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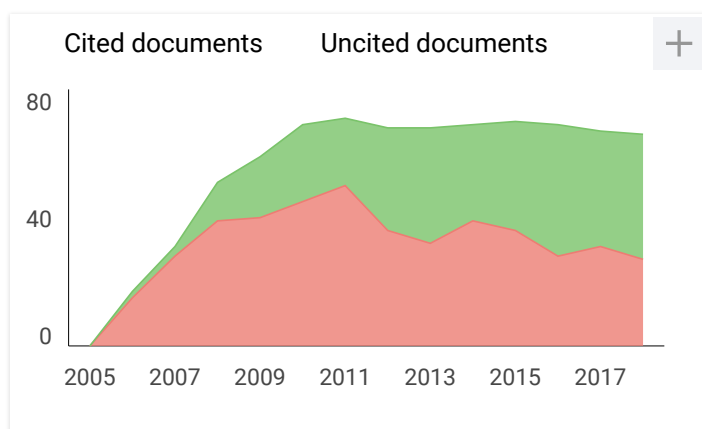
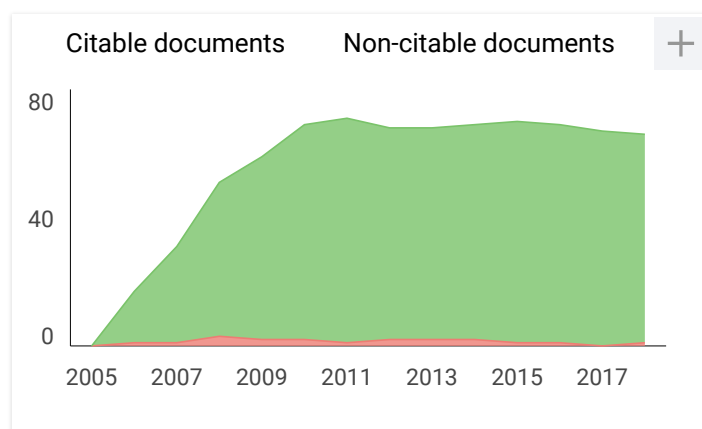
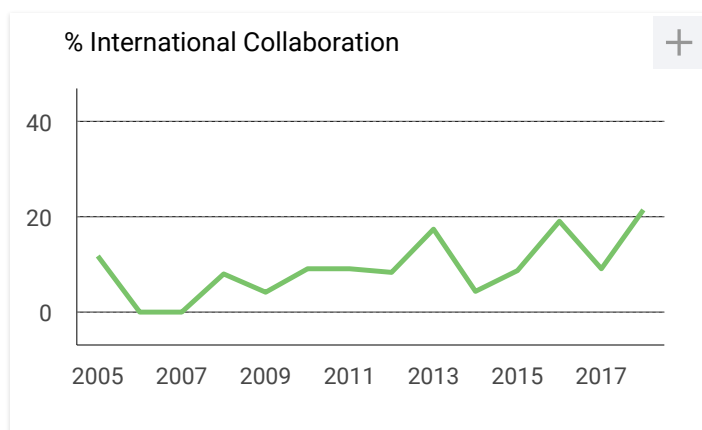
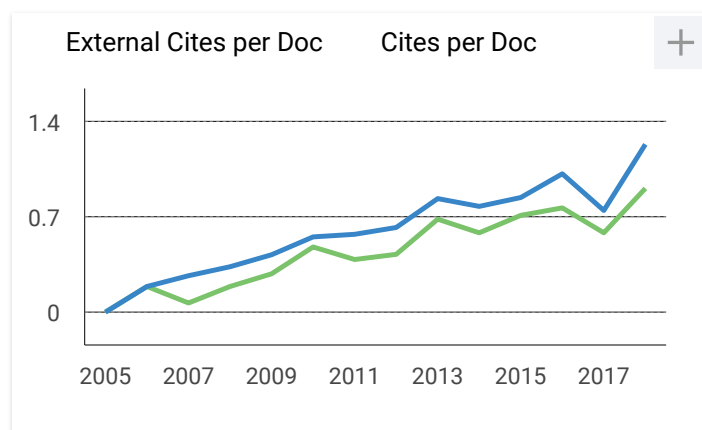
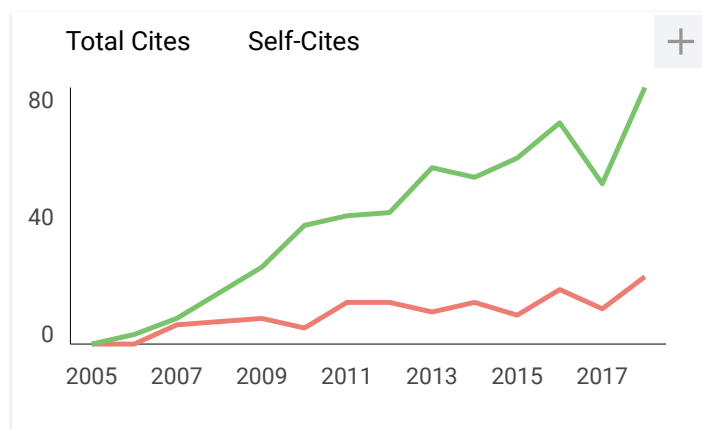
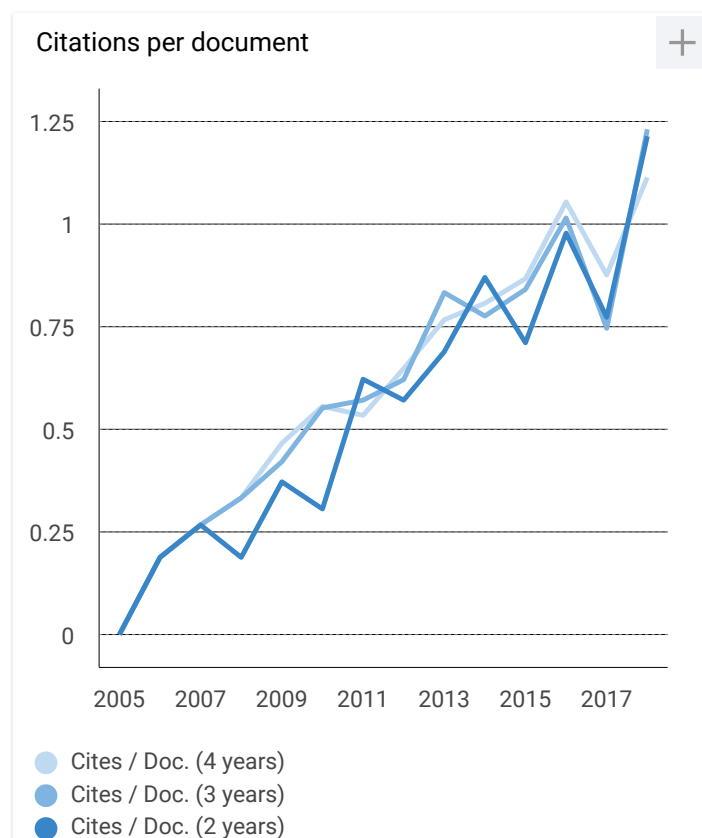
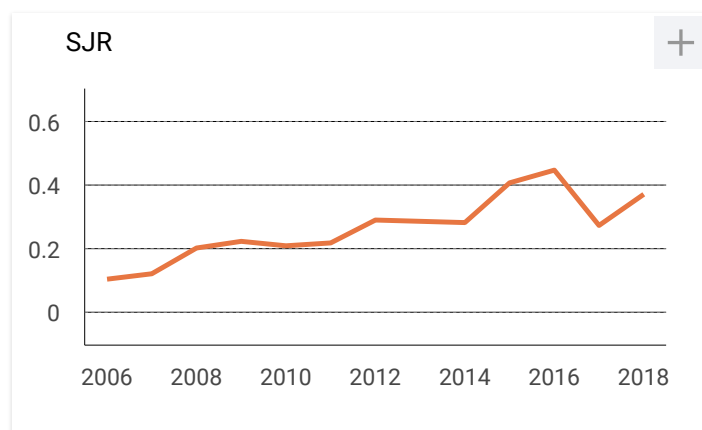
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Support 

