

A PHENOMENOLOGICAL STUDY OF
PSYCHOLOGICAL CONTRACT BREACH
RESOLUTION AS EXPERIENCED BY INDONESIAN
MUSLIM ACADEMICS

BY

YAYAN FIRMANSAH

A dissertation submitted in fulfillment of the requirement for
the degree of Doctor of Philosophy (Business
Administration)

Kulliyyah of Economics and Management Sciences
International Islamic University Malaysia

October 2023

ABSTRACT

This study investigates how Indonesian Muslim academics address psychological contract breaches (PCB) and the role of Islamic teachings in this process. Using a phenomenological approach, 11 interviews were conducted, leading to four key findings. The first finding identified types of PCBs experienced by academics, including transactional, relational, and ideological breaches, impacting their emotions and daily lives. The second finding revealed strategies used by academics, such as voice, silence, seeking family and colleague support, learning, and time management. Meanwhile, the third finding showed Islamic teachings' involvement in PCB resolution, using strategies like reverting to work intention, engaging in rituals, dealing with situations, and reframing and acceptance. The final finding disclosed that PCB resolution contributed to two end states, namely job focus and helping others. This study contributes to social exchange theory, showing constructive reactions driven by Islamic teachings, and extends sensemaking theory by emphasizing Islamic teachings as powerful sensemaking resources. Additionally, it uncovers job resources in Islamic teachings, contributing to the job demand-resource model. The study also highlights Islamic teachings' role in PCB resolution and end states, contributing to literature overlooking the Islamic perspective. Limited to Muslim academics in an Islamic organization, future research could broaden the scope to include academics in non-Islamic institutions or Muslim employees in diverse organizations, given potential variations in PCB experiences and resolutions.

ملخص البحث

تركز هذه الدراسة على كيفية تعامل الأكاديميين المسلمين الإندونيسيين مع انتهاكات العقد النفسي ودور التعاليم الإسلامية في هذه العملية. باستخدام نهج ظاهري، أُجريت 11 مقابلة، مما أسفر عن أربعة نتائج رئيسية. النتيجة الأولى تحدد أنواع انتهاكات العقد النفسي، مثل الانتهاكات التعاقدية والعلاقاتية والإيديولوجية، وكان لها تأثيرات عاطفية سلبية. النتيجة الثانية تُظهر استراتيجيات التعامل، مثل التعبير والصمت ودعم العائلة والزملاء وإدارة الوقت. النتيجة الثالثة توضح دور التعاليم الإسلامية في التصالح، حيث يستخدم الأكاديميون استراتيجيات مثل العودة إلى نية العمل والأنشطة الطقوسية. النتيجة النهائية تُظهر تأثير معالجة انتهاكات العقد النفسي على التطوير الشخصي والتركيز على الأداء ومساعدة الآخرين. تسهم الدراسة في نظرية التبادل الاجتماعي وتوسع نظرية تكوين الإحساس، وتكشف عن موارد العمل المتجدرة في التعاليم الإسلامية. تكشف أيضًا عن تورط التعليم الإسلامي في تصالح انتهاكات العقد النفسي. الدراسة محدودة لتشمل الأكاديميين في منظمة إسلامية، مما يشير إلى ضرورة دراسات مستقبلية لتوسيع نطاق البحث.

APPROVAL PAGE

The dissertation of Yayan Firmansah has been approved by the following:



Zabeda Abdul Hamid
Supervisor



Suhaimi Mhd Sarif
Chairman

Zaireena Wan Nasir
Internal Examiner

Ilhaamie Abdul Ghani Azmi
External Examiner

Akram M Z M Khedher
Chairman

DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Yayan Firmansah



October 2023

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

**DECLARATION OF COPYRIGHT AND AFFIRMATION OF
FAIR USE OF UNPUBLISHED RESEARCH**

**A PHENOMENOLOGICAL STUDY OF PSYCHOLOGICAL
CONTRACT BREACH RESOLUTION AS EXPERIENCED BY
INDONESIAN MUSLIM ACADEMICS**

I declare that the copyright holder of this thesis/dissertation are jointly owned by the student and IIUM.

Copyright © 2023 Yayan Firmansah and International Islamic University Malaysia. All rights reserved.

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below.

1. Any material contained in or derived from this unpublished research may only be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purpose.
3. The IIUM library will have the right to make, store in a retrieval system and supply copies of this unpublished research if requested by other universities and research libraries.

By signing this form, I acknowledged that I have read and understand the IIUM Intellectual Property Right and Commercialization policy.

Affirmed by Yayan Firmansah



October, 2023

ACKNOWLEDGEMENTS

First of all, I would like to express my heartfelt gratitude to Allah *subhaanahu wa ta'ala* for providing me with the opportunity and guidance to embark on and complete this PhD journey. Additionally, I would like to thank my family, including my parents, my parents-in-law, my wife, my son, my sister, my brother-in-law, my nephew, and other relatives, for their unconditional love, encouragement, and support during my academic journey. Their patience, understanding, and belief in me have been a constant source of strength and inspiration. I am truly grateful for their unwavering presence throughout this journey.

I am deeply appreciative of Universitas Darussalam Gontor, and I extend my thanks to the president and the rector for their consistent support and encouragement throughout this endeavour. Special gratitude goes to the International Institute of Islamic Thought (IIIT) for their invaluable financial assistance, which played a crucial role in the successful completion of my study.

I am particularly grateful to my supervisor, Asst. Prof. Dr. Zabeda Abdul Hamid, who always believes in me and provided me with the motivation and optimism necessary to complete this thesis. I also extend my thanks to my chairman, Prof. Dr. Suhaimi Mhd Sarif, for his guidance and valuable feedback throughout my study. My supervisors' expertise, commitment, and patience were essential in shaping the ideas and arguments presented in this thesis.

Furthermore, I wish to express my appreciation to my colleagues who generously shared their perspectives and provided constructive feedback on my thesis. I would also like to express my thanks for the understanding and support that allowed me to take leaves from work to focus on completing my study.

Finally, my heartfelt thanks go to my senior and classmates for their unwavering support. Special appreciation is extended to Dr. Indra Fajar Alamsyah, Dr. Md Atiqur Rahman Sarker, Dr. Mhd Nazim Uddin, Dr. Ogunsola Olanrewaju Kazeem, Br Hadi Elmy Hasnor, Sr Syaliani, and many others. Thank you all.

Jazakumullah ahsanal jaza'....

TABLE OF CONTENTS

Abstract	ii
ملخص البحث	iii
Approval Page.....	iv
Declaration.....	v
Declaration of Copyright and Affirmation of Fair Use of Unpublished Research	vi
Acknowledgements.....	vii
Table of Contents.....	viii
List of Tables	xii
List of Figures.....	xiii
CHAPTER ONE: INTRODUCTION	1
1.1 Background of the Study	1
1.1.1 Psychological Contract Breach in Academic Environment	3
1.1.2 Psychological Contract Breach in Indonesian HEIs.....	4
1.2 Problem Statement.....	6
1.3 Research Objectives.....	6
1.4 Research Questions.....	7
1.5 Significance of the Study.....	7
1.6 Scope of the Study	7
1.7 Organisation of the Study	8
1.8 Chapter Summary	9
CHAPTER TWO: LITERATURE REVIEW	10
2.1 Psychological Contract	10
2.1.1 Defining Psychological Contract.....	11
2.1.2 Formation of Psychological Contract.....	18
2.1.3 Types of Psychological Contracts	20
2.2 Psychological Contract Breach.....	22
2.2.1 Defining Psychological Contract Breach	22
2.2.2 Development of Psychological Contract Breach.....	24
2.2.3 Factors Contributing to PCB	30
2.3 Reactions to Psychological Contract Breach.....	31
2.4 Psychological Contract Breach Resolution	33
2.4.1 Coping Strategy to Deal with Psychological Contract Breach.....	37
2.4.2 Resources Availability in Dealing with Psychological Contract Breach.....	38
2.4.3 Coping from the Islamic Perspective	41
2.5 Psychological Contract Breach Resolution Outcomes	43
2.6 Gap in the Literature.....	45
2.7 The Underlying Theories.....	45

2.7.1	Social Exchange Theory.....	45
2.7.2	Sensemaking Theory	46
2.7.3	Job Demand-Resource Model	47
2.8	Chapter Summary	47
 CHAPTER THREE: RESEARCH METHODOLOGY		48
3.1	Research Paradigm	48
3.1.1	Ontological Assumptions	49
3.1.2	Epistemological Assumptions	50
3.2	Methodological Choice.....	50
3.3	Phenomenology as the Method.....	51
3.4	Designing Phenomenology	52
3.4.1	Types of Phenomenology	52
3.4.2	Process of Transcendental Phenomenology	54
3.4.3	Unit of Analysis.....	56
3.5	Bracketing.....	56
3.6	Selection of Participants	57
3.7	Data Collection	58
3.7.1	Sources of Evidence	58
3.7.2	Study Database	61
3.8	Data Analysis.....	61
3.8.1	Horizonalisation	62
3.8.2	Reduction and Elimination	63
3.8.3	Clustering and Thematizing the Invariant Constituents	64
3.8.4	Validation of the Themes	64
3.8.5	Constructing Individual Textural Description.....	65
3.8.6	Constructing Individual Structural Description.....	65
3.8.7	Constructing Individual Textural-Structural Description.....	65
3.9	Assessing Research Quality.....	66
3.9.1	Credibility.....	66
3.9.2	Dependability	67
3.9.3	Transferability	68
3.10	Ethical Consideration.....	69
3.11	Chapter Summary	70
 CHAPTER FOUR: FINDINGS.....		71
4.1	Demographic Characteristics of Participants.....	71
4.2	Psychological Contract Breach Experiences	72
4.2.1	Work Overload	73
4.2.2	Working Overtime.....	75
4.2.3	Less Appropriate Compensation	77
4.2.4	Lack of Attention.....	79
4.2.5	Decreased Organisational Support	81
4.2.6	Unclear and Complicated System	83

