

# Chapter 8

## Indonesian Work Life Balance Policies and Their Impact on Employees in the Higher Education Sector

Tri Wulida Afrianty, Theodora Issa and John Burgess

**Abstract** The chapter presents findings from a study of the effects of work life programmes on employees attitudes and behaviour in the Indonesian higher education sector. Work attitudes and behaviours examined include organizational citizenship behaviours (OCB), in-role performance, and organizational commitment. These employee attitudes and behaviours were selected to be tested as it is generally claimed by employers that adopting formal organizational support on work and family issues could improve attitudes and behaviours, which in turn will benefit the organization. The relationship between work life balance programmes and employee behaviours and attitudes was tested via a survey across Indonesian higher education institutions.

**Keywords** Employee attitudes · Employee behaviour · Higher education · Indonesia · Survey · Work life balance

### 8.1 Introduction

As many organizations and employees seek ways to achieve a better work life balance, there has been growing body of research investigating work family and work life issues (Bardoel et al. 2008; Bianchi and Milkie 2010; Chandra 2012).

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T.W. Afrianty (✉)  
University of Brawijaya Malang, Malang, Indonesia  
e-mail: twalidafia@ub.ac.id

T. Issa · J. Burgess  
School of Management, Curtin University, Perth, WA 6845, Australia  
e-mail: theodora.issa@curtin.edu.au

J. Burgess  
e-mail: John.Burgess@curtin.edu.au

The primary concern of the literature is the examination and resolution of work family conflict and examines the potential outcomes of work family conflict on both individual and organization (Eby et al. 2005; Kelly et al. 2008; Chang et al. 2010; Amstad et al. 2011; Michel et al. 2011). Research and awareness of work family conflict has led to initiatives from employers, public policy makers and international organizations on how to help employees (especially those who have family responsibilities) achieve work life balance (Hein 2005; Michel et al. 2011). Given the potential benefits to organizations from employee commitment and retention, many organizations are willing to implement various work life balance (WLB) policies as they satisfy a business case that sees benefits for the organization.

Existing research has largely focused on the examination of the availability of WLB policies, with little concern on the actual utilization of the policies and on the outcomes (especially for the organization) of the policies (Allen 2001; Poelmans and Sahibzada 2004; Hammer et al. 2005; Lapierre and Allen 2006; Muse and Pichler 2011; Ratnasingam et al. 2012). The literature is dominated by WLB studies in the context of advanced economies. Considering differences in national institutions and policies, as well as social and cultural issues, extending research beyond the context of western developed countries is important in order to test the applicability of, and further develop, the literature with regard to the effects of WLB support. This chapter discusses WLB policies in the Indonesian context and provides evidence of the impact of WLB policies usage on employees' work attitudes and behaviours in the Indonesian higher education sector.

Developing and implementing work and family (life) programmes in Indonesia are important for a number of reasons. First, the family is considered as the most central element in Indonesian culture and time with family, relatives and friends is highly valued (Sat 2012). Second, Indonesia is categorized as one of the next generation of emerging industrialized countries and there is a growing recognition at the policy level in addressing employees' interests (Bamber and Legget 2001). Third, the participation of female workforce in Indonesia has increased substantially (Ridho and Al Raysid 2010; Muntamah 2012; Yakub 2013) which has resulted in an increasing number of dual income earning households (Yustrianthe 2008; Ridho and Al Raysid 2010) which in turn makes work family (life) balance an important community and economic issue in Indonesia. In addition, Indonesian Labour Law (i.e. Law Number 13 of 2003 on Labour) requires that all labour in Indonesia receive equal employment opportunities with no discrimination in order to promote the well-being of employees and their families (Presiden 2003).