The Relationships Between Ethical Climates, Ethical Ideologies and Organisational Commitment Within Indonesian Higher Education Institutions

Martinus Parnawa Putranta ·
Russel Philip John Kingshott

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Abstract This research aimed to assess the potential of alternatives to extrinsic pecuniary rewards for cultivating employees' commitment in denominational higher education institutions in Indonesia. Two ethics-related variables, namely ethical climates and ethical ideologies, were chosen as possible predictors. A model delineating the nexus between ethical climates types, ethical ideologies, and various forms of organisational commitment was developed and tested. A two-step structural equation modelling procedure was used as the primary means in testing the hypothesised relationships. The research involved staff of nine Catholic higher education institutions in Indonesia and comprised 642 respondents. Results of the research revealed a negative relationship between egoistic climates and affective commitment. Benevolence climate was shown to have potential for generating not only affective, but also continuance commitment. However, our results suggested those climates that cultivate continuance commitment needed further examination. Principle-based climates were found to positively influence staff's affective commitment through their positive impacts on staff's idealistic ethical ideology. As expected, the principle-cosmopolitan was shown to have a negative influence on relativism. A number of managerial and scholarly implications are discussed.

Keywords Organisational commitment · Ethical climates · Ethical ideologies

Introduction

Committed employees have been shown in a range of contexts to provide organisations with many advantages (e.g. Coyle-Shapiro et al. 2006; Samad 2005; Shah Nawaz and Jafri 2009; Wagner 2007). There is no doubting that such employees are a prerequisite in the

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higher education sector to help attain desirable institutional outcomes. In Indonesia, however, attracting and maintaining highly committed employees into higher education institutions has been a challenging issue. For example, due to the inabilities of such institutions to offer comparable financial rewards academic staffs often engage in jobs outside their main employer to supplement their salaries. In such circumstances it is unrealistic to expect these employees to be fully committed to the primary employer let alone its institutional mission and goals. This problem is especially compounded in private higher educational providers. Within Indonesia these institutions primarily operate with budgets that are almost entirely tuition driven due to the very limited support from government. As private institutions, Indonesian Catholic higher education institutions thus have a high level of exposure to this predicament. Therefore, the decision makers within these institutions have the challenge of being able to retain committed staff notwithstanding the inabilities of the institutions to offer their employees comparable remuneration. In this regard, discovering alternatives to extrinsic pecuniary rewards that might contribute to the nurturing commitment amongst staff is not only important but also critical if decision makers wish to rely upon these employees help contribute towards desired institutional outcomes. This research attempted to explore such alternatives.

Earlier studies in higher educational settings indicating that perceived work environment (or climate) has been considered as one of alternatives to extrinsic rewards that facilitates staff commitment, particularly when they perceive that the institutions provide organisational support (Fuller et al. 2006; Winter and Sarros 2002). Although these studies have added significantly to the importance of climate in cultivating organisational commitment in educational institutions none specifically tapped the ethics-related aspects of climate of the institutions. Therefore, the aim of our research was to understand the relationship between the ethical climates of institutions and the commitment of their staff. There is a sound conceptual basis for us to examine this relationship. Typically, low employee commitment results when employees feel that the organisation facilitates self interest (Cullen et al. 2003; Kelley and Dorsch 1991) as they see this as not looking after their well being. Also, employees who perceive their organisation as having ethical considerations in organisational decision making will exhibit stronger desires to stay in the organisations. This is likely to occur, particularly, when employees feel that their personal ethical values fit those of the organisation (Schwepker 1999; Sims and Kroeck 1994).

Despite this, previous studies also reveal a significant relationship between employees' ethical ideologies and ethical climates (Karande et al. 2000; Ming and Chia 2005), and organisational commitment (Shaub et al. 1993). With this in mind, we proposed that ethical ideology (personal ethics) would serve as another alternative to extrinsic pecuniary rewards and this would help facilitate an employees' commitment towards their organisations. Accordingly we developed and tested a conceptual model (Fig. 1) that links ethical climates, ethical ideologies and organisational commitment. Our research revealed how non-pecuniary factors were also able to enhance employee commitment towards employers, specifically within the context of the Indonesian higher education sector.