4.2.7	Slow Movement.....	87
4.2.8	The Problems of Culture	89
4.2.9	Effects of the Breach	91
4.3	Psychological Contract Breach Resolutions.....	98
4.3.1	Voice Out the Feelings of Frustration	98
4.3.2	Keeping Silent	101
4.3.3	Seeking for Family Understanding and Support	104
4.3.4	Got Support from Colleagues.....	106
4.3.5	Learning.....	111
4.3.6	Priority Setting and Time Management	113
4.4	The Involvement of Religion in Psychological Contract Breach Resolution.....	116
4.4.1	Reverting to the Intention of Working	117
4.4.2	Doing Ritual Activities.....	121
4.4.3	Actively Find Ways to Deal with the Situation.....	122
4.4.4	Reframe and Accept the Situation.....	125
4.5	Psychological Contract End States	133
4.5.1	Focus on Doing Jobs	134
4.5.2	Helping Others.....	138
4.6	Chapter Summary	140

CHAPTER FIVE: DISCUSSION..... 144

5.1	Objective 1: Exploring the Experiences of Psychological Contract Breach.....	144
5.1.1	Psychological Contract Breach Experiences	144
5.1.2	Effects of Psychological Contract Breach.....	150
5.2	Objective 2: Exploring the Experiences of Psychological Contract Breach Resolution.....	153
5.2.1	Voicing Out the Feelings of Frustration.....	153
5.2.2	Keeping Silent	155
5.2.3	Seeking for Family Understanding and Support	157
5.2.4	Support from Colleagues.....	157
5.2.5	Learning.....	159
5.2.6	Priority Setting and Time Management	160
5.3	Objective 3: Investigating the Involvement of Religion in Psychological Contract Breach Resolution.....	161
5.3.1	Reverting to the Intention of Working	161
5.3.2	Doing Ritual Activities.....	163
5.3.3	Actively Find Ways to Deal with the Situation.....	164
5.3.4	Reframe and Accept the Situation.....	165
5.4	Objective 4: Determining the Contribution of Psychological Contract Breach Resolution to Psychological Contract End States	168
5.4.1	Focus on Doing Jobs	168
5.4.2	Helping Others.....	171

5.5	Chapter Summary	174
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS		175
6.1	Overview of the Study	175
6.2	Key Findings of the Study	175
6.2.1	Research Question 1	176
6.2.2	Research Question 2	176
6.2.3	Research Question 3	177
6.2.4	Research Question 4	177
6.3	Contributions of the Study	178
6.3.1	Theoretical Contribution	178
6.3.2	Practical Contribution	181
6.3.3	Methodological Contribution	181
6.4	Limitations of the Study	181
6.5	Recommendations	182
6.5.1	Recommendations for Future Studies	182
6.5.2	Recommendations for Higher Education Administrators	183
6.5.3	Recommendations for Academics	184
6.5.4	Recommendations for the Related Ministry	184
6.6	Chapter Summary	184
REFERENCES		185
APPENDIX A: THE RESEARCHER’S BRACKETING		230
APPENDIX B: INTERVIEW PROTOCOL		233
APPENDIX C: INFORMED CONSENT		235
APPENDIX D: COFIRMATION LETTER		237
APPENDIX E: INTERVIEW GUIDELINES		238
APPENDIX F: THANK YOU LETTER		240
APPENDIX G: SAMPLE OF INTERVIEW TRANSCRIPT		241
APPENDIX H: VERIFICATION AND VALIDATION FORM		248
APPENDIX I: SAMPLE OF DOCUMENT EVIDENCE		249
APPENDIX J: EXAMPLE OF INDIVIDUAL TEXTURAL DESCRIPTION ..		250
APPENDIX K: EXAMPLE OF INDIVIDUAL STRUCTURAL DESCRIPTION		253
APPENDIX L: EXAMPLE OF INDIVIDUAL TEXTURAL-STRUCTURAL		257
DESCRIPTION		

LIST OF TABLES

Table 4.1 Demographic Profiles of the Participants	72
Table 4.2 Nature of Work Overload	75
Table 4.3 Nature of Working Overtime	77
Table 4.4 Nature of Less Appropriate Compensation	79
Table 4.5 Nature of Lack of Attention	81
Table 4.6 Nature of Decreased Organisational Support	82
Table 4.7 Nature of Unclear and Complicated Systems	86
Table 4.8 Nature of Slow Movement	89
Table 4.9 Nature of the Problems of Culture	91
Table 4.10 Nature of Emotional Experiences	93
Table 4.11 Nature of Difficult in Carrying Out Jobs Well	95
Table 4.12 Nature of Facing Problems in Social Life	97
Table 4.13 PCB and Its Effects	98
Table 4.14 Nature of Voice	101
Table 4.15 Nature of Keeping Silent	104
Table 4.16 Nature of Seeking Family Understanding and Support	106
Table 4.17 Nature of Got Support from Colleagues	110
Table 4.18 Nature of Learning	113
Table 4.19 Nature of Priority Setting and Time Management	116
Table 4.20 Nature of Reverting to the Intention of Working	121
Table 4.21 Nature of Doing Ritual Activities	122
Table 4.22 Nature of Actively Find Ways to Deal with the Situation	125
Table 4.23 Nature of Reframe and Accept the Situation	133
Table 4.24 Nature of Focus on Doing Jobs	137
Table 4.25 Nature of Helping Others	139
Table 4.26 Summary of the Findings	140

LIST OF FIGURES

Figure 2.1 The Development of PCB	26
Figure 2.2 The Process of Coping	33
Figure 3.1 Horizontalisation	63
Figure 3.2 Clustering and Thematizing the Invariant Constituents	64
Figure 5.1 The Process of PCB Resolution	154

CHAPTER ONE

INTRODUCTION

Understanding the nature of employment relationships is important for both employees and employers. For employees, entering an organisation has consequences for their life, such as well-being and satisfaction. For employers, a successful employment relationship would affect its competitive advantage and sustainability. In this regard, this chapter presents the idea of the psychological contract as the critical explanatory mechanism of the nature of an employment relationship. The first section of the chapter is the background of the study which depicts the psychological contract and the existence of psychological contract breach, particularly in the context of academic staff in HEIs, more specifically in HEIs in Indonesia. This section also depicts the need of exploring the involvement of religion, in the context of Islam in particular, in academics' PCB resolution. Following this section are problem statements, lists of research objectives and research questions. The chapter then moves to the significance and scope of the study, before it ends with the organisation of the study and a chapter summary.

1.1 BACKGROUND OF THE STUDY

One of the essential aspects of an employment relationship is a contract (Collins, 2020; Lan, Pickles, & Zhu, 2015; Pertold & Lakotova, 2020; Williams & Kayaoglu, 2017). Commonly, such a contract is written and formal, in which both employees and the organisation are required to obey the terms and conditions declared within (Burbyka, Klochko, Logvinenko, & Gorbachova, 2017; Gramano, 2020; Peng, Wong, & Song, 2016; Wratny, 2019). Besides such a contract, a psychological contract (PC) also exists between an employee and an organisation (Boddy & Jankowicz, 2022; Schärer & Sender, 2021; Schmidt, 2016). This kind of contract is in the form of an employee's perceptual beliefs regarding perceived promises that give rise to the presence of reciprocal obligations (Davies, White, Samuel, & Martin, 2021; Griep et al., 2019; Rousseau, Hansen, & Tomprou, 2018).

Compared to written and legal contracts that concern official aspects of work, the PC emphasizes subjective elements, thus making it more dynamic and uncertain (Agarwal, 2017; Rousseau et al., 2018; Soares & Mosquera, 2019). The subjectivity concerning each party's obligations in the employment relationship also makes the contents of PC difficult to observe and may not be the same as the organisation holds (Deas, 2021; Pate & Scullion, 2018; Salin & Notelaers, 2017). Additionally, the extent to which the PC has been fulfilled or breached also relies on such subjectivity (Bal, Hofmans, & Polat, 2017; Coyle-Shapiro, Costa, Doden, & Chang, 2019; Morrison & Robinson, 1997; Rayton & Yalabik, 2014).

Psychological contract breach (PCB), which is an organisation's failure in meeting its obligations, has been the dominant issue in research on PC (Conway & Pekcan, 2019; Coyle-Shapiro et al., 2019; Gong & Sims, 2023; Jiang, Probst, & Benson, 2017; Wiechers, Coyle-Shapiro, Lub, & ten Have, 2022). PCB is an employee's subjective experience (Morrison & Robinson, 1997). Such an event is typically perceived when the employee observed that the organisation, either intentionally or unintentionally, has abandoned a promise(s) it made (Bal et al., 2017; B. Ma, Liu, Lasseben, & Ma, 2019).

It has been suggested that employees respond in different ways to the PCB. On the one hand, as has been the focus of most previous studies, PCB is responded negatively by employees, for example, by displaying counterproductive behaviour, organisational cynicism, work alienation, turnover intention, and decreased job satisfaction (Griep & Vantilborgh, 2018; Kraak, Lunardo, Herrbach, & Durrieu, 2017; Li & Chen, 2018; Rodwell, Ellershaw, & Flower, 2015). On the other hand, there is also some evidence that their reactions to PCB do not necessarily negative. In other words, following the breach episode, they might display positive reciprocation (Bankins, 2015; Kiefer, Barclay, Conway, & Briner, 2022; Solinger, Hofmans, Bal, & Jansen, 2016; Yeung & Shen, 2020a).

Either positive or negative, employees' reciprocations to the organisation following the episode of PCB reflect PC end states, the results of breach resolution the employees go through (Bankins, 2015; Krause & Moore, 2018; Tomprou, Rousseau,

& Hansen, 2015). When the resolution is successful, studies suggest that employees will end up in a functional PC end state, a state that is characterized by positive reciprocation. Conversely, when the resolution is less successful, they are inclined to show negative reactions, which indicate that the PC end state is dysfunctional (Schalk, De Rooter, Van Loon, Kuijpers, & Van Regenmortel, 2018; Tomprou et al., 2015; Van Der Schaft, Xander, Van Der Heijden, & Solinger, 2020). Even though the issue of PCB is adequately common in all occupations, the problems might be different across different contexts and may require different ways of coping with the breach (Balabanova, Ehrnrooth, Koveshnikov, & Efendiev, 2022; Kutaula, Gillani, & Budhwar, 2020; Schuster, Bader, Bader, & Rousseau, 2022b; Sivarajan, Varma, & Reshmi, 2021).