## 8.2 Work Life Balance Policies in Indonesia

Work life balance (WLB) policies refer to a group of formal organizational programmes and initiatives to assist employees with balancing their work and non work lives (Bardoel 2003; Burgess and Strachan 2005; McCarthy et al. 2010; Lee

and Hong 2011). The policies emerged as organizations responded to the changing workforce demographics, which includes an increasing number of dual earner couples and women with dependents (Wise and Bond 2003; Aryee et al. 2005). WLB policies in Indonesia are governed under Indonesian Labour Law but also include programmes initiated by organizations. The policies discussed in this chapter are categorized into four areas: flexible work options, specialized leave policies, dependent care support and religiosity support. The first three categories were transmitted from the Western economies while the fourth category is very specific to the Indonesian context. Flexible work options refer to arrangements that provide opportunity for employees to vary their working hours to better meet family commitments or others life demands (Glass and Finley 2002; Burgess and Strachan 2005). The term is often used to cover a range of policies, including reduced hours, non-standard hours, various form of remote working, and compressed working hours (Kelliher and Anderson 2010). Specialized leave policies refer to different leave arrangements and time that can be taken off from work. Specialized leave policies include bereavement leave, maternity leave, paternity leave, sabbatical leave and leave to take care for sick family member (Morgan and Milliken 1992; Bardoeel 2003). Dependent care support refer to policies designed to provides workplace social support for employees with dependents (i.e. children and elderly) (Glass and Finley 2002; Drago and Kashian 2003). The benefits may include support of child care needs such as providing information about existing child care providers, offering assistance in making arrangement, and offering financial assistance towards child care costs (Russell and Bowman 2000). Additionally, in relation to the support to employees' elderly dependents, organizations may grant employees financial assistance towards the cost of elder care, and operate an elder centre for employees' parents and elderly relatives (Swody and Powell 2007). Religiosity support refers to any support that is governed by Indonesian laws and regulations to protect employees' right related to religion related matters. Since religion is fundamental to people's lives and contributes greatly in the way people see things in Indonesia, religiosity support in the workplace in Indonesia is essential.

At the national level, the Indonesian government regulates some policies to address work and family (life) issues. These law and regulations includes Indonesian Labour Law number 16 of 1994, Indonesian Minister of Manpower Regulation Number PER-04/MEN/1994 and Law Number 13 of 2003 on Labour. Table 8.1 identifies WLB policies which are covered in the Indonesian law and regulations.

Apart from WLB related policies that are governed under Indonesian law and regulations, employers are also important in supporting employees to achieve balance between work and family (life). To assist employees in balancing work and family (life) responsibilities, organizations in Indonesia are becoming more willing to offer flexible work options, which include flexitime, compressed working week, job sharing and home telecommuting (Yustrianthe 2008; Winarko 2010; Murti 2011; Solicha 2011; Wawa 2012). Some organizations in Indonesia have given flexibility for their employees to vary their working time. Under Indonesian

**Table 8.1** Work life balance policies under Indonesian law and regulations

Policies	Remarks
<i>Specialized leave policies</i>	
Bereavement leave	Leave (1–2 days) without deduction of pay on each occasion of the death of a person being concerned (wife/husband/mother (in law)/father (in law)/daughter (in law)/son (in law), or relatives who live together in the same house. Article 93, number 2 and 4 of the Indonesian labour law number 13 of 2003 (Presiden 2003)
Paid maternity leave	Paid leave for mother for 3 months in total which can be taken 1.5 months before and after giving birth. Article 82, number 1; Article 84 of the Indonesian labour law number 13 of 2003 (Presiden 2003)
Paternity leave	Paid leave for father up to 2 days when his wife is giving birth and or miscarriage Article 93, number 2, paragraph c; Article 93, number 4, paragraph f of the Indonesian Labour Law Number 13 of 2003 (Presiden 2003)
Sabbatical leave	Paid leave for personal and professional development. Article 93, number 2, paragraph i of the Indonesian labour law number 13 of 2003 (Presiden 2003)
<i>Dependent Care Support</i>	
Family allowance	Allowance for employees with dependents (wife/husband and children) who work for the Indonesian government Article 53, number 1 and 2 of the Indonesian labour law, number 16 of 1994
<i>Religiosity Support</i>	
Longer break and or leave to do religiosity rituals	Longer break and or leave which employees are entitled to, to do compulsory religious rituals without any pay reduction. Article 80 of the Indonesian labour law number 13 of 2003 (Presiden 2003)
Religious Holiday Allowance	Allowance that has to be paid by employer in cash and/or other forms a week before their employees' religious holiday celebration Article 1 of Indonesian Minister of Manpower Regulation Number PER-04/MEN/1994 (Menaker-RI, 1994)