Theoretical Background and Hypotheses

We posited both ethical climate and ethical ideology helped foster employee commitment within Indonesian higher education institutions. This was predicated upon our view that committed employees yielded positive benefits, namely higher motivation, individual performance and lower turnover. Accordingly we drew upon Porter et al. (1974) to define

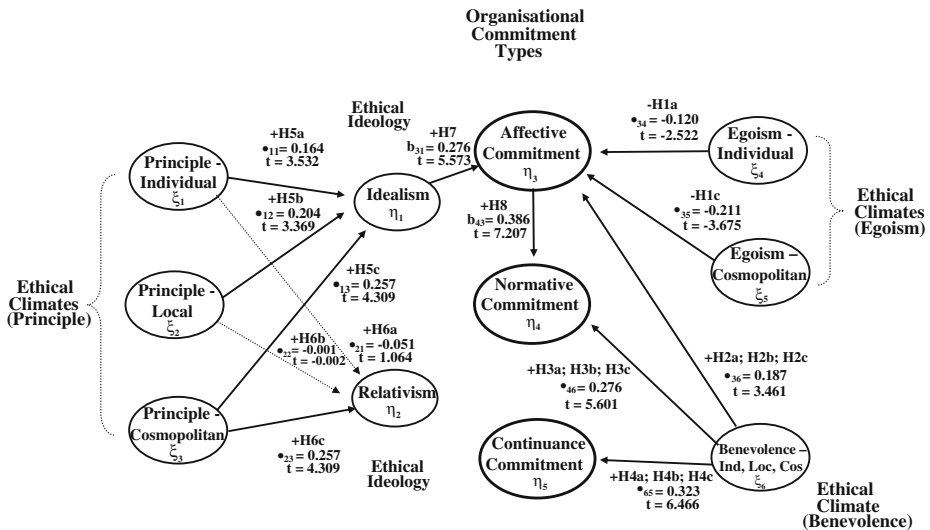


Fig. 1 Revised theoretical model

organisational commitment as “the relative strength of an individual’s identification with and involvement in a particular organization” (p.604). Allen and Meyer (1990) conceptualise this commitment in terms of affective, continuance and normative dimensions which we posited were critical outcomes desired within the Indonesian higher education institution employment relationship. We based our hypotheses that followed around such commitment and discussion that showed how ethical climates, ethical ideologies and employee commitment were linked.

Typically, the degree of work experience impacts affective commitment (Mathieu and Zajac 1990; Myer et al. 2002) by exposing employees to a wide range of positive and negative organisational experiences. Affective commitment represents the employee’s emotional attachment, identification with, and, involvement in an organisation (Allen and Meyer 1990) and is positively correlated with both employees’ work values (Elizur and Koslowsky 1999) as well as their higher-order needs (Bourantas 1988). On the other hand, perceived costs associated with selecting alternative sources of employment are encapsulated in continuance commitment and considered as primary antecedent conditions thereof (Allen and Meyer 1990). These take various work and/or non-work-related forms, such as losing benefits or having to uproot the family (Meyer and Allen 1991). Normative commitment represents an employee’s sense of moral obligation to remain within the organisation (Allen and Meyer 1990). Our view here was that each form of commitment was tantamount within Indonesian higher education employment relationships but these were largely contingent upon a number of other intrinsic personal and idiosyncratic work setting factors. In particular, an employees’ personal predisposition, such as work ethics coupled with firm ‘intervention’ positively impact normative commitment (Carmelli 2005; Wiener 1982). Furthermore on a much broader level collectivistic cultural employment settings are shown to positively impact an employee’s normative commitment (Meyer and Allen 1991). If this is the case then clearly faith based Indonesian higher education institutions can tap their ethical and morality based aspects to impact employee behaviour. This is an important facet of these employment relationships that need to be factored into decision making considering that organisational ethics are also known to be influential upon

employee behaviour (Fritz et al. 1999; Valentine et al. 2002). It should be noted however that multiple types of ethical climates exist that impact an employee's view of right and wrong work related behaviours (Victor and Cullen 1988). We anticipated this relationship to exist within our research setting.

Victor and Cullen (1987, 1988) devise a two-dimensional typology to help describe ethical climates. One dimension, ethical criterion comprises egoism (E), benevolence (B) and principle (P) and reflects what individuals take into account when making ethical decisions. The second dimension taps the basis which an employee's ethical decisions are made (loci of analysis) and comprises individual (I), local (L) and cosmopolitan (C) referents. Individual referents are personalised ethics. Local sources represent a slightly wider frame of reference and encapsulate aspects of the organisation such as its standards, policies and procedures. Cosmopolitan referents are the broadest and envelop both the community and/or religious values (Martin and Cullen 2006). A cross-classification of the ethical criteria and the loci of analysis results in nine theoretical ethical climates types as shown in Table 1. No empirical study, however, reveals the existence of the nine climates types. Similarly, our research showed six emergent climates in the sampled institutions (see Table 2). These six climates were named according to the nomenclature in the literature however some items in the underlying scales were modified to reflect the Indonesian educational context of the research. More detail of these constructs and associated scales are provided in our research methodology section.

We expected that these forms of ethical climates would also play a role upon the level and nature of commitment that Indonesian higher education institution employees exhibited towards their organisations. Our supposition was based upon previous studies showing the effects of ethical climate upon organisational commitment (Cullen et al. 2003; Kelley and Dorsch 1991) as well as the role they play upon deviant behaviour (Peterson 2002), aspects of job satisfaction (Deshpande 1996), and covenantal relationships (Barnett and Schubert 2002).

Whilst we postulated that these climates impact employee commitment we also believed that these elements were linked to ethical ideology. Ethical ideology is defined as: "a system of ethics used to make moral judgements, which often offers guidelines for judging and resolving behaviour that may be ethically questionable" (Henle et al. 2005 p. 219). Therefore the key to decision making lies in the personal ethical ideology held by an individual, and, founded upon: (1) relativism, and (2) idealism (Schlenker and Forsyth 1977). Relativism is the extent that individuals believe moral actions is dependent upon the nature of the situation. Whilst highly relativistic individuals are not reliant on universal moral rules (Forsyth 1980, 1992), those with low relativism believe they should act in line

Table 1 Typology of theoretical ethical climates

Ethical criteria	Locus of analysis		
	Individual	Local	Cosmopolitan
Egoism	Self-Interest (Egoism–Individual)	Company Profit (Egoism–Local)	Efficiency (Egoism–Cosmopolitan)
Benevolence	Friendship (Benevolence–Individual)	Team Play (Benevolence–Local)	Social Responsibility (Benevolence–Cosmopolitan)
Principle	Personal Morality (Principle–Individual)	Rules & Procedures (Principle–Local)	Law/Professional Codes (Principle–Cosmopolitan)

Derived from Victor and Cullen (1987, 1988)

Table 2 Emergent ethical climates in the Indonesian higher educational sector

Ethical criteria	Locus of analysis		
	Individual	Local	Cosmopolitan
Egoism	Self-Interest (Egoism–Individual)	**	Efficiency (Egoism–Cosmopolitan)
Benevolence	Benevolence (Benevolence–Individual, Local, Cosmopolitan)		
Principle	Personal Morality (Principle–Individual)	Rules & Procedures (Principle–Local)	Codes (Principle–Cosmopolitan)

Derived from this study

** Unable to empirically replicate this climate in this study. It should be noted that “Company Profit” is a term used to suggest a climate of local egoism and private educational providers do attract fees. Our inability to operationally replicate the scale suggests that the motives for providing education through these institutes surveyed are not perceived by employees as the self-interests of the institutions

with such values (Davis et al. 2001; Dubinsky et al. 2004). Idealism on the other hand concerns the extent individuals believe moral actions result in desirable outcomes. Highly idealistic individuals always consider the inherent goodness of universal moral values and the importance of not doing harm (Tansey et al. 1994). Less idealistic individuals maintain actions that harm others is not necessarily bad (Redfern 2005)—contingent upon the circumstances. As individuals have different moral orientations according to their emphasis towards these two principles (Forsyth 1992) we posited this to influence the extent of commitment towards their employer.