1.1.1 Psychological Contract Breach in Academic Environment

Studies on psychological contracts have considerably developed in the past decade, yet there is a dearth of empirical research on psychological contracts of academic staff, in higher education institutions in particular (Deas & Coetzee, 2020; Mousa, 2020; O'Driscoll, 2013; Yesufu, 2016). Existing studies revealed that academics' psychological contracts might involve economic as well as socio-emotional aspects, such as remuneration, work flexibility (Krivokapic-Skoko, O'Neill, & Dowell, 2010), supporting personal discretion, autonomy (Krivokapic-Skoko & O'Neill, 2008; Sewpersad, Ruggunan, Adam, & Krishna, 2019; Shen, 2010), and fair promotion (Carlos-María Alcover, Rico, Turnley, & Bolino, 2017).

On the other hand, academics' psychological contract might also include ideological principles, which means that academics' PC can involve factors outside the organisation. In this sense, the academics might believe that the organisation is not only obliged to provide a monetary or socio-emotional reward, but also to facilitate them in the pursuit of values they hold in their life (Griep, Vantilborgh, Baillien, & Pepermans, 2016; Moser, Tumasjan, & Welp, 2017; Vantilborgh et al., 2014). For example, they might believe that their organisations need to provide facilities regarding knowledge creation and their contribution to the development of society (Krivokapic-Skoko & O'Neill, 2008; Krivokapic-Skoko et al., 2010; A. Lam &

Campos, 2015; O'Neil, Krivokapic-Skoko, Foundling, & Travaglione, 2006; Tipples, Krivokapic-Skoko, & O'Neill, 2007).

Existing studies also reported that psychological contract breach is indeed perceived by academics. In this sense, economic (e.g., remuneration) and non-economic aspects (e.g., promotion, work flexibility, professional autonomy, and personal development) were reported as the common areas of the breach (Carlos-María Alcover et al., 2017; Krivokapic-Skoko et al., 2010; Newton, 2002; Peirce et al., 2012; Senior, Fearon, Mclaughlin, & Manalsuren, 2017; Shen, 2010).

Evidently, the perceived PCB was reported as having profound consequences, including academics' emotional exhaustion (Carlos-María Alcover et al., 2017; Naidoo, Abarantyne, & Rugimbana, 2019), reduced job satisfaction, loyalty, commitment (Krivokapic-Skoko et al., 2010; Yan, 2018), and job performance (Hussain, Gul, Usman, & Islam, 2016; Krivokapic-Skoko et al., 2010). Apart from negative experiences, studies also revealed academics' coping style to deal with the breach, such as by evoking motivational mindsets (Krivokapic-Skoko et al., 2010; A. Lam & Campos, 2015; Marlier, 2014; Tipples et al., 2007). Given this fact, however, previous studies still neglect the process of PCB resolution the academics go through, and how the resolution leads to outcomes, i.e., PC end states.

1.1.2 Psychological Contract Breach in Indonesian HEIs

Indonesia, as the fourth largest education system in the world (Korotkov & Yarrow, 2022), currently has 3,115 HEIs and 296,040 academic staff in total (Ministry of Education, Culture Research, and Technology, 2022). Such academic staff, according to the Indonesia Act No 14 Year 2005, are obliged to carry out their main tasks called *Tri Dharma* which include teaching, research, and community service. In addition to such roles, they are also assigned to do academic advisory and supervisory functions for students and perform other tasks given by their institutions (Arquisola, Zutshi, Rentschler, & Billsberry, 2020; Lubis & Huda, 2019). Therefore, they are presently being urged to enhance their quality for better performance (Halim, Kusuma, & Syam, 2018).

Nevertheless, having been charged with such responsibilities, Indonesian academic staff currently perceive a lack of support (both financial and non-financial) from institutions as well as the government in carrying out their tasks (Gao, 2015; Gaus & Hall, 2016; Harun, Wardhaningtyas, Khan, An, & Masdar, 2019; Rosser, 2019). It is also reported that they are assigned abundant administrative and managerial duties that lead them to neglect other responsibilities (Harun et al., 2019; Rosser, 2019). This situation has contributed to several challenging issues, such as decreased work motivation, work-life balance, and work performance (Gao, 2015; Rosser, 2019; Sandy & Shen, 2019).

Considering these conditions, it is likely that a psychological contract breach exists and is perceived by the Indonesian academic staff. Yet, few studies have been conducted on this issue. Among those studies were Lambey, Karamoy, Lambey, and Kalangi (2019) who explored PCB in the context of Indonesian HEI. Lambey et al.'s (2019) reported that PCB has been experienced by Indonesian academics in the forms of less support for self-development, less support for career advancement and overlapping tasks. As a result, negative behaviours, such as decreasing work motivation and commitment, as well as lowering job performance and satisfaction, are shown as the academics' reactions to the breach. However, despite the breaches, Lambey et al.'s (2019) study also found that academics' good relationships with colleagues and commitment to students have made them willing to stay on and contribute to the relationship. This has raised a question about how Indonesian academics experience and resolve the PCB.

Concerning all of these points, it is also worth noting that Indonesian academics' perception of psychological contracts is mainly affected by contextual background (Lambey, 2015). Indonesia is typically a collectivist country, in which religious and cultural beliefs are preserved by its society. This kind of fact is also found in the Muslim community, the majority of inhabitants in the country. Muslims' daily life is to a large extent influenced by Islamic teachings (Briliana & Mursito, 2017; Pratono, 2019; Purwono & French, 2016). In the case of the academic environment, Islamic teachings are also essential in affecting Indonesian Muslim academics' attitudes and behaviours in the workplace (Afrianty, Issa, & Burgess,

2016; Meiliani, 2014; Pratama, Haryono, Wahyuni, Riani, & Endraswati, 2017), particularly when they are experiencing workplace stress (Arquisola et al., 2020; Toyibah, 2017). Given this fact, therefore, the extent to which religious values, in the Islamic context in particular, are involved in Indonesian academics' PCB resolution needs to be taken into account.

1.2 PROBLEM STATEMENT

Psychological contract breach has been acknowledged as affecting various employees' attitudes and behaviours. In this sense, researchers have made significant progress in understanding the causes and consequences of psychological contract breaches in the workplace. In recent years, studies focus their attention on how employees resolve the PCB (Achnak, Griep, & Vantilborgh, 2018; Jones & Griep, 2018; Kiefer et al., 2022; Krause & Moore, 2018; Solinger et al., 2016; Yeung & Shen, 2020a) to understand how they maintain beneficial relationship with their organisation following the breach episode. Most previous studies were conducted based on a conventional perspective and this has created a lack of studies on PCB resolution incorporating a religious perspective, in the context of Islam in particular (Kutaula et al., 2020). Hence, the present study aimed to fill this gap.

1.3 RESEARCH OBJECTIVES

The main purpose of the current study is to understand how Indonesian Muslim academics experience PCB. As such, the objectives of the study are:

1. To explore Indonesian Muslim academics' experiences with psychological contract breach.
2. To explore Indonesian Muslim academics' experiences with psychological contract breach resolution.
3. To investigate the involvement of religion in the process of psychological contract breach resolution as experienced by Indonesian Muslim academics.
4. To analyse the contribution of Indonesian Muslim academics' psychological contract breach resolution to their psychological contract end states.

1.4 RESEARCH QUESTIONS

1. What are the experiences of Indonesian Muslim academics about psychological contract breach?
2. What are the experiences of Indonesian Muslim academics about psychological contract breach resolution?
3. How is religion involved in the process of psychological contract breach resolution as experienced by Indonesian Muslim academics?
4. How does Indonesian Muslim academics' psychological contract breach resolution contribute to their psychological contract end states?

1.5 SIGNIFICANCE OF THE STUDY

The present study is expected to enhance the current knowledge regarding Indonesian Muslim academics' experience of PCB resolution. So far, previous studies on PCB resolution have been conducted in the Western context. The applicability of those studies to the non-Western context, in this case, Indonesia, might be questionable due to the differences in the cultural background (Kutaula et al., 2020; B. Ma et al., 2019; Quratulain, Khan, Crawshaw, Arain, & Hameed, 2018; Rani, Arain, Kumar, & Shaikh, 2018). As mentioned above, Indonesia is a country with a collectivist society, whereby religious and cultural beliefs are essential in developing the academics' perception of the psychological contract. Hence, it is valuable to gain data from this region to contribute to the theories in PCB and PCB resolution.

1.6 SCOPE OF THE STUDY

This study focuses on the depictions of the PCB and PCB resolution as experienced by Indonesian Muslim academics. Moreover, since Indonesian academics' psychological contracts are affected by religious and cultural values, the current study also focused on the extent to which religious values are involved in the process of PCB resolution, and how such a process contributes to their PC end states. Moreover, this study will not focus on all communities, but only on one community particularly, which is Muslim academics.

1.7 ORGANISATION OF THE STUDY

This study consists of six chapters. The first chapter is an introduction in which the background of the study is presented. The phenomenon of PCB, in the context of academics in particular, is also addressed in this chapter. The discussion leads to the issue of the involvement of the Islamic perspective in PCB resolution addressed in the problem statement. Following the problem statement are the research objectives and research questions.

The second chapter provides an exploration of the previous literature on psychological contracts, psychological contract breach, psychological contract breach resolutions, and psychological end states. The review of the literature then results in a literature gap. At the end of chapter two, three underlying theories as the umbrella of the current study are presented, namely social exchange theory, sensemaking theory, and job demand-resource model.

The third chapter describes the research methodology that guides the researcher in carrying out the study. This chapter includes the research paradigm of the study, followed by methodological choice. There is also an explanation regarding phenomenology as methods used, as well as how data is collected and analysed using a phenomenological study protocol. The final section of the chapter addresses how the quality of the research is assessed and how the research adheres to ethical standards.

The fourth chapter of the present study findings related to PCB, PCB resolution, how religion is involved in PCB resolution, and how PCB resolution contributes to PC end states.

Following Chapter Four is Chapter Five in which a discussion of the findings is provided. In this chapter, the findings are examined to see the connection with previous literature. Moreover, the process of PCB resolution the participants went through is shown as well.

Finally, Chapter Six consists of a conclusion and recommendations in which key findings of the study, as well as the contributions of the study to the underlying theories, literature, and practices are provided. This chapter also addresses the limitations of the study and recommendations for future research, practices, and policy.

1.8 CHAPTER SUMMARY

This chapter provided the main issue of the study pertaining PCB and PCB resolution in the context of higher education in Indonesia. The problem statement was developed, and research objectives and research questions were presented as well. Moreover, the significance and the scope of the study were addressed. In the last section of this chapter, the organisation of the study was presented.

