



Uniqueness of psychological contract in a faith-based organization (FBO)



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ABSTRACT

This study aims to explore the uniqueness of the psychological contract in the Faith-Based Organization (FBO). Psychological contracts, as part of the bond between individuals and organizations, are constantly evolving research. In line with the Conservation of Organizational Resources (COR) theory, organizations strive to defend their resources. Faith-Based Organization (FBO) is an organization with minimal written formal contracts. The bond with the members is a bond with the same values and goals. This research examines the psychological contract of FBO, from the aspects of formation, contribution and violation. The formation of shared values which becomes the affective commitment of FBO members is specifically discussed because of the uniqueness of the organization with its ideological and religiosity sides. Using the lens of the COR theory, this study sees the psychological contract of the two elements of the FBO, namely members and organization. This study is literature review using traditional narrative methods. The results show that there have not been many in-depth studies of the psychological contract on religious organizations (FBO) with religious aspects that characterize the psychology of individuals in it. Spirituality exerts a significant influence on the psychological contracts of FBO organization members. This study creates new conceptual and gaps in research related to psychological contracts.

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Introduction

The rationale for resource conservation theory (COR) by Hobfoll (1989) is the assumption that people seek to maintain, protect, and build resources and that what threatens them is the potential loss of resources. The application of COR theory in the organization is how the organization maintains and utilizes its resources to achieve organizational goals. The resources referred to in this research are human resources. The study of COR theory in human resources in a company or organization is closely related to the study of organizational behaviour, organizational culture and if it is drawn upwards is the study of human resource management. In these studies, it involves elements of individual members of the organization, organizational management (individuals or groups of individuals) and the organization itself as a unit. The bonds that are formed between the elements of the organization can be in the form of a written legal contract and a non-formal psychological contract.

Contracts have a binding character to the parties related to the contract, both written contracts and unwritten contracts. A psychological contract is an individual's belief in an unwritten mutual obligation between the individual and the organization. (Denise M., 1989). Writing contract is understanding of both parties regarding the contents of the contract, or the object of the contract can be more clearly agreed. However, the psychological contract is more subjective, and the fulfilment of the psychological contract promise is also more perceptual. (Denise M., 1989). Several studies have clarified the concept of the psychological contract, its fulfilment and violation, and the consequences it receives for both. If employees work hard, the assessment of these employees will increase. The assessment can be stated in writing in the performance appraisal administration. After that, employees have the hope that their work is appreciated, get appreciation both psychologically (praise, appreciation) and material. (Eyoun et al., 2020). Deeper

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psychological contracts are developed in terms of security and attachment to the company. When the company is unable to provide reciprocity for the employee's performance, there will be psychological violations against the employee. Disappointment over violation of psychological contracts has implications for performance and is detrimental to the organization. (Kaya & Karatepe, 2020); (Abela & Debono, 2019); (Iskandar & Sari, 2018); (Xiong et al., 2017); (Guo, 2017); (Ning & Zhaoyi, 2017). The question is, who has an interest in this? Both parties have an interest in fulfilling the reciprocal of the psychological contract. For employees, security and reward guarantees are needed as part of achievement motivation. For the company, employees who feel safe and satisfied will provide maximum contribution to the company.

For-profit organizations, the wants, and expectations regarding employee and employer commitments are interpreted more clearly and measurably. What about non-profit companies and, more specifically, religious-based social organizations (FBO). The psychological contract will be biased with religiosity's motivation as a capital for individual commitment to the organization. This study aims to conduct a literature study to obtain more in-depth information about psychological contracts and relate them to developing psychological contracts in non-profit organizations, specifically religious organizations. The uniqueness of the psychological contract in the Faith-Based Organization (FBO) is the shared value and goal of religiosity. This article examines the literature and links some aspects of the psychological contracting of FBO to research gaps and future research concepts.