Labour Law, a standard working week is 40 h per week. A standard working day for most organizations in Indonesia is 8 h per day from 8 am to 5 pm from Monday to Friday (Yustrianthe 2008). Organizations that offer flexitime allow their employees to vary standard working times (Wawa 2012). A compressed working week gives employees an option to reduce their working week to fewer days than the standard working week, and employees make up the full number of hours per week by working longer days, which in turn gives the employees more days off to engage with family (life) demands (Winarko 2010; Solicha 2011). Job sharing refers to a working arrangement in which two or more employees share a full-time job (Brocklebank and Whitehouse 2003; Nickless 2013). Although job sharing could occur across many industries (Nickless 2013), in Indonesia, this working arrangement is more usually adopted in academia. Across universities in Indonesia, it is very common to have two or more lecturers share the responsibilities in teaching one course in one teaching period (Topari 2011). In addition,

there is also a growing trend for telecommuting work among Indonesians, in which employees do not always come to the office to do their job; instead they are allowed to do the job outside the office (Wawa 2012). However, the nature of the job would also affect the adoption of flexible work options (Yustrianthe 2008).

Providing on site/near site company child care is one of the WLB policies that is provided by some organizations in Indonesia (Fazriyati 2011; Rilis 2012). In some organizations the childcare arrangements were established to accommodate their employees' children only, however, some of the childcare is now open for the public (Rilis 2012). Providing childcare facilities for employees is intended to help employees with children. However, child care benefits and provision may be less valuable in Indonesian societies compared to Western societies. This is because in Indonesia it is very common to have co-residence with one's parents or in-laws or even with extended families that could provide assistance in doing household work and taking care of the children. According to Hofstede (2001), unlike in individualist societies, a number of people living closely together, not just parents and children but also extended families (e.g. grandparents, uncles, aunts, and cousins) and other housemates are considered as a family. Moreover, having a personal nanny and or paid help at home is more affordable and common among Indonesian families. Additionally, in collectivistic culture, it is both a duty and a pleasure for grandparents to take care of the grandchild. If grandchildren are sent to child care, grandparents may get offended as they may feel that they are not trusted (Aycan 2008). Although day care is not a common choice for parents in Indonesia, it is available and is the choice for some working parents.

Based on the WLB polices identified in Indonesia, which are both mandated by Indonesian laws/regulations and are initiated by firms, Table 8.2 summarizes all

**Table 8.2** Main work life balance policies adopted in Indonesia

Policies
<i>Flexible work options</i>
Compressed working week
Flexitime
Job Sharing
Home telecommuting/working from home
<i>Specialized leave policies</i>
Bereavement leave
Paid maternity leave
Paternity leave
Sabbatical leave
<i>Dependent care support</i>
On-site/near site childcare
Family allowance
<i>Religiosity support</i>
Longer break and or leave to do religiosity rituals
Religious holiday allowance

Source (Menaker-RI 1994; Presiden 2003; Winarko 2010; Fazriyati 2011; Murti 2011; Rilis 2012; Wawa 2012)

the policies discussed which are categorized into flexible work options, specialized leave policies, dependent care support and religiosity support.

It is important to note that the Indonesian laws and regulations on employment discussed in this chapter are meant to protect Indonesian workers in all levels and sectors of employment (both formal and informal sectors) (Presiden 2003). However, effectively, the majority of the articles on those laws and regulations only cover Indonesian workers in the formal sector (Ady 2012).

### **8.3 Work Life Balance Measures and Their Effects on Employee Attitudes and Behaviours in Selected Higher Education Organizations**

The evidence presented is based on a study on the effects of work-based support (that is, WLB policies) on Indonesian employees' work attitudes and behaviours (Afrianty 2013). The research was located in the formal sector of Indonesian employment (i.e. higher degree education).

Work attitudes and behaviours that are examined in the study include organizational citizenship behaviours (OCB), in-role performance, and organizational commitment. These kinds of employee attitudes and behaviours were chosen to be tested in the study because it is generally claimed by employers that adopting formal organizational support on work and family (life) issues could increase these attitudes and behaviours, which then will benefit the organizations (Galinsky et al. 2008). However, there is limited research regarding the impact of the support on employee's OCB and in-role performance (Beauregard and Henry 2009; Muse and Pichler 2011; Butts et al. 2013) despite the claim that the support could potentially increase employees' performance (for example, OCB and in-role performance) (Beauregard and Henry 2009; Muse and Pichler 2011). OCB is defined as 'individual behaviour that is discretionally, not directly or explicitly recognized by the formal reward system, and that, in the aggregate, promotes the effective functioning of the organization' (Organ 1988, p. 4). In contrast to OCB, in-role performance refers to employee behaviour related to the job requirements that are recognized by a formal reward system (Williams and Anderson 1991). Organizational commitment is considered to be the individual attachment to the organization (Mathieu and Zajac 1990).