Typically, religious beliefs positively influence idealistic orientations (Singhapakdi et al. 1997) as well as a firm’s ethical culture (Karande et al. 2000; Ming and Chia 2005). However, as individuals from different national cultures show variance in relation to their personal ethical orientations (Davis et al. 1998; Lee and Sirgy 1999) we posited that high context cultures (such as Indonesia) propagated ethical orientations comprising high idealistic and low relativistic individuals.

Egoistic climates tend to accept self-interested behaviours such as lying and stealing and this will cause employees to become less attached to their employer organisations (Cullen et al. 2003). Previous research also shows a negative link between egoistic ethical climates and affective commitment (Cullen et al. 2003; Kelley and Dorsch 1991; Sims and Kroeck 1994). We also anticipated this inter-relationship to exist within Indonesian faith based higher education institutions. Based upon the above we made the following hypotheses:

- H1a: The Egoistic—Individual climate is negatively related to affective commitment.
- H1b: The Egoistic—Local climate is negatively related to affective commitment.
- H1c: The Egoistic—Cosmopolitan climate is negatively related to affective commitment.

However, not all organisations are perceived as self-centred by its employees as many foster ethical climates that embody benevolence or utilitarian ideals. These reflect the impact that organisational decisions have upon others and pertain to an individual’s immediate work-group, organisational members as a whole, and, its stakeholders (Barnett and Vaicys 2000). These climates help employees become more sensitive and willing to assist one another (Cullen et al. 2003). This cooperation facilitates cohesion among members, which in turn lead to higher involvement in, and, commitment towards the employer organisation.

Benevolence climates will cultivate high levels of employees’ perceived organisational support since employees see these climates as putting their well-being as the primary

concern (Cullen et al. 2003). These are likely to engender positive work experiences leading employee to reciprocate with commitment as a manifestation of affectionate exchange. Such positive associations between perceived organisational support and affective commitment have been confirmed in previous research (Fuller et al. 2006). Thus, it was also anticipated that this link also existed within Indonesian Catholic higher education institution contexts, and reflected through the following hypotheses:

- H2a: The Benevolence—Individual climate is positively related to affective commitment.
- H2b: The Benevolence—Local climate is positively related to affective commitment.
- H2c: The Benevolence—Cosmopolitan climate is positively related to affective commitment.

Whilst affective commitment links employees to the organisation on an emotional level we believe this to transcend through normative commitment. This construct essentially reflects the need to stay committed due to a moral obligation to remain within the organisation (Allen and Meyer 1990) in which positive work experiences lead employees to feel a greater sense of obligation to remain committed when the organisation is perceived as being supportive towards them (Meyer and Smith 2000). Accordingly these employees articulate the organisation is not self-centred but rather attempting to create an environment that is benevolent towards them and their stakeholders. From this vantage we thus hypothesised that:

- H3a: The Benevolence—Individual climate is positively related to normative commitment.
- H3b: The Benevolence—Local climate is positively related to normative commitment.
- H3c: The Benevolence—Cosmopolitan climate is positively related to normative commitment.

Despite commitment being based upon feelings and moral overtures this facet of the employment relationship should also help explain how employees are able to assess the costs associated with staying and/or leaving. In a sense this represents the opportunity costs of not remaining loyal to their employer. Although the antecedents of continuance commitment are based largely upon economic reasoning, they include assessments of both tangible and intangible benefits (Stephens et al. 2004). We inferred from this that caring of, or towards, the employees' well-being is perceived by employees as being those psychological costs associated with leaving their employer institutions. It is likely that "caring" is regarded as something of economic value to the employee and that that might not be obtained everywhere. It stands to reason that this results in higher continuance commitment and reflected through the following hypotheses:

- H4a: The Benevolence—Individual climate is positively related to continuance commitment.
- H4b: The Benevolence—Local climate is positively related to continuance commitment.
- H4c: The Benevolence—Cosmopolitan climate is positively related to continuance commitment.

Although idealistic orientations typically develop from cultural environments and personal experience they are also shaped by the organisation's internal ethical environment (Karande et al. 2000; Ming and Chia 2005; Shaub et al. 1993; Singhapakdi et al. 1997). Organisations with principle-based or deontological climates are known to encourage their members to adhere to universal principles of morality in making decisions (Barnett and Schubert 2002; Victor and Cullen 1988). These principles include individual's morality beliefs (i.e. religious beliefs); the organisational context (i.e. organisational policies, procedures & codes); and, principles external to the organisation, namely societal regulations, religions, and laws (Barnett and Vaicys 2000). We believed that Catholic-

based institutes within Indonesia also encourage their employees to adhere these three principles in relation to employees seeking guidance for their actions. Therefore, the following hypotheses were made:

H5a: The Principle—Individual climate is positively related to idealism.

H5b: The Principle—Local climate is positively related to idealism.

H5c: The Principle—Cosmopolitan climate is positively related to idealism.

However, enforcing such principles might restrict individuals with relativistic orientation who believe that there is no absolute moral rule to guide their behaviours (Shaub et al. 1993). Previous studies (Karande et al. 2000; Ming and Chia 2005) have shown that the ethical values of organisations are positively related to the idealism and negatively associated with the relativism of members. With these studies specifically in mind we also made the following hypotheses:

H6a: The Principle—Individual climate is negatively related to relativism.

H6b: The Principle—Local climate is negatively related to relativism.

H6c: The Principle—Cosmopolitan climate is negatively related to relativism.