Literature Review

Conservation of Organization Resources (COR Theory)

The application of COR theory in modern management is to explain the motivation of individuals and organizations to protect the human resources owned by the organization. Back to the basic theory Hobfoll, resource definition is as an object, state, condition, and other things that people appreciate. (Hobfoll, 1989); (Hobfoll, 2002). These resources are considered essential or independent of the value of the resources of each individual and organization. (Halbesleben et al., 2014). Something that is considered valuable will be adequately guarded so that it does not become lost or diminished. In COR theory, the loss of resources will induce a certain level of stress. (Hobfoll, 1989). Resources according to the COR theory are anything that a person values and can be divided into four categories: objects (e.g., home, telephone), conditions (e.g., stable work, good health), personal characteristics, (e.g., optimism, hope), and energy (for example, knowledge). In this study, the application of the theory of COR forks us on the values of religiosity or religious beliefs. Value is something that is held in high esteem, which colours and animates one's actions. Values are the directors, controllers and determinants of a person's behaviour. Religiosity is a belief in the individual creative process. (Schwartz & Huisman, 1995).

The consequence of resource management is the anticipation of a loss of resources. Loss of resources is significantly associated with psychological stress (Hobfoll, 2012), whereas resource acquisition has a limited impact on psychological stress (Hobfoll & Lilly, 1993). (Hobfoll, 2012) examined the loss of resources in family life, work and work. In the organizational implementation, the application of COR theory is used as a lens to examine the effect of employee resources (job involvement, intrinsic motivation) and transformational leadership on knowledge sharing. (Wu & Lee, 2020). Measuring knowledge sharing with COR Theory is carried out to see the effect of authentic leadership on knowledge sharing with relational psychological contracts and organizational-based self-esteem as a mediator (Tran, 2019). Investments in resources are likely to help individuals protect current resources, assist in acquiring new resources, and prevent future resource loss.

Psychological Contract

Anderson & Schalk, (1998) in the editorial, The psychological contract in retrospect and prospect conveyed the development of the psychological contract concept from its inception as a research concept by Argyris in 1960 (Argyris, 1960), until it was clearly defined in 1962 by Levinson (Levinson et al., 1962). Psychological contracts are implicit and unspoken expectations that precede the relationship between employer and employee (Levinson et al., 1962). Depend on (Schein, 1965) there are many unwritten expectations from any moment between every member of the organization. Look again at the definition of contract terms. Contracts are a legal document that states and explains a formal agreement between two different people or groups, or the agreement itself (Cambridge, n.d.). This definition involves a legal aspect in the agreement of the parties. Employment contracts include the involvement of employees and employers and the organization. In contrast to these employment contracts, psychological contracts contain the employee's (or employer's) implicit assumptions regarding the content of their reciprocal exchange other than those specified in the formal employment contract (Milanović et al., 2018). Because they are implicit, psychological contracts do not require documents to be signed, are not binding and do not involve legal aspects. These implicit assumptions and expectations are an integral part of the so-called psychological contract (Argyris, 1960); (Levinson et al., 1962); (Denise M., 1989). Implicit expectations and assumptions cannot be defined one by one because they are subjective and dynamic. (Denise M., 1989). Potentially significant psychological contracts include respect, compassion, trust, empathy, fairness, and objectivity (Yarbrough, 2018). Additional employer expectations about mutual exchange refer, among other things, that employees should be loyal to the company, that they will work overtime when it is needed. When there are additional employees, they usually expect future promotions, job security, income. The fulfilment of a psychological contract has a positive effect on both parties. Job satisfaction is obtained by employees and subsequently has a positive impact on the company and organization. The realization of a psychological contract can create

balance, harmony, employee smoothness at work, organizational progress, good relations between employees and the organization, and minimizing the emergence of conflict and social inequality. (Sulistobudi et al., 2017).

The psychological contract can only be "felt" by the individual, not "felt" by the organization. Organizations create a psychological contract context (Roehling, 1996) and benefit from developing a psychological contract. Vice versa for the violation case. The realization of a psychological contract can create balance, harmony, employee smoothness at work, organizational progress, good relations between employees and the organization, and minimizing the emergence of conflict and social inequality. (Sulistobudi et al., 2017).