In the study, the core hypothesis to be tested was that the use of WLB policies has a positive impact on employee's work attitude and behaviour. Social exchange theory (Blau 1964) is used to develop the rationale behind these relationships. Social exchange theory posits that all human relationships are formed by the use of a subjective cost-benefit analysis and the comparison of alternatives (Blau 1964). Social exchanges involve trust, not legal obligations (Stanford 2008) and are built on a reciprocity principle (Lambert 2000; Wang et al. 2011). The theory highlights the conditions under which individuals feel obligated to reciprocate

when they benefit from other people, or other entities (Lambert 2000). The basic principle underlying social exchange theory is that an individual who provides rewarding services to another creates a sense of obligation to the latter person. In return, the latter person must give benefits to the person who supplies the services. This exchange will continue if both parties value what they receive from the other (Blau 1964). Thus, the application of social exchange theory suggests that employees will have a sense of obligation to exert positive attitudes or behaviours to their organizations if they are treated favourably and if they gain benefits from them (Lambert 2000; Wang et al. 2011) through co-operation, OCB, commitment and goodwill at work (Scheibl and Dex 1998; Lambert 2000; Allen 2001; Aryee et al. 2005; Wang and Walumbwa 2007; Beauregard and Henry 2009). Since work life balance policies are an indicator of favourable treatment from employers, employees who benefit from those policies will respond to the organization in terms of positive work attitudes and behaviours. The use of work life balance programmes should relate to more positive work attitudes and behaviours among employees because of the direct benefits gained from the used programmes.

To test this hypothesis, a survey was undertaken. The survey was conducted in 2012. The data were gathered using structured questionnaires. The original questionnaires were developed in English. They were translated into Indonesian and then back-translated into English to ensure cross-linguistic comparability of the scale-item contents (Brislin 1980). Multi source data (i.e. self-rating data from subordinates and supervisor rating data) were utilized to minimize common method bias. The questionnaires were developed in matched-pair questionnaires for employees and supervisors. Both academic and non-academic staff and their supervisors from 30 higher education institutions across Indonesia participated in the study. The reason for choosing a higher education context includes that there is a significant rise in female workforce participation in the Indonesian higher education that makes work family (life) balance an important issue in this sector. University staff members answered the questions regarding the use of work life balance policies and organizational commitment. Supervisors were asked to rate their subordinates on the measures of OCB and in-role performance.

The questionnaires were distributed to the employees (higher education staff) by mail through key personnel in each institution. The key persons were initially approached via telephone and email by the researcher to get their assistance in both distributing the research questionnaires and participating as respondents voluntarily. A minimum of five sets questionnaires were sent to the key persons by mail. Those sets of questionnaires were accompanied by an information letter about the research to the respondents and a consent letter. Employees then forwarded one copy of the questionnaire regarding OCB and in-role performance to their supervisors or line managers. Questionnaires were coded in order to identify the match. Completed questionnaires were collected and returned by the key persons to the researcher via mail using the prepaid envelop.

Of the 400 pairs of questionnaires distributed, 171 surveys were returned, for a response rate of 43 %. A total of 159 subordinates (i.e. 109 academic and 50 non-academic staff) and 100 supervisors (i.e. 77 academic and 23 non-academic staff)

completed the 159 matched surveys. Unlike the majority of past studies in the area of work and family/life that intentionally sought females as the respondents, this research expands the respondent pools to include males, given the fact that experience related to the conflicting demands from work and family/life is not unique to female employees. The proportions of male and female subordinates and supervisors who participated in this research are quite balanced at 59.12 %: 40.88 % and 55 %: 45 %, respectively.