CHAPTER TWO

LITERATURE REVIEW

The purpose of the current study is to explore how individuals cope with psychological contract breach from the Islamic perspective. In doing so, this chapter elaborates upon the relevant literature regarding PCB and coping as the foundation of PCB resolution. The first section of the chapter discusses theories related to Psychological Contract (PC) to understand the construction of an individual's relationship with organisations. The second section focuses on PCB and presents what a PCB means, the development of PCB, as well as factors that influence employees' perception of the perceived breach. The third section demonstrates how employees react to PCB, followed by the next section about PCB resolution. Apart from the discussion on coping as the main issue in the PCB resolution, this fourth section also presents the idea of coping from the Islamic perspective. These discussions then will lead to the gap found in the literature, followed by underlying theories and a chapter summary.

2.1 PSYCHOLOGICAL CONTRACT

Psychological contract theory is widely used within the field of organisational behaviour and is rooted in the notion of social exchange. This kind of exchange implicates obligations which are not only explicitly, but also implicitly identified. Over the past 50 years, the notion of a psychological contract has been a key analysis to explore and understand the employment relationship.

The construct was initially developed by several seminal works (e.g., Argyris, 1960; Kotter, 1973; Levinson, Price, Munden, Mandl, & Solley, 1962; Schein, 1965, 1970, 1980). It was later reconceptualised by Rousseau (1989) which, subsequently, evoked considerable conceptual as well as empirical research on the construct. Many contemporary psychological contract studies then continue to adopt Rousseau's (1989) theorization.

2.1.1 Defining Psychological Contract

The initial concept of psychological contract is rooted in reciprocity and mutuality in the engagement between two parties (Conway & Briner, 2009; Conway & Pekcan, 2019; Schalk & Roe, 2007). The advocates of the notion were Menninger (1958) and March and Simon (1958). Menninger (1958) stressed that contractual relationships involve both tangible (e.g., goods, money, specific services), and intangible aspects. Menninger (1958) also emphasized that contractual relationships need to result in reciprocal and mutual satisfaction so that the contract can be continued. In comparison, the inducement-contribution model by March and Simon (1958) depicted that the agreement of individuals to enter an organisation is dependent on the balance between inducements offered by the organisation and the contribution they give. March and Simon (1958) conveyed that such an agreement also includes unwritten contractual obligations.

Menninger's (1958) and March and Simon's (1958) ideas then were developed by seminal works of Argyris (1960), Kotter (1973), Levinson, Price, Munden, Mandl, and Solley (1962), and Schein (1965, 1970, 1980) in their concept of psychological contract (PC) (Conway & Briner, 2005, 2009; Conway & Pekcan, 2019; Roehling, 1997; Schalk & Roe, 2007). Argyris (1960) used the term "psychological work contract" to describe unspoken agreements that exist between employees and their foremen. This concept paints a picture of the point that employee-employer relationships are established, to a large extent, by social as well as economic exchange. Argyris (1960) stated:

Since the foremen realize that this system will tend to produce optimally under passive leadership, and since the employees agree, a relationship may be hypothesized to evolve between the employees and the foreman which might be called the 'psychological work contract (p. 97).

The parties involved in the psychological work contract detected by Argyris (1960) were employees who share certain norms and their direct supervisors. Furthermore, Argyris (1960) viewed that both parties are aware of each other's expectations. Thus, employee contribution in the form of optimal performance could be achieved with a minimal or passive leadership style.

Levinson et al. (1962) then develop Argyris's (1960) concept. In this sense, Levinson et al. (1962) used the term "psychological contract" to define the involvement of tangible and intangible aspects in the relationship between employees and organisations, instead of a merely dyadic relationship between employees and supervisors. Levinson et al. (1962) defined the psychological contract as:

...a series of mutual expectations of which the parties to the relationship may not themselves be dimly aware but which nonetheless govern their relationship to each other (p. 21).

According to Levinson et al. (1962), mutual means that both employees and the organisation tacitly agree with each other's expectations. Such mutual expectations are mainly unspoken and implicit. Moreover, from Levinson et al.'s (1962) view, the decision of an employee in entering an organisation is motivated by their needs for dependence, affection, growth, and development. In exchange for the organisation fulfilling such needs, the employee will come up with an effort to contribute to the organisation's needs (Conway & Briner, 2009; Roehling, 1997).

Building upon Argyris's (1960) and Levinson et al.'s (1962) works, Schein (1965) stated that:

The notion of a psychological contract implies that the individual has a variety of expectations of the organisation and that the organisation has a variety of expectations of him (p. 11).

Schein (1970) asserted that expectations between employees and organisations vary. Such expectations are not only about how much work needs to be performed for how much pay, but also a complete set of obligations, rights, as well as privileges. According to Schein (1980), employees shape their expectations from their inner

needs, interactions with others, traditions and norms, and past experiences. Employees and organisations' expectations may also change in line with the change of both parties' needs.

Finally, Kotter (1973) defined PCs as “an implicit contract between an individual and his organisation which specifies what each expects to give and receive from each other in their relationship” (p. 92). According to Kotter (1973), individuals enter an organisation with a set of expectations regarding what they expect to receive (e.g., salary, status, office facilities) and what they expect to give (e.g., skills, performance, commitment, loyalty). On the other hand, the organisation also has expectations regarding what it expects to receive from the new employees and what it expects to offer in return. Kotter (1973) also contributed to the PC concept by positing that both parties may hold different expectations.

Several points then can be presented to further understand these early concepts of PC. First of all, the contract is based on mutual expectations between employees and an organisation. The expectations are mainly implicit and un verbalized (Levinson et al., 1962). They are created either unconsciously (latently related to psychological needs and issues, e.g., nurturance) or consciously (explicit expectations related to job performance, economic rewards, social relations, and job security). Since the expectations result in an obligatory quality (Levinson et al., 1962), fulfilment will determine the employee's behaviour (Schein, 1970). The perspectives of clinical psychology (Levinson et al., 1962) and the human basic motivational theories (Schein, 1970) were used to see the normative basis of the expectations.

Furthermore, employees' expectations tend to be shaped before getting into the employment relationship (Levinson et al., 1962; Schein, 1980) and are influenced by personal needs, prior experiences, norms and traditions, and any other organisational factors (Schein, 1980). Meanwhile, the organisation's expectations emerge from its history, environments (internal and external), organisational values, policies, and managerial practices (Levinson et al., 1962). Moreover, these early authors consider that both individuals and organisations are involved in the contract, and their perspectives on the contract are observed (Kotter, 1973). Managers were frequently

seen as the suitable agent on behalf of the organisation to enact the contract by reciprocally and continuously interacting with employees (Kotter, 1973; Levinson et al., 1962).

Additionally, these early conceptualizations of PCs acknowledged the significant roles of reciprocity and mutuality. Expectations will be matched and fulfilled once these processes run well (Kotter, 1973). The fulfilment gives positive effects, ranging from tremendous pleasure in work and the maximal use of capability (Levinson et al., 1962), an increase in organisational commitment and loyalty (Schein, 1970) to reduced turnover (Kotter, 1973). In contrast, mismatched expectation or unfulfilled expectations (Kotter, 1973), lead to ‘violation’ (Schein, 1970, p54), followed by a range of detrimental behaviours and emotional reactions (Kotter, 1973; Levinson et al., 1962; Schein, 1970). Altogether, these early authors emphasized the best way to compete with employees and organisations’ expectations to meet each party’s needs optimally (Kotter, 1973; Levinson et al., 1962; Schein, 1970). Finally, since the expectations and needs of employees and organisations change, the contract is viewed as changing over time (Levinson et al., 1962; Schein, 1970).

Indeed, as the foundation of the contemporary concept of PC, this early notion received inadequate research interest, either theoretically or empirically (Conway & Briner, 2005). The notion then was reconceptualized by Rousseau (1989), whose work has been widely accepted as the new phase of research on PC (Conway & Briner, 2009; Coyle-Shapiro, Costa, Doden, & Chang, 2019; Sherman & Morley, 2015). In her seminal work, Rousseau (1989) reconceptualized PC as:

...an individual’s beliefs regarding the terms and conditions of a reciprocal exchange agreement between that focal person and another party. Key issues here include the belief that a promise has been made and a consideration offered in exchange for it, binding the parties to some set of reciprocal obligations (p. 123).

The central premise of Rousseau’s (1989) notion of PC is obligations that emerge from the perceived promises exchanged. According to Rousseau (1989), these beliefs are different from the concept of expectations. Nevertheless, in her later work, she depicts that obligations can result from expectations, but not all expectations can

be classified as promissory. Hence, not all forms of expectations are viewed as psychological contracts (Rousseau et al., 2018; Rousseau & Tijoriwala, 1998).

Furthermore, Rousseau (1989) stressed that the contract focuses firmly on the individual level, which means that employees can own unique experiences in terms of their exchange relationship with the organisation (Rousseau & Tijoriwala, 1998). As such, an individual's belief in PC may deviate from the written contract and other parties' interpretations (Rousseau & Tijoriwala, 1998). This is because a contract relies on the individual's perception of perceived promise (Robinson, Kraatz, & Rousseau, 1994), as well as the perception of mutuality that characterizes a PC (Rousseau, 1990; Rousseau & Tijoriwala, 1998). Therefore, instead of sharing an agreement regarding all terms of the contract (Robinson & Rousseau, 1994), both employee and organisation might just believe that they hold the same interpretation regarding the contract (Robinson & Rousseau, 1994).

Following the above issue, the next matter is that even though admitting that the contract involves two parties, Rousseau (1989) clearly stated that "individuals have psychological contracts, organisations do not" (p. 126). Considering this notion, organisations act as the provider for the formation of a PC yet cannot in turn have a PC with their employees (Rousseau, 1989). In this sense, managers can individually act as an agent (Junghyun Lee & Taylor, 2014), as a 'go-between' (Rousseau, 1998), and "perceive a psychological contract" with members and accordingly respond (Rousseau, 1989, p.126).