The relationship between principle-based ethical climates and individuals' organisational commitment is relevant only in certain circumstances (Cullen et al. 2003). For instance, commitment results when individuals have strong needs of adherence to rules and find that the organisational codes fit their personal values. Our view was that as these particular set of circumstances also faced employees of Indonesian Catholic higher education institutions. The ethical ideology of these employees needed to be examined as we anticipated these institutes attracted those with a similar moral fit. Our research setting comprised denominational institutions where Catholic values are adopted as the *modus operandi* and likely to transgress into their organisational codes and/or become internalised by their employees. We therefore anticipated affective commitment to develop within our research setting given that when personal values fit those of the organisations this helps identify with the employer organisation (Sims and Kroeck 1994). Individuals with idealistic orientations would be affectively committed when the organisation has orientations that closely match their own (Shaub et al. 1993). Adopted values are quite similar to the idealism principles, such as the avoidance of harm and telling the truth. From the above discussion we postulated those employees holding idealistic orientations found it easier to identify with, as well as become involved in the goals of the employer institution. This was reflected through the following hypothesis:

H7: Idealism is positively related to affective commitment.

As we can see each of these hypotheses has been derived from existing empirical studies but has not been tested within Indonesia. It was hoped that our attempt at linking them in this manner would provide some guidance to decision makers within the Indonesian Catholic higher education institutions. The reason was that leaders in these institutions needed to leverage other facets of the employment relationship to nurture employee commitment to their institutes.

Method

Key informants comprised academic and administrative staff from nine Catholic higher education institutions in seven cities across Java, Indonesia. Despite the particular

denominational context of this research, and the likely “attraction tendency” towards Catholic employees, it should be noted that these institutions also proactively recruit non-Catholic employees. However, any religiosity skewness is not regarded as problematic in terms of bringing any bias into our findings because one of the conditions of accepting employment is the requirement to provide written consent that new employees respect Catholic values. These are of course general in nature, namely: respect for people, telling the truth, and not causing any harm, etc., and these are clearly reflected within the context of other religions, as well as the much broader Indonesian societal context. Further to this, any exploration of the variances between religions within Indonesia, and the likely impact this has upon different employers, is a very sensitive issue and would require a more qualitative based methodology that was beyond the scope of this research.

A purposive sampling procedure was used to identify 1,000 potential participants. From the 1,000 self-administered questionnaires distributed, 642 were deemed usable, representing an overall response rate of 64 percent. Each of the constructs was measured using existing scales that were Likert type. The constructs in our model comprised a total of 11 factors however items from some scales were removed during the preliminary analysis. The alpha coefficients for each variable measured are reported below (in parenthesis) after each factor and range between 0.71 and 0.86 indicating overall reliability of these measures.

Affective ($\alpha=0.85$), continuance ($\alpha=0.86$) and normative ($\alpha=0.81$) commitments were tapped using the Allen and Meyer (1990) scale. Forsyth’s (1980) scale was utilised to measure aspects of ethical ideology, namely idealism ($\alpha=0.85$) and relativism ($\alpha=0.84$). Ethical climate was measured with the refined instrument used by Cullen et al. (1993) and tapped nine ethical climates across three dimensions, namely: (1) egoistic [egoistic—individual ($\alpha=0.71$), egoistic—cosmopolitan ($\alpha=0.78$) and egoistic—local]; (2) benevolence [benevolence—individual, benevolence—local and benevolence—cosmopolitan ($\alpha=0.86$)], and principle [principle—individual ($\alpha=0.78$), principle—local ($\alpha=0.74$), and principle—cosmopolitan ($\alpha=0.76$)] facets. We found that benevolent climates were melded into one construct and egoistic—local was not reported as it was deemed in the exploratory factor analysis to be not appropriate. Details of each of these are discussed in the findings section in conjunction with the revised model. From the 36-items in the original ethical scales, 25 were considered as appropriate for this research. Table 3 details each scale.

Data collection involved two major steps, namely: (1) translation of the instrument, and (2) conducting the fieldwork. Firstly, as each of the scales were sourced from a Western context, and, the study was conducted in Indonesian a back translation process (Brislin 1970) was used. All scales were translated and adapted in order to fit higher education institutions context. The instrument was then pre-tested. A convenience sample identified 48 staff from two of the nine host institutions. Consequently minor modifications were made to the wording. Secondly, one contact person from each institution was engaged to arrange the distribution and collection of the questionnaires. This part of the fieldwork lasted 3 months.

Research Findings

Confirmatory factor analysis (CFA) with maximum likelihood estimation procedure was used as the basis for testing the hypotheses in our research. In line with Anderson and Gerbing (1988) we employed the two-step approach. However, given ethical climates has been difficult to replicate within a range of research settings (Peterson 2003) exploratory factor analysis (EFA) with varimax rotation ascertained construct dimensionality. As

Table 3 Summary of CFA and EFA output [correlations and (Cronbach alpha) on diagonal]

Construct	Loadings (range)	Average VE	Eigen Value	1	2	3	4	5	6	7	8	9	10	11
Continuance (1)	0.665–0.776	0.5735	4.082	(0.861)										
Affective (2)	0.643–0.823	0.6038	3.238	0.180	(0.850)									
Normative (3)	0.714–0.812	0.5878	2.591	0.226	0.425	(0.809)								
Benevolence—Individual, Local, Cosmopolitan (4)	0.586–0.764	0.5005	4.184	0.276	0.353	0.364	(0.861)							
Egoism—Individual(5)	0.692–0.807	0.5736	2.512	–0.156	–0.277	–0.193	–0.314	(0.784)						
Egoism—Cosmopolitan (6)	0.608–0.776	0.5000	2.227	–0.172	–0.305	–0.320	–0.400	0.237	(0.713)					
Principle—Individual (7)	0.781–0.863	0.6958	2.186	0.079	0.196	0.138	0.164	–0.091	–0.160	(0.782)				
Principle—Local (8)	0.659–0.810	0.5590	2.103	0.121	0.330	0.371	0.375	–0.228	–0.449	0.167	(0.744)			
Principle—Cosmopolitan (9)	0.672–0.784	0.5515	1.925	0.161	0.362	0.309	0.466	–0.304	–0.441	0.159	0.454	(0.760)		
Relativism (10)	0.641–0.792	0.5299	3.784	0.106	0.377	0.335	0.298	–0.268	–0.242	0.221	0.306	0.315	(0.855)	
Idealism (11)	0.786–0.628	0.5160	3.674	–0.078	–0.163	–0.168	–0.126	0.265	0.232	–0.090	–0.107	–0.215	–0.270	(0.844)

Alpha Index shown in parentheses

indicated earlier some items were eliminated from the scales. Results showed the scales to be highly reliable and the VE indicated convergent and discriminant validity (Fornell and Larcker 1981). The summary EFA results are reported in Table 3 below.