Faith-Based Organization (FBO)

Religious organizations in the category of Faith-Based Organization (FBO) are organizations based on faith and religious expression. Variations in expression can be seen from three main assessment categories, namely organizational control, religious expression and program implementation. (Bielefeld & Cleveland, 2013). There are many faith-based organizations in the world. In Indonesia, there are two examples of large Islamic-based organizations, namely Muhammadiyah and Nahdlatul Ulama. Both are well known to the public with their social roles through various community programs. Evidence that both these religious organizations can play a role of social existence that until now growing more substantial effect on the sector the nation's economy and politics. These two religious organizations also have strategies based on social, cultural and religious structures that are fully supported by the community. (Lendriyono, 2017); (Purwono, 2013).

To become an organization as large as Muhammadiyah and NU, it requires the support of the following assets and human resources. The loyalty of members for organizational development is essential. There is a tickling question behind the loyalty of members of religious organizations in the world. Whether the religious motivation is the only reason members play an active role in the organization. Several studies related to that yield interesting information. (Wymer, 1997) found the motivation of various FBO volunteers in Bloomington and Indianapolis, Indiana, where there were different motivations between secular and congregational volunteers. Volunteers are influenced by social factors, while congregational volunteers also appear to be motivated by their religious beliefs/values. Similar results were found in studies (Clerkin & Swiss, 2013); (Rizal Ulul Azmi, 2009). Although religious values and doctrines are the biggest motivations for FBO members, several other motivations accompany them, including self-actualization, desire for affiliation, capacity building and making friends. (Clerkin & Swiss, 2013); (Joseph & Carolissen, 2019); (Janus & Misiorek, 2019). Research (Rizal Ulul Azmi, 2009) in his thesis entitled Motivation to Organize Muhammadiyah Members of Muhammadiyah GKB convey several motivations for active members in religious-based organizations "Muhammadiyah" in Indonesia, namely: (1) the need to actualize himself; (2) the need to channel aspirations in preaching; (3) the need for groups as a medium for adaptation; (4) the need to study Islam; (5) the need to develop the skills, abilities and fields of work they have in charities and Muhammadiyah organizations; (6) the need to help; while the extrinsic factors of motivation to organize Muhammadiyah members of Muhammadiyah GKB are (1) Muhammadiyah has good quality and management; (2) Muhammadiyah is a renewal da'wah movement; (3) I attended Muhammadiyah, so I wanted to fight in Muhammadiyah which had not been done before; (4) Muhammadiyah has educational institutions where the sons and daughters of GKB residents go to school; and (5) Because the children are Muhammadiyah members, so they want to continue their parents' struggle in becoming Muhammadiyah.

Affective Commitment

FBO membership is based on members' commitment to the organization in the form of emotional attachment, identification and feeling involved in all activities, goals and values of an organization. Affective commitment is a strong relationship between individuals and organizations or companies that are identified by their participation in the activities of the company or organization. Furthermore, Becker in (N. Allen & J. Meyer, 1990) describes affective commitment as a tendency to engage in organizational activities consistently as a result of the accumulated investment lost if its activities are stopped. Affective component - feelings generated by the organization. Describes feelings of a comfortable relationship with organizational comfort or discomfort, angry or happy, safe or stressed, confirmation or cancellation. (Tjahjono et al., 2016); (Tjahjono et al., 2019).

Research and Methodology

A narrative review of the scientific literature contributes to the updating and criticism of available knowledge to formulate new research based on the synthesis and interpretation of non-systematic selection results from published studies. (Saracci et al., 2019). A narrative literature review aims to reshape pre-existing information in a way that contributes to new perspectives. These new perspectives can then be used to improve professional practice and inform future research. (Rumrill et al., 2010). This research method is widely used for health research but is also used for non-health fields. The narrative literature review method is to summarize and summarize a body of literature. This methodology is achieved by presenting a comprehensive literature background on the topic of interest to highlight new research streams, identify gaps or identify non-conformities. This type of literature review can assist in refining, focusing and shaping research questions as well as in developing theory and conceptual frameworks. (Bourhis, 2017); (Potter, 2004). In contrast to the systematic literature review, the narrative literature review approach does not have a defined method, can be carried out in various styles, and no specific method is specified. (Brulette & Fitzig, 1993). This study contains a three-part structure. First, rethink research subjects based on the literature. Second, it describes the development of previous research related to research subjects. Third, discuss the psychological contract study with the subject of organizational typology that is different from

previous studies by reviewing the related literature and proposing possible future research. This research uses a positivistic paradigm with a literature study approach. (Ulrich & Barney, 1984); (Gioia & Pitre, 1990).