Rousseau (1989, 1995, 2001) also depicted what can be considered a PC-related promise. She asserted two types of promises, namely explicit and implicit promises. Explicit promises come from the employee's understanding of written and unwritten agreements or promises delivered in words (focusing on forms of speech to deliver promises) while implicit promises result from the understanding of constant and reoccurred patterns of exchange within the organisation. This kind of promise is gained from the interpretation of indirect statements or actions (Carlos-Maria Alcover, Rico, Turnley, & Bolino, 2017; Carlos-María Alcover et al., 2017; Dabos & Rousseau, 2004). To distinguish these two concepts clearly, an example can be taken

from Robinson and Morrison (2000): a recruiter perhaps obviously “promise(s) a new employee that he or she will be promoted within three years” (explicit promise), or the recruiter may convey some obscure statements, such as “people tend to get promoted rapidly here, often within three years” (implicit promise) (p. 526). Once the employee perceives this as a promise to promote him or her, this belief will then contribute to his or her PC formation. Rousseau (2001) also noted the significant role of context in which an individual interprets promises, either via words or actions. Regarding events in which promise-making and exchange are expected, such as socialization, organisational communications are supposedly to be interpreted as promises (Rousseau, 2001).

Rousseau (1989) also addressed, in more detail than previous authors, the concept of psychological contract violation. She defined PC violation as “a failure of organisations or other parties to respond to an employee’s contributions in ways the individual believes they are obligated to” (Rousseau, 1989, p. 128). Rousseau (1989) stressed that this kind of failure leads to “more than just unmet expectations... it signals a damage to the relationship between the organisation and the individual” (p. 128). Unlike unfulfilled expectations which may produce dissatisfaction and possibly to disappointment and aggravation, the PC violation “yields deeper and more intense responses, akin to anger and moral outrage” and “‘victims’ experience a changed view of the other party and their interrelationship” (Rousseau, 1989, p.128-129).

Because of the claim that promises violation will generate more acute, emotional, and organisationally damaging reactions compared to unmet expectations, most studies in the post-Rousseau era focus merely on promises as the substance beliefs of the contract. There is empirical support for this stand (Fu & Cheng, 2014; Robinson, 1996; Robinson & Rousseau, 1994; Turnley & Feldman, 2000). On the other hand, both empirical (Montes & Zweig, 2009; M. S. Taylor & Tekleab, 2004) and theoretical (Roehling, 2008) opposition exist as well. It should be noted that Rousseau seems to shift from solely focusing on promises as the foundation for the psychological contract, particularly regarding the notions of PC violation which resulted from broken promises to obligations that could be generated from either perceived promises or expectations.

Having been admitted as the new era of research on PC (Conway & Briner, 2009; Coyle-Shapiro, Costa, Doden, & Chang, 2019; Sherman & Morley, 2015), Rousseau's (1989) notion has widely influenced most contemporary works on PC. For example, today's studies mostly take Rousseau's (1989) notion that even though reciprocity and mutuality exist, a PC is formed by individual perception. This makes most of the studies focused solely on exploring the individuals' side as they stand on a position that only employees who have PC, and organisations do not. In this sense, there is an agreement that organisational agents' role is to provide contract-relevant cues (Carlos-María Alcover et al., 2017; Metz, Kulik, Cregan, & Brown, 2017).

Although her early works (Rousseau, 1989, 1995, 2001) remain influential and result in most contemporary researchers inclining to agree with her conceptualization of promise-based contract (Conway, Guest, & Trenberth, 2011; Kraak, Russo, & Jiménez, 2018; Perera, Chew, & Nielsen, 2018; Restubog, Bordia, Tang, & Krebs, 2010), Rousseau seems has shifted her view from promised-based to obligation-based contract (see Rousseau, 2011; Rousseau et al., 2018).

The issue of which kinds of beliefs (i.e., expectations, obligations and/or promises) constitute PC invites large discussion in the literature. For instance, in her early work, Rousseau (1989) grasped theoretical claims that promise plays a main role in constituting the contract. However, her later work (see Rousseau, 2010 in particular), which is theoretical, and most of her empirical work (Bal, Jansen, Van Der Velde, de Lange, & Rousseau, 2010; Robinson et al., 1994; Rousseau, 1998) have used the broader notion of obligations. Even in her most recent work, (Rousseau, 2011; Rousseau et al., 2018) it is suggested that obligations are favoured over promises and expectations, and either promises or expectations could create obligations (Rousseau et al., 2018). This is why in the absence of promise, obligation could be founded on general expectations (Rousseau et al., 2018). Expectation refers to anything an employee expects to receive from the employer (Conway & Briner, 2009). Such expectation is shaped by several factors, such as past experiences, experiences of others, and norms in society (Clarke & Scurry, 2017; De Vos, De Stobbeir, & Meganck, 2009). The aforementioned show that promises, expectations,

and obligations are interconnected, and thus, it is likely that they all take a part in shaping the beliefs of employees regarding their relationship with the organisation.

2.1.2 Formation of Psychological Contract

A psychological contract is formed based on an individual's interpretation (Farnese, Livi, Barbieri, & Schalk, 2018; Persson & Wasieleski, 2015; Rousseau, 2001). More specifically, a PC is formed when one party believes that the upcoming bounties have been pledged as the result of his or her contributions. As a consequence, the other party is required to make the promised advantages available (Low, 2016; Rousseau, 1990). This schema, which often works implicitly, is mainly developed in the early stages when employees built generalized values regarding reciprocity and rewards for contribution (Sherman & Morley, 2015; Welander, Blomberg, & Isaksson, 2020).

This basic framework indicates that PC formation is rooted in the individual's beliefs with respect to his or her connections with the organisation (Chaudhry & Song, 2014; Davis & Van der Heijden, 2018; Rodwell & Ellershaw, 2015). In their earlier studies, Rousseau and colleagues affirmed that the beliefs of promise-based contract emerge merely through employee-organisation interactions in the present employment relationship, excluding prior beliefs which preceded this relationship (Robinson, 1996; Rousseau & Greller, 1994; Rousseau & Wade-Benzoni, 1994). Nevertheless, her later work (Rousseau, 2001, 2011; Rousseau et al., 2018), and most contemporary PC work (see Carlos-María Alcover et al., 2017), have not only grounded on these claims but also now consider pre-employment schemas, external organisational factors and individual characteristics as important information sources and guide for the development of contract belief (Conway & Briner, 2009).

Regarding internal organisational factors, assorted organisational “contract-makers” are suggested to have roles in contract belief development (Rousseau, 1995). The term “contract-makers” refers to the “multiplicity of potential (organisational) agents” (Rousseau, 2010, p. 208), such as managers (Jonsson & Thorgren, 2017; Metz et al., 2017), supervisors and groups of work (K. Kim & Moon, 2021; Sherman &

Morley, 2015), that can all deliver information regarding reciprocal and mutual commitments and eventually contribute to the development of employees' contracts.

Contract-related social cues can also be created by interacting with leaders and observing the organisation's internal environments (Kasekende et al., 2016), organisational culture (Richard, McMillan-Capehart, Bhuian, & Taylor, 2009), organisational climate (Kasekende, Munene, Ntayi, & Ahiauzu, 2015), and human resource management practices (Sherman & Morley, 2016). In addition, contracts are also created by an employee's conversations with co-workers and observation of others in the workplace (Dabos & Rousseau, 2013; Welander et al., 2020). Indeed, Rousseau (1995) suggested that organisations can state assorted forms of commitment "in an ongoing and relatively continuous fashion" through the statements of its agents, its policies, and structures as well as social constructions (p. 36).

Moreover, PC formation as a sense-making process could happen during the socialization phase of the organisation (Carlos-Maria Alcover et al., 2017; K. Kim & Moon, 2021; Tomprou & Nikolaou, 2011). The socialization phase is typically believed as a significant phase in the employees' psychological contract formation (Delobbe, Cooper-Thomas, & Hoe, 2015; Holland & Scullion, 2019). Research on socialization has shown the significant role of sense-making in the adaption of the newcomer into the organisation, particularly during the early months after entry (Kim & Moon, 2019; Rousseau, 2001).

Additionally, extra-organisational elements that affect the contract belief development encompass economic, social, and political factors (Coyle-Shapiro et al., 2019) as well as social cues gained from the national culture and values (Aldossari, Robertson, & Chaudhry, 2022; Du & Vantilborgh, 2020; Thomas, Ravlin, Liao, Morrell, & Au, 2016). Furthermore, individual factors have also been detected by post-Rousseau authors as having a connection with the psychological contract (Sparrow & Cooper, 1998), ranging from individual personality (Agarwal, 2017; Raja et al., 2004; Tomprou & Nikolaou, 2011; Vantilborgh, Bidee, Pepermans, Willems, & Jegers, 2013), exchange and creditor ideologies (Coyle-Shapiro & Neuman, 2004), religiosity (Ntalianis & Darr, 2005), values (Cohen, 2012), demographics factors

(Adams, Quagraine, & Klobodu, 2014), to individual characteristics (Kultalahti & Viitala, 2015; Stoilkovska & Marković, 2015).

2.1.3 Types of Psychological Contracts

The other point that needs to be noted regarding PC is the contract's content. In an empirical study concerning new hires' contract perceptions, Rousseau (1990) revealed that the patterns of employee and organisation obligations conformed to two types of PC, i.e., transactional, and relational. Transactional PC is related to palpable promises and emphasizes the economic relationship between employee and employer so that the employee's contributions to the organisation depend on the payment given. Moreover, these contracts happen within a specific time (Garcia, Amarnani, Bordia, & Restubog, 2021), the commitment involved is typically short-term and the engagement of both parties is inclined to be restricted (Chambel, Lorente, Carvalho, & Martinez, 2016).

Relational PC, on the other hand, is grounded on economic as well as non-economic/socio-emotional exchanges (Chan, 2021; Richard et al., 2009). This type of PC comprises unrestricted and long-term relationships (Jamil, Raja, & Darr, 2013; Pramudita, Sukoco, Wu, & Usman, 2021) where in addition to economic factors, the issues frequently revolve around loyalty, trust, and respect (Fu & Cheng, 2014; Richard et al., 2009; Rousseau, 2004).

Rousseau (2004) then expanded by adding balanced or transitional as the third type of PC. Balanced or transitional PC is the combination of transactional and relational contracts. Balanced PC merges various monetary, financial, or tangible components with social, emblematic, and intangible components. These contracts are a mix of the undetermined time frame or long-term relationships associated with relational contracts, and the performance claims and vivid expectations connected with transactional contracts (Carlos-Maria Alcover et al., 2017). Thus, balanced PC focuses on the "renegotiation" (Rousseau et al., 2018) of the organisation's and employee's contribution respectively, regarding economic (e.g. payment adjustment) and non-economic aspects (e.g. career and skill development, and higher performance).