The process of testing the structural model resulted in a revised model (Fig. 1) that revealed the link between the constructs of interest. Each of the generated statistics supported data fit. The resultant Chi-square value was 2,174 with 1,504 degrees of freedom ($\chi^2/df=1.402$). All goodness-of-fit indices also indicated good model fit (GFI=0.897; AGFI=0.887; NFI=0.865; TLI=0.954; CFI=0.957; and, RMSEA=0.025) and fell within acceptable specifications (Hair et al. 1998).

We could conclude that our research showed the effects ethical climate have upon employee commitment within an Indonesian higher education setting. A summary of each of the path relationships and relevant statistics are shown in Table 4. Each of these paths is now discussed.

First, we revealed negative relationships between two of the egoistic ethical climates, namely: egoistic-individual and egoistic—cosmopolitan (H1a and H1c respectively) impacted affective commitment. Whilst the impact of egoistic—individual upon affective commitment ($\gamma_{35}=-0.120$; $t\text{-value}=-2.522$; $p<0.01$) was slightly weaker than egoistic—cosmopolitan upon this construct ($\gamma_{35}=-0.211$; $t\text{-value}=-3.675$; $p<0.01$) both of these hypotheses were found to be statistically significant. Hypothesis 1b was dropped due to lack of support and an adjustment was made to the hypotheses related to the three types of benevolence climates. This stemmed from the inability to replicate extraction of the original construct factors but we did not view this to be problematic. Given that we ‘reduced’ benevolence into a general single-factor construct we subsequently merged the nine

Table 4 Summary of structural model path analysis and fit statistics

Hypothesis	Path; ($t\text{-value}/p\text{-level}$)	Result
\neg H1a: Egoism—Individual \rightarrow affective commitment	$\gamma_{34}=-0.120$; ($-2.522/<0.001$)	S
\neg H1b: Egoism—Local \rightarrow affective commitment	<i>hypothesis dropped</i>	
\neg H1c: Egoism—Cosmopolitan \rightarrow affective commitment	$\gamma_{35}=-0.211$; ($-3.675/<0.05$)	S
$^+$ H2a,b,c: Benevolence—Individual, Local, Cosmopolitan \rightarrow affective commitment	$\gamma_{36}=-0.187$; ($3.461/<0.001$)	S
$^+$ H3a,b,c: Benevolence—Individual, Local, Cosmopolitan \rightarrow normative commitment	$\gamma_{46}=0.276$; ($5.601/<0.001$)	S
$^+$ H4a,b,c: Benevolence—Individual, Local, Cosmopolitan \rightarrow continuous commitment	$\gamma_{56}=0.323$; ($6.466/<0.001$)	S
$^+$ H5a: Principle—Individual \rightarrow idealism	$\gamma_{11}=0.164$; ($3.532/<0.01$)	S
$^+$ H5b: Principle—Local \rightarrow idealism	$\gamma_{12}=0.204$; ($3.369/<0.10$)	S
$^+$ H5c: Principle—Cosmopolitan \rightarrow idealism	$\gamma_{13}=0.257$; ($4.309/<0.001$)	S
\neg H6a: Principle—Individual \rightarrow relativism	<i>hypothesis dropped</i>	
\neg H6b: Principle—Local \rightarrow relativism	<i>hypothesis dropped</i>	
\neg H6c: Principle—Cosmopolitan \rightarrow relativism	$\gamma_{23}=-0.257$; ($4.309/<0.05$)	S
$^+$ H7: Idealism \rightarrow affective commitment	$\beta_{31}=0.276$; ($5.573/<0.01$)	S
$^+$ H8: Affective commitment \rightarrow normative commitment [#]	$\beta_{32}=0.386$; ($7.207/<0.01$)	S

$\chi^2=2,174$; $df=1,504$; $\chi^2/df=1.402$; GFI=0.897; AGFI=0.887; NFI=0.865; TLI=0.954; CFI=0.957; RMSEA=0.025

[#] derived through revised model

hypotheses into three ‘groups’ to test their impact upon the three types of organisational commitment.

However, the results of our analysis revealed that the resultant general benevolence climate indeed impacted employee commitment. In this regard, hypotheses 2a, 2b and 2c (reflecting the impact of benevolence—individual, benevolence—local and benevolence—cosmopolitan upon affective commitment) were melded to depict the effect of the general benevolence construct upon this type of commitment. Similarly, hypotheses 3a, 3b and 3c; and, hypotheses 4a, 4b and 4c were combined to show how they impacted upon employees’ normative and continuance commitments towards the institutions respectively. The direction of the three hypotheses remained positive.

The standardised path weighting of the combined hypothesis +H2a–c showed the impact of benevolence climate upon affective commitment in the employment relationship to be both positive and statistically significant ($\gamma_{36}=0.187$; $t\text{-value}=3.461$; $p<0.01$). Whilst a slightly stronger link between benevolence and affective employee commitment (hypothesis +H3a–c) was also shown to exist ($\gamma_{46}=0.276$; $t\text{-value}=5.601$; $p<0.01$) the data revealed the most important link directed towards the institutions to be continuance commitment. In this regard, hypothesis 4a–c yielded a path weighting of ($\gamma_{65}=0.323$; $t\text{-value}=6.466$; $p<0.01$) and these three hypothesis showed clear evidence that benevolence ethical climate was an important determinant of employees remaining committed to their institutions.

As we anticipated the three principle-based ethical climates (principle—individual, principle—local, and principle—cosmopolitan) also played a role within the higher education employment relationship. These three constructs were found to impact affective commitment indirectly through idealism. In this regard, idealism (+H7) acted as an intervening variable between ethical climates and affective commitment and was shown to be statistically significant ($\beta_{31}=0.276$; $t\text{-value}=5.573$; $p<0.01$). However, the subsequent path weighting of principle—individual upon idealism (+H5a) was $\gamma_{11}=0.164$ ($t\text{-value}=3.532$; $p<0.01$) showed relatively weak support for this hypothesis. Despite this we revealed that a stronger link between principle—local ($\gamma_{12}=0.204$; $t\text{-value}=3.369$; $p<0.01$), as well as principle—cosmopolitan ($\gamma_{13}=0.257$; $t\text{-value}=4.309$; $p<0.01$) and idealism exists. This we offered support for hypotheses 5b and 5c.