In relation to WLB policies, respondents were asked to indicate policies that they currently use or had used in the past. Policies that were not used were coded as 0 while policies that were used were coded as 1. A total of policies used (for each category score) was computed by summing the number of policies used, checked by the respondents, so that higher scores refer to a greater number of policies used. This scoring scheme is adapted from Allen (2001) and Parker and Allen (2001). Several past studies (for example, O'Driscoll et al. 2003; Thompson et al. 1999) have also used this scoring scheme. Three of the five OCB dimensions (that are, altruism, conscientiousness and sportsmanship) developed by Podsakoff et al. (1990) were used in the study. These three dimensions of OCB were chosen because they have been found to be the most relevant to the Asian context (Chen et al. 1998). Moreover, altruism and conscientiousness have been central categories of OCB (Chen et al. 1998). The items were assessed on a 5-point Likert-type scale ranging from 1 = strongly disagree to 5 = strongly agree. Supervisors were asked to rate the extent to which they agreed or disagreed with each item related to their subordinates being assessed. Higher scores indicated higher employee OCB. Seven items from the in-role behaviours (IRBs) subscale of the performance scale (Williams and Anderson, 1991) were used to measure employees' in-role performance. Supervisors were asked to indicate their responses on a five-point scale (1 = never; 5 = very often) on each item related to their subordinates being assessed. Higher scores indicated higher employee in-role performance. Six items from Meyer et al. (1993) affective commitment scale were used to measure employee organizational commitment. This scale has also been used to measure organizational commitment in several past studies (for example, Allen 2001; Aryee et al. 2005; Odle-Dusseau et al. 2012). Affective commitment items measure employees' level of commitment as an affective attachment to the organizations. The items are assessed on a 5-point Likert-type scale ranging from 1 = strongly disagree to 5 = strongly agree. Participants in the study were asked to rate the extent to which they agreed or disagreed with each item. The six items were summed to create a total score. Higher scores indicated a greater employee organizational commitment. Several variables that are believed to have a possible influence on the relationships between the independent and dependent variables are treated as control variables in the study. This is to ensure the unique impact added by the independent variables can be determined without being contaminated by other variables (Tharenou et al. 2007; Sekaran and Bougie 2013). Control variables for the study were gender, marital status, age, number of children, religion, the presence of paid help, job category and higher education category. To test the hypotheses, a hierarchical regression analysis was conducted using SPSS version



21. Prior to the hypothesis testing, preliminary data analyses was undertaken that included validity, reliability, regression assumptions and the fitness of the model. The details and the results can be found in Afrianty (2013).

## 8.4 Findings

Findings from the study (see Afrianty 2013) revealed that the use of a range of work life balance policies (i.e. flexible work options, specialized leave policies, and dependent care support) did not have significant impact on employees' work attitudes and behaviours (i.e. OCB, in-role performance and organizational commitment). Similar findings were also found by Muse and Pichler (2011) that the use of a range of WLB policies had no effect on employees' in-role performance in a study conducted where? In terms of religiosity support, the usage of the support also did not have significant impacts on organizational commitment. However, it was found that the use of religiosity support had significant effects on employees' OCB and in-role performance, but in a negative direction. These findings suggest that in the context of Indonesian employees in higher education, WLB policies are not effective in improving employee work attitudes and behaviours as expected.

The ineffectiveness of the implementation of WLB policies may be influenced by employees' perception of the importance and suitability of WLB policies. The offered policies that were examined might be perceived as being not suitable for employees. Individual perceived values of work life balance programmes may vary because of individual circumstances. In relation with how work life balance policies affects employees' work attitudes and behaviour, Hatrup et al. (2007) argue that individual values are believed to be an explanation for behaviour, such that important values to the individual occupy more attention and have more significant influence on their behaviour and unimportant values, by contrast, have little or no influence on behaviour. In line with this, it is argued that the adoption of WLB policies with less evaluation of the actual need of such policies could limit the benefits of the policies (Blair-Loy and Wharton 2002). However, the role of this perceived value of WLB policies in the relationship of implementation of WLB policies and employees' work attitudes and behaviours need to be tested in future research. From the practical point of view, it is suggested that in order to generate the intended outcome (i.e. improving employee's positive work attitudes and behaviours), it is beneficial for organizations to evaluate the actual needs of their employees in relation to the development and implementation of WLB policies.