Nevertheless, to date, research has mostly emphasized the ideological aspect of an employee's PC (see Deng, Coyle-Shapiro, Zhu, & Wu, 2022; Evans, Allen, & Clayton, 2016; Griep, Vantilborgh, & Jones, 2018; Knapp, Diehl, & Dougan, 2020; Krause & Moore, 2017; Yang, Brans, & Vantilborgh, 2022). Ideological aspect advocates that PCs can often involve multiple connections which work not only inside, but also outside the organisation. This means that employees believe that the organisation is not only obliged to provide monetary or socio-emotional rewards, but also to facilitate them in the pursuit of values they hold in their life (Griep, Vantilborgh, Baillien, & Pepermans, 2016; Moser, Tumasjan, & Welp, 2017; Vantilborgh et al., 2014).

The advocate of this notion was Thompson and Bunderson (2003) who labelled this ideological aspect as "ideological currency", which is defined as "credible commitment to pursuing a valued cause or principle (not limited to self-interest) that are implicitly exchanged at the nexus of the individual-organisation relationship" (p. 574). Empirical studies have shown that ideological currency exists, for instance, in the PC of medical professionals (Bunderson, 2001), research scientists (O'Donohue, Sheehan, Hecker, & Holland, 2007), hospital volunteer workers (O'Donohue & Nelson, 2009), middle managers in education (Bal & Vink, 2011), volunteer workers (O'Donohue, Martin, & Torugsa, 2015), public institution employees (Kasekende et al., 2016), and corporate manufacturing workers (Krause & Moore, 2017).

Whether an employee's contract is transactional, relational, balanced, or ideological, organisations must fulfil it. Otherwise, the employee would believe that the organisation has breached the contract. Breaching a PC is a grave action in an employment relationship as it potentially creates negative effects on the employee's attitude and behaviour (Achnak et al., 2018; de Jong, Rigotti, & Mulder, 2017). Hence, organisations need to take into consideration their actions that can lead to a contract breach.

2.2 PSYCHOLOGICAL CONTRACT BREACH

Psychological contract breach has been the main focus of studies on psychological contracts. The psychological contract breach reflects an imbalance in the relationship between employees and the organisation. The psychological contract breach could occur under various conditions and is affected by assorted factors. Accordingly, a series of attitudes and behaviours would be exhibited by individuals as their reactions to the discrepancy.

2.2.1 Defining Psychological Contract Breach

As has been addressed previously, Rousseau (1989) indeed put her concern regarding the extent to which an organisation failed to meet its obligations. In her earlier work (1989), such a failure of an organisation to fulfilling its obligation was conceptualized as psychological contract violation (PCV). Since then, researchers have used this conceptualization in their studies. For example, Jiang, Chen, Sun, and Yang (2017) investigated the moderating role of PCV in the relationship between authoritarian leadership and deviant workplace behaviours.

However, in her recent works (e.g. Rousseau et al., 2018; Tomprou, Rousseau, & Hansen, 2015), the concept has shifted following the notion suggested by Morrison and Robinson (1997), pointing out that such an event needs to be labelled as psychological contract breach (PCB). Morrison and Robinson (1997) argued that the term “violation” is related to an intense emotional response that emerges due to a breach. Meanwhile, the term “breach” refers to cognitive assessment regarding an organisation’s failure to meet obligations. Morrison and Robinson asserted that this distinction is required to make the concept of violation and breach clear (1997).

Furthermore, empirical as well as conceptual research had been conducted to investigate the connection between PCB and PCV. In this sense, it had been revealed that the event of PCB does not necessarily lead to PCV (Conway & Briner, 2002; Krause & Moore, 2018; Morrison & Robinson, 1997; Rigotti, 2009). However, studies argued that a PCB is frequently followed by PCV when employees believe that the

breach was unfair and intended (Henderson & Leary-kelly, 2021; Pradhan, Srivastava, & Mishra, 2020; Robinson & Morrison, 2000; Schuster et al., 2022b). This occurrence of PCV, eventually, depends on the sensed salience of the breach, the size of the discrepancy between what was promised and what was delivered, as well as the attempt of the employee in dealing with the breach (Morrison & Robinson, 1997; Raja et al., 2004; Tomprou et al., 2015). Overall, both PCB and PCV are recognized as stressors which affect employees' attitudes and behaviour (Bankins, 2015; Schuster, Bader, Bader, & Rousseau, 2022a; Tomprou et al., 2015).

Despite some scholars using the term “breach” and “violation” interchangeably (Dawson, Karahanna, & Buchholtz, 2014), most contemporary studies adopted Morrison and Robinson's notion in their study on PCB (Carlos-Maria Alcover et al., 2017; Henderson & Leary-kelly, 2021; Kiazad, Seibert, & Kraimer, 2014; Kraak et al., 2018; Schuster et al., 2022a). According to Morrison and Robinson (1997), PCB involves two facets, which are the veritable breach done by the organisation, and the other one is the perceived breach from the employee's perspective. The veritable or actual breach is related to the organisation that has not met its obligations or fulfilled the employee's expectations. On the other hand, the perceived breach refers to the employee's perception that the promise made by the organisation has not been satisfied (Morrison & Robinson, 1997).

In the PCB literature, according to Conway and Briner (2005), most of the research focused on the latter aspect i.e. that a breach emerges when an employee believes that his or her organisation has failed in delivering promised and expected return with respect to the contribution he or she has given (Bal et al., 2017; B. Ma et al., 2019). Similarly, Robinson (1996) and Cohen (2015) also pointed out that a PCB is a subjective experience that relies on the individual's perception regarding the failure of another party in fulfilling the obligations that had been created, which in turn impacts his or her attitudes or behaviour.

2.2.2 Development of Psychological Contract Breach

A PC consists of a set of obligations, and employees will evaluate the extent to which their PC has been met by their organisations by comparing what they were promised and what they received (Cohen, 2015; Parzefall & Coyle-Shapiro, 2011; Schmidt, 2016). Such an appraisal of a PC may be positive or negative, leading to perceived PC fulfilment or breach, respectively (Rodwell et al., 2015).

Figure 2.1 displays the model of the development of PCB. The model shows conditions under which PCB could occur. The first one is reneging, which is when an organisation intentionally does not fulfil its obligations to employees (Costa & Neves, 2017; Gong & Sims, 2023; Woodrow & Guest, 2020), whether due to its 'unwillingness' or its 'inability' (Morrison & Robinson, 1997). Unwillingness is when the organisation sees that breaching the promise is more beneficial than fulfilling it. In other words, the organisation is able to fulfil the promise but does not want to do so. The unwillingness to fulfil its obligations may occur because the organisation found the employee is lacking in performance or because organisational agents have no intention of meeting the promise (Robinson & Morrison, 2000). On the other hand, inability is when the organisation is facing an unexpected situation that makes it choose not to meet its obligations. This intentional breach emerges due to bad situations, or organisational performance, for instance (Morrison & Robinson, 1997; Robinson & Morrison, 2000).

However, Cassar et al. (2013) argued that the inability of the organisation should not be categorized as reneging. Instead, it is a disruption, which is a situation in which an organisation is willing yet unable to fulfil its promises because of external factors beyond its control (Cassar et al., 2013; Henderson, Welsh, & O'Leary-Kelly, 2019; Lester, Turnley, Bloodgood, & Bolino, 2002). Cassar et al. (2013) contended that, as displayed in Figure 2.1, reneging and disruption should be distinguished since they may evoke different responses. Reneging is defined as an organisation's intentional decision to disregard its obligations, while disruption is the undesired effect of a situation that an organisation cannot control (Cassar et al., 2013; S. Costa &

Neves, 2017), for example, a national policy related to pension schemes (Duran, Woodhams, & Bishopp, 2018).

Besides renegeing and disruption, a PCB could exist under an incongruent situation, that is when the employee's perception of obligation is different from that of the employer (Abdullah, 2017; Morrison & Robinson, 1997; Ronnie, du Plessis, & Walters, 2022). Because of this incongruence, the agent's organisational may accidentally act in a way that is inconsistent with the employee's perceptions (Cohen, 2015; Robinson & Morrison, 2000).

Whether the PCB occurs because of renegeing, disruption, or incongruence, depends on the employee's perception. In this sense, since renegeing is labelled as intentional, and disruption, as well as incongruence, are as unintentional (Livne-Ofer, Coyle-Shapiro, & Pearce, 2019), studies, both theoretical and empirical, detected that the negative consequences of PCB are more likely can be avoided if employee attributes the contract breach as disruption or incongruence (Cassar et al., 2013; Henderson et al., 2019; Morrison & Robinson, 1997).

In more detail, three main factors can contribute to the incongruence, namely 'different schemata', 'complexity and ambiguity of obligations', and 'communication' (Morrison & Robinson, 1997). Schemata is an individual's cognitive framework representing the organisation of concepts and actions. It is frequently shaped by past experiences (Chaudhry & Song, 2014; Schuster et al., 2022a). Morrison and Robinson (1997) argued that each employee has a schema that directs him or her to define his or her relationship with the organisation, as well as to interpret what kinds of promises are involved in such a relationship. This schema, on the other hand, may differ from the schema held by an agent of the organisation. As such, this different schema will potentially contribute to incongruence since both parties hold different assumptions and interpretations over each obligations (Robinson & Morrison, 2000; Van Der Schaft et al., 2020).