Initial analysis from the proposed model (not shown) revealed that from the three hypothesised links between principle-based ethical climates and relativism (-H6a, -H6b and -H6c) only the nexus between principle—cosmopolitan and relativism (H6c) was able to be substantiated. For illustrative purposes the path statistics are shown in the revised model (Fig. 1) but hypotheses -H6a and -H6b were dropped from the analysis. However, the data indicated the negative effect principle—cosmopolitan upon relativism was supported ($\gamma_{23}=-0.293$; $t\text{-value}=-5.812$; $p<0.01$) and thus deemed relevant within the employment relationship. On a final note in relation to revising the initial theoretical model a modification index of 47.642 implied a causal relationship between affective and normative commitments existed.

Although our preference was to view these types of commitment as being independent previous studies pertaining to organisational commitment show them to be correlated (Jaros et al. 1993; Meyer and Herscovitch 2001). Whilst this implied some theoretical justification exists to include our causal link in our model (+H8) this was not baseless as there is also plausible managerial logic to our thinking here. In this we meant that employees who decide to stay in the organisation because of positive experiences (affect) might feel obliged to remain within the employment relationship (normative) to repay the organisation for such experiences. As the reverse is not necessarily the case (Meyer and Smith 2000) we were not advocating a correlation or even recursive type relationship between these two commitments. Based upon our logic then we believed that this link to be uni-directional and causal in

nature. With this in mind, we have included hypothesis 8 in the analysis as the data confirmed it to be positive and statistically significant ($\beta_{31}=0.386$; $t\text{-value}=7.207$; $p<0.01$).

As we could see through the initial hypotheses and subsequent results from our revised model, we have provided empirical findings that linked various ethical climates and ethical ideologies with organisational commitment types. To our knowledge this is one of the first studies investigating the nexus between these particular ethics-related variables and employee commitment within denominational based higher educational institutions. Our research has a number of managerial and scholarly implications as well as providing avenues for future research. These are now discussed.

Managerial Implications

As earlier mentioned, the main objective of this research was to investigate possible alternatives to extrinsic rewards that might help nurture employee commitment in the Indonesian Catholic higher education institution context. Overall our findings reveal that decision makers within these faith based Indonesian education institutions have been able to build employee commitment centred upon organisational ethics, and, those moral values held by individuals. Despite the context, a number of idiosyncratic and broader managerial implications exist.

First, given ethical climate is a managerial factor, thus controllable, institutional decision makers are able to increase employee commitment through cautious manipulation thereof. Of course this activity needs not necessarily be constrained to faith based institutes. We did suspect that ethics would have reflected the broader Catholic ethos but at the time of our research two institutions surveyed were in the process of preparing a draft code of ethic. Another institution had only just implemented a new code which has been in operation for a few months. The inference here was that these aspects of the organisation cannot be taken for granted and should be formalised because this provides employees clear guidance, and, more perhaps importantly a reference point on which to base their conduct.

Second, managers need to realise that different ethical climates require different ethics based managerial strategies (Deshpande et al. 2000). A good starting point would be for decision makers to identify the dominant ethical climate within their institutions before implementing any strategy aimed at cultivating employee commitment. This may even require change strategies to existing climates that are not desirable to the organisation. Our findings revealed that an employees' affective commitment was less likely to develop when they perceived their institutions as comprising egoistic climates. In fact egoism grows in the absence of organisational policies or when organisations fail to enforce laws regarding selfish behaviours (Appelbaum et al. 2005). Clearly, decision makers need to develop and implement strategies that nurture non-egoistic cultures if the desired effect is gaining (affectively) committed employees. To this end nurturing the right climate can be done through the provision of clear organisational codes of conduct regarding ethical and unethical behaviours, and above all, implementing them as this mitigates the likelihood of selfish behaviours.

More specifically, clear statements regarding types of behaviour that are permissible (and not) should be provided to all current, new and future employees. Similarly the consequences for violating codes should also be clearly stated. However, the degree of discipline should be in accordance with the nature of violation. For example, "minor" breaches of the codes that do not harm the institutions such as using the institutions' properties for personal purposes, attending professional meetings without any substantive participation (Rezaee et al. 2001), smoking in

non-smoking areas, wearing culturally inappropriate clothes, should be followed with reinforcement programmes to make employees aware that they are violating the codes. “Major” violations that harm the institutions such as padding expense accounts, excessively coming late or absence, should not be rewarded by receiving additional financial compensation or privileges. In very serious situations—such as accepting sex for grades (Rezaee et al. 2001)—may result in resignation or termination. In essence all employees should be cognizant of the codes of conduct and the consequences of breach. This is tantamount because remaining committed is undermined when employees perceive institutions do nothing to peers when codes are violated (Weeks et al. 2004). Decision makers must therefore implement mechanisms that impose sanctions upon employees not adhering to these rules and need to be part of the code. We strongly recommended that once implemented decision makers should also communicate and educate employees about each of the important aspects of the chosen codes.

Third, the presence of benevolence climates was shown herein to have potential for fostering not only affective, but also continuance, and normative commitment amongst employees. The capacity to nurture all three types concurrently will likely to lead to even higher committed employees. Thus, if they perceive their institutions are concerned for the well-being of people both inside and outside the institution employees experience positive feelings towards their institutions. This would in turn increase their sense of obligation to stay. We also recommend actively displaying an institutional concern for people’s well-being would result in employee assessments of the psychological costs associated with leaving as being relatively high. This can be achieved by providing a familial atmosphere that enables every employee to care about each another. From an organizational vantage such pastoral care might manifest, for example, through the provision of psychological support when employees are facing difficult times. We noted that the presence of a benevolent climate contributed relatively high towards to continuance commitment ($\gamma_{65} = 0.323$). Of course this raises the question of whether the perceived loss of psychological privileges, and not tangible economic losses, leads these employees to make judgements in continuing the employment relationship. Managers should therefore exercise caution until further research focusing specifically upon whether this aspect of organisational climate has any long lasting and significant bearing upon commitment. Our evidence did reveal that there was potential for this type of institutional ethical climate in helping to develop continuous commitment.

Fourth, principle-based climates were shown to have potential for facilitating the affective commitment through their direct positive impacts upon employee adherence to moral principles (idealistic ethical ideology). In the context of this research we interpreted this to mean that when employees perceived any types of adherence to these principles were being supported by the employer their idealistic orientations expand. Once these orientations develop further it is likely that the institutions’ values fitted their ethical orientations and this would lead to their desires to stay. These values thus need to be codified for all to observe. It is widely accepted that the best way for an organisation to show its employees that it adheres to moral principles is through the introduction of a code of ethics (Wotruba et al. 2001). However, we noted that a code of ethics may not be as effective within benevolent climates (Deshpande et al. 2000), or in climates where adherence to principles is not widely endorsed. Clearly a multi-pronged strategy is needed in these circumstances given that the mere existence of a code of ethics does not in itself signify an organisation has moral principles (Wotruba et al. 2001).