The role of family support in the Indonesian context, which is not directly examined in this research, might also contribute to the ineffectiveness of WLB policies in generating positive employees' work attitudes and behaviours. The support that employees receive from organizations in the form of WLB policies might be overshadowed by employees' family support. In Indonesia it is very common

to have co-residence with one's parents or in-laws or even with extended families that could provide assistance in doing household work and taking care of the children. According to Hofstede (2001), unlike in individualist societies, a number of people living closely together, not only just parents and children but also extended families (e.g. grandparents, uncles, aunts, and cousins) and other housemates are considered as a family. According to Brough et al. (2005), family members provide significant contributions in providing both emotional and instrumental support for employees outside of their work environments.

In terms of religiosity support, giving employees longer break or days off to do religious-related activities and giving religious allowances had a negative correlation with both employees' OCB and in-role performance (Afrianty et al. 2015). This may be because employees do not see WLB policies that are specific, to support employees' religiosity concern, as an 'extra benefit' from the organization. It is more about policies that 'must' be provided by organizations in Indonesia as a religious country. Thus, it failed to encourage employees to perform 'extra'-role behaviours (i.e. OCB). In fact, the religiosity support provided by the Indonesian organizations is mandated by the Indonesian law. Under the Indonesian Labour Law, number 13 of 2003, where article 80 of the law states that the employer must provide enough time for their employees to do compulsory religious rituals without any pay reduction. Under article 80 of the law, employees should be given opportunities to do their compulsory religious rituals and there should be no pay reduction for the employees related to this. Additionally, to support employees and their families celebrate religious holidays, under Indonesian Minister of Manpower Regulation Number PER-04/MEN/1994, it is mandatory for employers to pay a religious holiday allowance (*Tunjangan Hari Raya/THR*) in cash and/or other forms at least a week before their employees' religious holiday celebrations (Menaker-RI 1994).

In relation to the contradictory finding of the negative correlation between religiosity support usage and employees' performance specific to the job requirements (in-role performance), it may be because the utilization of the policies may mean sacrificing working hours. This may lead to decreasing job performance.

From a policy point of view, the issue related to religiosity support is very challenging. Organizations in Indonesia cannot simply terminate the religiosity support policies (even if they want to). Any religiosity related issue is very sensitive in the Indonesian context (Colbran 2010) and the provision of religiosity support is governed under the Indonesian Law and regulation. In the Indonesian context, terminating the religiosity support could also possibly worsen employees' job performance because inability to perform religious activities may potentially decrease employees' subjective well-being. It may negatively affect employees' positive feelings (e.g. enthusiasm and joviality) and increase employees' negative feelings (e.g. anxiety and nervousness) which in turn may influence their performance in doing the job-related tasks. A previous study shows that enhancement of employee well-being through promoting positive feelings and minimizing negative ones can result in improved job performance (Kaplan et al. 2009). In a religious country, religiosity is related to greater social support, feeling respected, and meaning

in life so that religious people in religious countries tend to have higher subjective well-being indicated by higher life satisfaction, more positive feelings, and reduced negative feelings (Diener et al. 2011). The challenge here for organizations then is how to continuously manage religiosity support for employees while ensuring that employees successfully fulfil their expected job performances.

It is important to note that data for the study were gathered only from one sector (i.e. Indonesian higher education) and a limited set of occupations (i.e. academic and non-academic staff). This research also applies only to the formal and regulated sector of the economy. Thus, the results may be generalizable only to that population. More research is necessary involving respondents of various organizations from different sectors/industries to externally validate the research findings. However, although this research focused on only one sector and one set of occupations, this research involves 30 organizations representing both public and private institutions in quite dispersed regions (i.e. five main islands in Indonesia). Nonetheless, the sample size ( $n = 159$  matched survey) is appropriate for this research, allowing relationships between variables to be tested and examined.

## 8.5 Conclusion

The findings emerging from this chapter indicate that work life balance and employer behaviour in Indonesia do not positively align with the findings reported in academic literature pertaining to Western societies, where the use of work life balance policies leads to positive work outcomes. These suggest that the ‘*one size fits all*’ strategy does not work for work life balance policies. Greater customization to fit the individual actual needs related to work life balance policies is undeniably required. The composition of the cohort (e.g. gender and marital status) would also need to be considered.

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