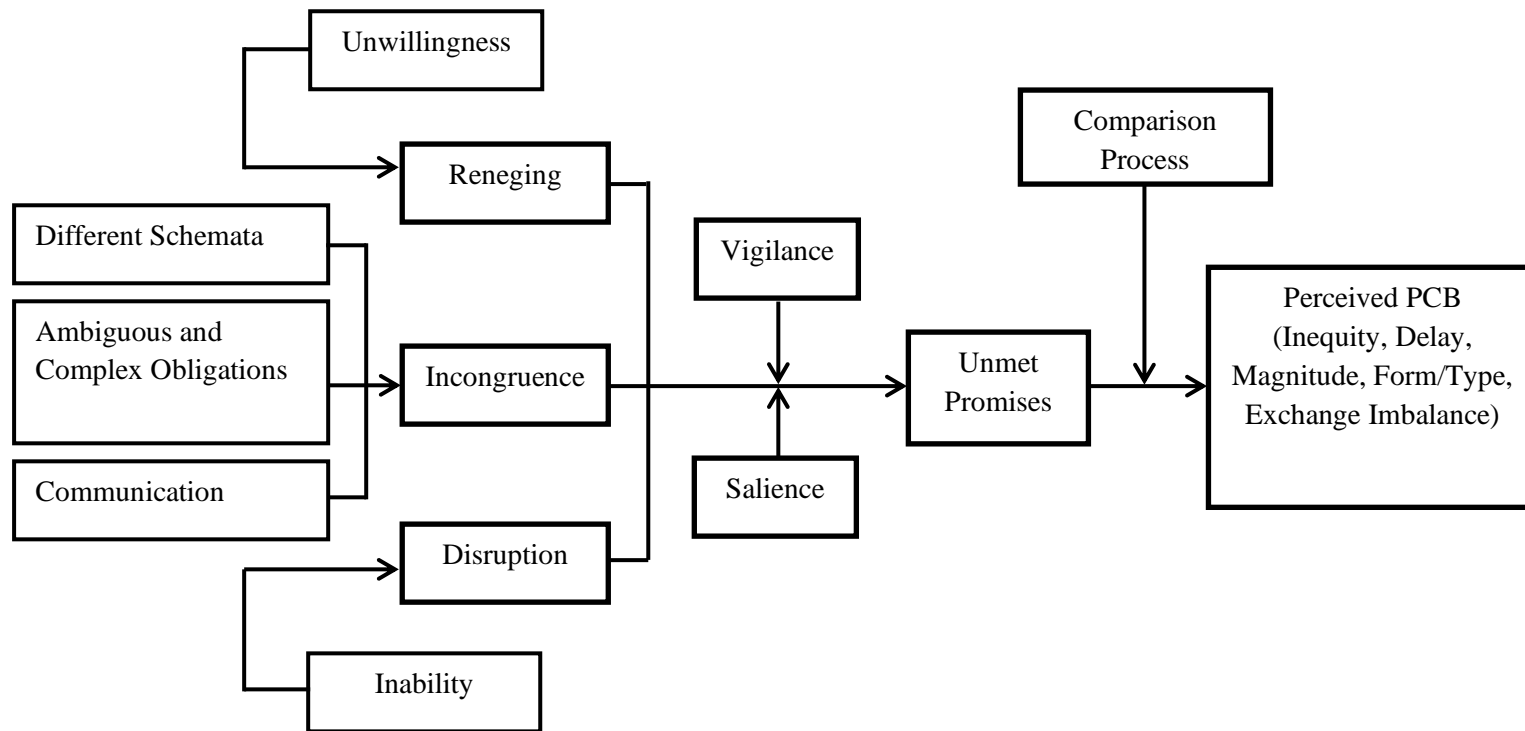


Figure 2.1 The Development of PCB

Adapted from Morrison and Robinson (1997), Cassar and Briner (2005), and Cassar et al. (2013)

Moreover, regarding obligations that are complex and ambiguous, Morrison and Robinson (1997) contended that some information would be overlooked when a large number of stimuli arise and eventually make it ambiguous. This situation will make individuals involved in the interpretation process based on prior contextual cues and prior information (Morrison & Robinson, 1997). Obligations arising from implicit promises will be more susceptible compared to explicit ones since they are ambiguous and frequently incomplete (Robinson & Morrison, 2000; Roehl, 2019).

Finally, incongruence can be affected by the way organisational agents communicate with their members. Agents of the organisation play an important role in conveying the organisation's promises (Carlos-María Alcover et al., 2017; Roehl, 2019). In this sense, communication that is truthful and accurate is favoured to minimize incongruence (Morrison & Robinson, 1997; Perera, Chew, & Nielsen, 2017). Morrison and Robinson (1997) asserted that the difference between who is the conveyor and who is the fulfiller of the promise will also impact the perception of incongruence since the promise may be ignored. Therefore, as long as the promise is fulfilled, the difference between the conveyor and the fulfiller does not matter. It would even provoke the employee's positive perception toward the relationship (Woodrow & Guest, 2020).

Another issue that needs to be addressed in the development of PCB is the extent to which an employee recognizes the occurrence of unmet promises. Such consciousness, as Morrison and Robinson (1997) asserted, depends on the salience of the discrepancy and an employee's vigilance in observing the contract fulfilment. Salience is defined as the degree to which a breach leaps out because of the size of the discrepancy, how crucial the perceived promise is, and how clearly the employee recollects the promise made. An unmet promise that is prominent is more possibly to be perceived by an employee (Bari, Ghaffar, & Ahmad, 2020; Costa, 2016; Montes & Zweig, 2009; Morrison & Robinson, 1997).

The discrepancies that are not salient enough, also known as minor discrepancies (e.g., not getting days off), are suggested as do not evoke feelings of violation (Krause & Moore, 2018; Robinson & Rousseau, 1994) and tend to elicit

minimal effort to figure the breaches out (Rousseau et al., 2018). However, when such discrepancies frequently occur and negative feelings are accumulated, employees' perceptions of the breach will be getting stronger (Conway & Briner, 2002; Parzefall & Coyle-Shapiro, 2011; Tomprou & Bankins, 2019). On the other hand, salient or major discrepancies (e.g., not being promoted) are most likely accompanied by feelings of violation (Rousseau, 2011) and trigger employees' responses to resolve the situation (Tomprou & Bankins, 2019; Tomprou et al., 2015).

Vigilance, on the other hand, refers to the extent to which an individual actively observes his or her organisation's dedication to the psychological contract terms (Griep et al., 2016; Li, Yao, Zhao, Lai, & Fan, 2022; Morrison & Robinson, 1997; Robinson & Morrison, 2000). An employee tends to be more vigilant to monitor his or her contracts when he or she put little trust in the organisation or is doubtful regarding the organisation's willingness and abilities to meet its obligations (Cohen, 2015; Griep & Vantilborgh, 2018).

Vigilance may also be triggered by internal organisational events, such as an increase in business which requires optimal efficiency so that the organisation favours part-time workers. This will evoke a feeling of job insecurity and incite more vigilant monitoring of psychological contracts (Sayers, Sears, Kelly, & Harbke, 2011). Additionally, an employee's past negative experiences (Robinson & Morrison, 2000; Yeung & Shen, 2020) as well as extra-organisational factors (such as economic conditions, change of regulations, and low law reinforcement) may also encourage individuals to monitor his or her current organisation's actions more attentively (Costa & Neves, 2017; Perera et al., 2017).

Nevertheless, considering the norm of reciprocity, Morrison and Robinson (1997) argued that an unmet promise does not necessarily mean a PCB. A comparison process, according to Morrison and Robinson (1997), is required in order for an unmet promise to be considered as a breaching psychological contract. In this sense, such a comparison involves what the organisation has done in terms of contract fulfilment and what the employee has contributed.

Continuing Morrison and Robinson's (1997) work, Cassar and colleagues (Cassar & Briner, 2005; Cassar, Briner, & Buttigieg, 2016; Cassar et al., 2013), as shown in Figure 2.1, detected five ways through which psychological contract can be breached, namely; inequity, delay, magnitude, form/type, and exchange imbalance. Inequity is when an employee found that what he or she has received from the organisation is less than others at the same level in the same position (Cassar & Briner, 2005; Cassar et al., 2016).

This finding about inequity displayed the fact that even though a psychological contract binds two parties, the employee and the organisation, in the relationship, the referent other does matter to contribute to the perception of the contract breach. This is in contrast with Morrison and Robinson's (1997) framework which depicted that inequity is related to an employee's comparison of the input and output relative to what was promised. Morrison and Robinson (1997) argued that comparing to others is not the case of breach. Employees focus on what the organisation has given to him or her and are apt to ignore what the organisation has given to others.

Delay is related to the matter of time, which means that there is a time lag between the expected time of fulfilment and the actual time of delivery (Cassar & Briner, 2005; Cassar et al., 2016). Furthermore, magnitude represents the discrepancy between the delivered and the perceived promise, whereby the delivery is less than the actual one (Cassar & Briner, 2005; Cassar et al., 2016). Such discrepancies can be in terms of compensation, work environment, and job characteristic (Huy & Takahashi, 2018; Kasekende et al., 2015; Perera et al., 2018). Indeed, studies had employed the magnitude as the measurement in their assessment of PCB (see Bal et al., 2017; Restubog et al., 2010).

Form/type, on the other hand, means the difference between what has been promised and what is delivered (Cassar & Briner, 2005). For instance, an employee was promised to be trained in-house, yet it turned out he or she is being sent abroad (Cassar et al., 2016). Finally, exchange imbalance refers to a situation where the employees believe that something they have received is far less compared to what they have contributed. As such, they expect the organisation to give equal to their

contribution. For example, PCB may be perceived intensely by entitled individuals compared to benevolent ones (Costa & Neves, 2017). This is because the former potentially expect to receive more from the organisation than to give back. Conversely, the latter is likely to give more to the organisation than to receive from it (Asadullah, Akram, Imran, & Arain, 2017; Han, Sears, & Zhang, 2018).

2.2.3 Factors Contributing to PCB

It has been widely accepted that PCB is substantially related to employee perception of the discrepancy between perceived and delivered employers' obligations. As such, studies have revealed various factors influencing such perception. These factors can be classified as individual as well as organisational factors. Regarding individual factors, Robinson and Morrison (2000) have identified that employees tend to compare their prior and current employment relationships. Those who had experienced PCB are predisposed in perceiving PCB in their current job. Moreover, it is not only past experience, but employees' personality also has a role in the perception of PCB (Raja et al., 2004; Yang et al., 2022).

Additionally, recent studies (see Ma et al., 2019; Probst, Petitta, Barbaranelli, & Austin, 2018; Shoss, Van Hootegem, Selenko, & De Witte, 2022) have revealed that job insecurity can influence employee's perception of PCB. Employees with high job insecurity are more likely to evaluate their current work situation as it could potentially lead to PCB. Similarly, Schmidt (2016) and Reimann (2017) found that PCB is more perceived by employees with an insecure attachment style as they tend to see the organisational environment negatively. In addition, factors such as bad economic condition, which is outside the organisation, is assumed to contribute to employees' feeling of insecurity (Elst, Cuyper, Baillien, Niesen, & Witte, 2016; Piccoli & Witte, 2015).