Other initiatives are needed to enhance the effectiveness of the code and these should include communication, monitoring and enforcement. If codes already exist then they need

to be continually reinforced or impressed upon new employees. This requires the commitment of organisational leaders to their own codes (Koh and Boo 2004) by way of being role models in terms of the desired ethical behaviours (Ming and Chia 2005). In this way organisational leaders will inculcate adherence to these rules among all employees, which in turn, facilitates and reinforces effective code implementation. Furthermore, values inherent within the chosen codes should be translated into institutional practice that shows no preferential treatment to any employee regardless of their position within the organisation. Managers however also need to exercise due diligence when introducing codes. As expected, the principle—cosmopolitan climate was found to have a negative association with relativism. Unlike idealists, by their very nature relativists are not fond of any adherence to principles of any kind, let alone a code of ethics (Chonko et al. 2003). Hence these divergent views might make promoting codes of ethics within organisations problematical. Undoubtedly, skilled people with relativistic orientations are required within organisations therefore we are not suggesting managers avoid employing them.

What we are saying however is that decision makers need to be aware that these types of people find codes restrictive to their behaviour. Perhaps placing them in roles where code violations have little bearing upon organisations stakeholders or the specific nature of their roles make violations difficult is the best solution to the problem. This viewpoint does have some grounding in the literature. For example, a combined idealistic and relativistic viewpoint in relation to what behaviours are acceptable is a plausible option to solve such dilemmas (Chonko et al. 2003). Ideally, following a code of ethics should remain paramount but it is clear that this contradicts the basic tenet of relativism. Balancing outcomes with moral standards, through a code of ethics, puts an organisation a quandary but ultimately it is up to its leaders to take positions on the matter (Chonko et al. 2003). We believe this, and other decisions related to ethics, is a serious matter requiring further scholarly pursuit.

Scholarly Implications, Limitations and Future Directions

From a scholarly perspective, our research was conducted within an Indonesian setting and thus served to validate a number of pre-existing models, designed primarily for use within a western cultural context. Our empirical evidence showed each of these models were relatively robust within this collectivist non-western culture, as well as within the context of higher educational institutions grounded in moral values. Whilst we showed these were linked our research also revealed some shortcomings and limitations and these need to be addressed through future studies.

First, our analysis demonstrated that a number of the original constructs (factors to be more precise) in one of these models were not able to be replicated within this research setting. We do not believe this to be a fatal flaw in our approach but rather provides us with an insight into the difficulties associated with ethics and morality based studies within international and/or cross-cultural contexts. Researchers could turn to the plethora of intercultural and cross-national studies stemming from the earlier work of Hofstede (1980) for guidance in relation to where to begin. Second, another trajectory meriting exploration is the association between organisations and the national and/or cultural environments they operate within. This was not our focus. From our study we can only speculate about the impact the Indonesian national and cultural contexts have upon an institute like the Catholic higher education system. In particular the moderating effect these environments are likely to have upon employees ethical principles in relation to the adoption of the institutes' codes

of conduct and subsequent behaviours. Our research did not specifically test this link but we suspect they will be inter-related therefore requires more scholarly attention.

Furthermore, this particular (higher) education system is not exclusive to Indonesia and guidance for the underlying ethos behind chosen codes of conduct (or underlying moral values) is more than likely vested elsewhere. Thus the effects of ‘importing’ specific codes and/or rules of conduct or even the conceptual underpinnings thereof, such as implicit within our research setting, also need examination in light of the moderating role national and/or cultural contexts are likely to bring. Such investigation should not be restricted to any particular national/cultural setting as institutes similar to the ones we focused upon are largely transnational.

Second, whilst our research captured the views of both academic and administrative employees our focus was not placed upon ascertaining any commitment differences between these staff. We do acknowledge that academics are probably less limited in their capacity to move between university employers than administrative staff and this might mean “exit costs” are partly responsible for the commitment. We base our rationale here on administrative staff having a greater transferability of their competencies between educational institutes and other sources of employment. We purport that anecdotal evidence within Indonesia, depicting academics to look for supplementary sources of employment tends to suggest potentially lower commitments. However, empirical confirming whether this secondary employment is sufficient to appease their career aspirations and thus moderate their level of commitment towards the primary employer was beyond the scope of this research. We advocate that this line of thought be pursued because this will likely have a number of managerial implications. For example, having provision in the code of ethics to cater to any perceived (or real) conflict of interest that a secondary source of employment might yield might in itself have a positive impact employee commitment towards the primary employer. This and other related aspects need further investigation.

On a final note, and perhaps most relevant to our research setting is the need to develop appropriate universal ethics based measures. Whilst we are confident that our research tapped each of the chosen constructs sufficiently to draw conclusions our analysis did also indicate that there is still much work needs to be done in this area. Of particular interest to us was the inability to replicate the nine ethical climates verbatim and we accordingly had to rely upon a single factor measure for the three benevolence climates. The original works of Victor and Cullen (1987, 1988) depict this particular ethical climate to comprise friendship, team play and social responsibility. Our study could only factor-reduce these climates into one general construct (which also had bearing upon a number of the hypotheses that we made) which we did not see as problematic as we were able to establish this construct has a role in the context of employee commitment. In this respect, through our hypotheses (in the revised model), we found that benevolence impacted upon all three forms of employee commitment so this clearly is an important aspect of ethical climate. However, the problem we identified seemed to revolve around the dimensionality of benevolence. Despite this our results were not entirely surprising to us given that none of the previous studies attempting to validate this typology could empirically replicate all nine ethical climates (Cullen et al. 2003; Peterson 2003). Thus, future research needs to establish whether this was simply due to incompatible scale items or whether respondents from collectivist cultural settings did not distinguish between all benevolent climate types. We infer from Hofstede’s (1980) cultural dimensions that individuals from high context cultures are going to reflect the three aspects of the benevolence ethical climate. Thus identifying these precisely to develop a much richer and higher order construct would allow managers to adopt targeted strategies designed to build commitment and other benefits stemming

from ethical climate within the organisation. This of course was not the focus of our research but we see great merit in pursuing this line of investigation. To conclude, we believe that ethical climate and associate variables is a very significant area of management decision making. In order to widen our understanding of this domain a good starting point to move forward would be to examine this within a wide range of cultural and national settings.

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