment) in Javanese. The study also showed that there is a positive correlation between collectivism and organizational commitment (normative and continuance commitment) in Minangkabau employees and Javanese employees. This study is interesting as both individualism and collectivism have positive and significant correlation with continuance, and normative commitment in both Javanese and Minangkabau people.

The second study showed that there is no significant correlation between uncertainty avoidance to all dimensions of organizational commitment in both Javanese and Minangkabau, as a result the higher or lower uncertainty avoidance it won’t have any impact to organizational commitment.

The results of the study can be implemented for understanding ethnicity and their organizational behavior, especially organizational commitment, as it can be said that ethnicity has no special impact to people’s organizational commitment.
7. Limitations of the study and Further Research

Several limitations should, however, be pointed out. Firstly, this study is based on cross-sectional data and, thus, no causal relationship should be inferred. In this regard, more longitudinal studies across organizations are needed. Secondly, the data in this study was collected through self-reports, which creates the potential for common-method bias. The data should be collected, in future studies, at different times in order to reduce the potential for bias. Thirdly, this study was only conducted at the stated owned enterprises, which might limit generalizability to different types of organizations. Finally, care should also be taken into consideration when categorizing people’s ethnicity, as sometimes potential biases can occur due to the perceived culture/ethnicity. Based on these considerations, further study should be conducted in various types of organizations and various types of ethnicity.

References