Result and Discussion

Bunderson, (2001) conducted a study of medical professionals related to psychological contracts involving ideological elements. (Thompson, 2014) examined in depth the concept of ideological 'currency' into psychological contracts which found new things in the discussion of violation of psychological contracts in transactional and relational contract theory. Thompson presented eight propositions in his ideological concept of 'currency'. One of the highlights is that the ideological infusion of the psychological contract dampens the effects of breaking the psychological contract on the organization. Companies that develop ideologies that employees believe bring employees into play with beliefs from the company's ideological beliefs. These developing employees include the characteristics of the individual (i.e., p, values, experience), characteristics of the organization (Erie., P.), or even industry factors (e.g., nature of work performed) is factors influence that makes employees understand company beliefs and become individual beliefs. Depend on the opinion (Blau, 1964) about ideological rewards, Blau suggests an alternative to the economic and social rewards of working individuals, namely pursuing a goal. Ideological persuasion is mentioned as the third currency in employment relationships. Ideology can be interpreted as a set of ideas that form beliefs and understandings to realize human ideals—a large and successful company, incorporating ideology in its vision and mission. Building a healthier future from a healthy lifestyle, a healthy planet and healthy ecosystems (Danone), creating a better future every day (Unilever), organizing the world's information and making it universally accessible and useable (Google) is examples of spiritually meaningful ideological injections that the company convinces not only for its customers but also for every individual in its company. The ideological mission is expected to be believed by every member of the company to realize it together. Work is not solely bound by transactional, relational contracts but has big ideologies/aspirations to achieve. A Danone employee, for example, is made to feel that he is a Danone employee, is doing well and contributing to building a healthier future and contributing to creating a healthier world. Real motivation comes from the belief that their work has a purpose and that they are part of a larger effort to achieve something precious (George & Van de Ven, 2001). From understanding the company's goals, believing in the company's goals, then creating an individual commitment to play a role in realizing the company's goals.

Commitment does not address issues of reciprocity or obligation, and at the same time, involves accepting and internalizing organizational values that are part of the psychological contract. (Denise M., 1989). Question tickle, ethics someone joins a volunteer religious organization, generally already know and accept the values of the organization and are committed to it. The expectations and reciprocity that the volunteer expects are not from the organization, but from the underlying beliefs that they join. This is a part of the motivation of religious belief. All volunteers who join religious organizations have the sole motivation for religious belief. There are several other motivations. Studies on the motivation of church congregation volunteers show congregational volunteers are less influenced by social ties than other volunteers, only that they are more influenced by values consistent with religious doctrine. Secular and congregational volunteers have a different proportion of motivation from religious values, facilitation or values that indicate social influence. While social factors influence secular and congregational volunteers, congregational volunteers also appear to be motivated by their religious beliefs/values (Wymer, 1997).

Religious motivation outperformed secular motivation for most volunteers, but a much larger percentage of adult volunteers (93 per cent) were primarily religiously motivated, compared with 63 per cent of young volunteers. (Clerkin & Swiss, 2013). Another study shows that the desire to help others (value) and learn interpersonal skills (understanding) are the main reasons for student volunteerism (Joseph & Carolissen, 2019). Volunteer motivation in Janus' research shows exogenous motives that bring benefits to the volunteers themselves (Janus & Misiorek, 2019). Many studies show the positive effects of religion on increasing social engagement and volunteering. Religion has a strong correlation with the majority of volunteers in the form of social and philanthropic involvement (Samuel & Pandey, 2018).

Psychological contracts in non-profit social organizations are very interesting to discuss. The relationship between members of the organization and the organization is not as binding as profit organizations. The reciprocity given is not measurable in a certain amount. Many membership organizations have no written contract, mostly just a membership card or commitment statement. Where there are written contracts, they mostly contain only statements of commitment and informal exchanges. As discussed earlier, the motivation of members is not material. The existing psychological contractual relationship is more of a relational nature. Relational psychological contraction is long-term and not very limited to economic exchange (Kwon et al., 2018). The agreement made in a non-profit based social organization is binding to maintain relationships, to stay together in the organization, to work hard to achieve common organizational goals, indefinitely—agreement in the form of commitment to be loyal to the organization and organizational values.

More specifically, in religious organizations (FOB), psychological contracts are built and developed in line with individual religiosity. Ideally, a commitment that is created without any hope of the organization, but on the belief in religiosity. Organizational values that are based on religious beliefs are in line with the beliefs of organizational members that are entirely accepted without conditions. Psychological contracts last for life. FBO is formed as social identification theory (Ashforth & Mael, 1989) where there is a unity of perception in a group of people. These perceptions shape organizational values. The values believed by members of religious organizations are relational constructs that build the quality of the relationship between the organization and its members. This

relationship is called affective commitment. (Van Knippenberg & Sleebos, 2006). Social identification theory further explains that activities in organizations are congruent with identity, support for institutions that embody identity, stereotypical perceptions of self and others, and outcomes traditionally associated with group formation, and it reinforces preliminary identification. This perspective is applied to organizational socialization, role conflict, and inter-group relations.

First Proposition: How does the psychological contract in the FBO with the moderation of spirituality as the main values affect the affective commitment of members?

There have been many studies linking the theory of Conservation of Resources (COR) with psychological contracts. Several studies, such as psychological contract management, have a role in building the competence of contract workers in projects. (Lopes et al., 2016). The organization has an interest in maintaining its human resources as an organizational asset. Individuals have an interest in maintaining their position in the organization as part of an element of individual resources (income, established work, expectations, work experience, knowledge). Psychological contract management is part of the defence concept in COR theory for each party. In contrast to the resource elements that are retained in the profit organization, individuals in the FBO maintain religious values in the conserved resources, while the FBO organization has an interest in maintaining human resources with the same religious values. Besides, the human resource development element of FBO as a member is expected to continue to increase so that the organization will get bigger. Theory COR stated that individuals seek to maintain, protect and build up the resources (i.e., objects, personal characteristics, conditions or energy that is valued in their own right or that foster achievement or resource protection are appreciated. (Hobfoll, 1989). Thus, when individuals make investments that do not provide acceptable returns in terms of resources, they experience feelings of loss, which creates stress (Halbesleben, 2006). Psychological contracts within the FBO organization are thought to be different from psychological contracts in profit organizations and allegedly moderated strongly by the spirituality aspect of the members.

Second proposition: Does the breach of the relational motive psychological contract on the FBO affect the affective commitment of members?

Third proposition: Does the breach of contract regarding transactional motives in the FBO affect the affective commitment of the member?

Fourth proposition: Does the violation of organizational spiritual values on the FBO affect members' psychological contract and affective commitment?

The framework of thought above is interesting to be studied more deeply. Some of the underlying things include 1). FBO has a significant role in society and development. The FBO has an interest in expanding the organization and regeneration of members; 2). Research is still limited on this subject; 3) by knowing more clearly about members' motivation and the psychological contract. Organizations can define more clearly the cadre system and organizational development.

Furthermore, the four prepositions above can be stated in the hypothesis concept as follows:

1. *Spirituality moderates the impact of breaking the psychological contract on individuals' affective commitment in the FBO.*
2. *Violation of relational psychological contracts has a significant effect on individuals' affective commitment in the FBO.*
3. *Transactional psychological contract violation has no significant effect on the affective commitment of individuals in the FBO.*
4. *FBO's violation of spiritual values significantly affects psychological contracts and individual affective commitment in the FBO.*

Conclusion

Spirituality, as a core value held by religious organizations (FBO), is the reason for its members' commitment to religious organizations (FBO). However, other motivations are associated with the psychological contract of FBO members to commit to the organization. Compared to transactional psychological contracts, the strong influence on FBO member commitment is relational transactions. The factors of happiness, experience, security, community are all part of the FBO member relational transaction. Spirituality has a significant influence on the psychological contracts of FBO members. Spirituality values are upheld and become a significant factor for FBO membership. This violation of the value of spirituality has a significant effect on the affective commitment of FBO members.

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