On the other hand, factors within the organisation also had been identified to contribute to the perception of PCB. Rosen, Chang, Johnson, and Levy (2009) proved that PCB can be perceived following the perceived organisational politics. This event can influence PCB when employees see their organisation is full of activities that are

harmful (e.g., conflict and abuse of power). Furthermore, mergers and acquisitions are other organisational factors that result in PCB (Holland & Scullion, 2019; Krause & Moore, 2018; Sewpersad et al., 2019). Employees tend to see mergers and acquisitions as high-risk activities which can lead to business failure and sequentially contribute to the failure of fulfilling the organisation's obligations (Holland & Scullion, 2019). Another factor, which is human resource management practices, had been revealed as contributing to PCB as well. For instance, Huy and Takahashi (2018) found that participative performance appraisal can reduce the feeling of contract breach. This means that the failure to do so will result in perceived PCB.

Organisations also need to take into account their performance. Poor performance will make employees observe that the organisation is unable and facing difficulties in meeting its promises (Huy & Takahashi, 2018; Robinson & Morrison, 2000). Further, Vantilborgh et al., (2016) found that PCB is more likely perceived under high job demands and low job resources. All of these factors have been proven to contribute to the perception of PCB, and eventually call for employees' reactions and assorted consequences related to their attitude and behaviour.

2.3 REACTIONS TO PSYCHOLOGICAL CONTRACT BREACH

PCB undoubtedly goes against crucial social norms of reciprocity, promise-keeping, as well as fairness. The norm of reciprocity depicts that people are willing to help, trust, and be generous to other people who are helpful, trustworthy, and generous to them (Davis & Van der Heijden, 2018; Li, Zhu, Yu, Zhang, & Zhang, 2017). In addition, people also tend to reciprocate injuries when they feel betrayed (Costa & Neves, 2017; Ma et al., 2019). Relying on this notion, people typically consider promise-keeping as a moral obligation between themselves and others and look forward to being treated fairly in an exchange relationship (Wang, McNally, & Lenihan, 2019).

Rousseau (1989) conceptualized that a psychological contract is founded on the notion of reciprocity. With the psychological contract, individuals believe that promises have been created for them, so they are required to make contributions to the

exchange relationship in the expectancy of receiving the promised bounty (Rousseau, 1989). If the employees perceive that the promises have been fulfilled, they will come up with a positive attitude and behaviour. On the contrary, a contract breach, then, could lead to an act of damaging reciprocity that disheartens employees from continuing their contributions and may instigate a desire to penalize the cause of the breach (Li & Chen, 2018; Quratulain, Khan, Crawshaw, Arain, & Hameed, 2018).

As previously mentioned, the presence of PCB would most likely result in PCV, meaning that emotional reactions could exist following such an event. Such emotional reactions typically are in the form of anger, feeling betrayed, and disappointment (Arshad, 2016; Morrison & Robinson, 1997; Salin & Notelaers, 2017). Subsequently, such negative emotional experiences frequently lead to negative work attitudes and behaviours, such as deviant behaviour (Peng, Jien, & Lin, 2016; Zacher & Rudolph, 2021), decreased job satisfaction (Callea, Urbini, Ingusci, & Chirumbolo, 2016; De Clercq, Haq, & Azeem, 2020), counterproductive behaviour (Griep et al., 2018; Li & Chen, 2018), and turnover intention (Kraak et al., 2017).

Other studies (e.g., Balabanova, Ehrnrooth, Koveshnikov, & Efendiev, 2019; Chan, 2021; Rai & Agarwal, 2020; Turnley & Feldman, 1999; Zagenczyk et al., 2015) also have put their efforts in investigating employees' responses to PCB by using Farrell's (1983) EVLN model. The model suggested that employees' reactions to dissatisfying conditions can be classified into four, which are *exit* (exiting the situation, quitting the organisation), *voice* (expressing their dissatisfaction), *loyalty* (remaining their loyalty), and *neglect* (neglecting the situation). Adopting this framework, such studies revealed that employees' responses to PCB are to either increase their intention to leave the organisation (*exit*), actively express their feeling and opinion to seek a solution (*voice*), decrease their commitment to the organisation (*loyalty*), or increasing abandonment behaviours (*neglect*). The result of these studies implied that there is a possibility that employees can be more proactive in reacting to PCB and do not necessarily react to the discrepancy negatively. In this regard, the next section discusses previous literature pertaining to PCB resolution employees go through to deal with PCB.

2.4 PSYCHOLOGICAL CONTRACT BREACH RESOLUTION

The previous section has depicted the association between PCB and its negative outcomes. The occurrence of such negative outcomes is not surprising since PCB is considered as disturbing the reciprocal and mutual relationship between employees and the organisation. However, it is important to note that employees' reactions to PCB are not necessarily negative, meaning that they may actively attempt to remain positive to the relationship despite the breach. This fact implies that an employee's reaction to PCB, either negative or positive, results from the process of PCB resolution. In this sense, a coping process has been suggested as playing an important role in such a process.

Regarding the discussion on coping, Lazarus and Folkman's (1984) transactional theory of stress and coping has been the most cited theory in the field. Lazarus and Folkman (1984) proposed three stages of the coping process, which are primary appraisal, secondary appraisal, and coping. This process portrays an individual's subjective interpretation and initiates coping strategies afterwards.

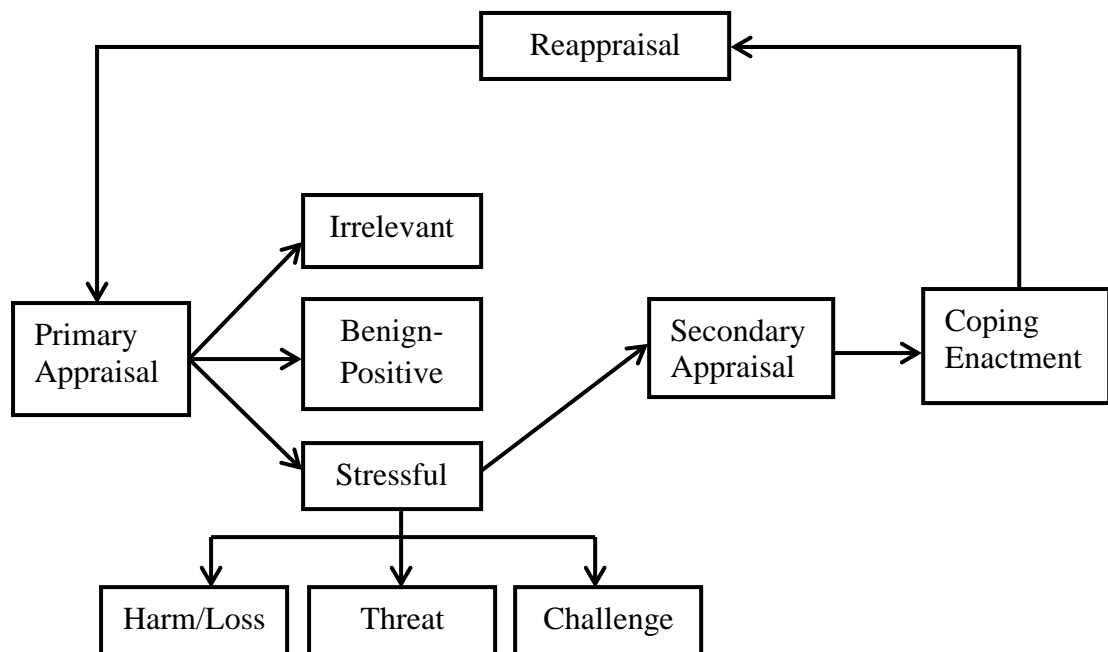


Figure 2.2 The Process of Coping
Adapted from Lazarus and Folkman (1984)

Figure 2.2 displays the coping process an individual goes through. Primary appraisal refers to a cognitive process of appraising a situation as it occurs. It depicts meaning to an individual-environment transaction and acts as a foundation for the individual to determine the importance and relevance of such transaction to his or her well-being (Folkman, 1984; Lazarus & Folkman, 1984). The situation may be viewed as ‘benign-positive’, ‘irrelevant’, or ‘stressful’ (Lazarus & Folkman, 1984, p.32). The first two viewpoints will lead to the judgment that the situation brings a positive impact or does not affect one’s well-being, respectively (Sawhney, Klinefelter, & Britt, 2018). Thus, both perceptions do not provoke negative emotions and subsequent coping actions are not needed.

On the contrary, if the situation is deemed as stressful, it would further be assessed as generating ‘harm/loss’, ‘threat’, or ‘challenge’ (Lazarus & Folkman, 1984, p.32-33). On the one hand, harm/loss is addressed when concrete damage (physical, psychological, or both) has existed. On the other hand, threat is the anticipation of the occurrence of harm or loss. These show that harm/loss and threat are transactions that have the potential to damage and evoke negative emotions e.g. blame and anger (Conroy, Becker, & Menges, 2017; Lelek-Kratiuk & Szczygieł, 2022). Meanwhile, when the situation is appraised as a challenge, positive emotions e.g. credit and pride (Conroy et al., 2017; Webster & Adams, 2020) are elicited and this means that it involves potential for rewards and growth (Chun, Moos, & Cronkite, 2006).

While primary appraisal results in the meaning and significance of a transaction to one’s well-being, secondary appraisal represents responses to the jeopardy. It ascertains an individual’s ability to cope as well as what can be done to deal with the stressor and its consequences, given presently available resources (Oreg, Bartunek, Lee, & Do, 2018; Sawhney et al., 2018). Secondary appraisal is enacted when a situation is viewed as stressful. In this kind of appraisal process, an individual identifies and assesses his or her coping resources and coping styles (Dewe & Cooper, 2007; Ma, Peng, & Wu, 2021; Madrid, Patterson, & Leiva, 2015; Szkody & McKinney, 2020).

As a result of the appraisals, coping actions are enacted to “shape, manage, or resolve the event” (Dewe and Cooper, 2007, p. 144). Terminologically, coping refers to “the process through which the individual manages the demands of the person-environment relationship that are appraised as stressful and the emotions they generate” (Dewe and Cooper, 2007, p. 144). Thus, it can be seen that coping includes cognitive, emotional, and behavioural responses to stress (Lazarus, 1991; Lazarus & Folkman, 1984, p.19). When a situation is evaluated as stressful (primary appraisal) and calls for efforts to manage the event (secondary appraisal), coping actions are enacted. The enactment of coping then is followed by reappraisal activity. Such reappraisal is done due to new information the individual has gathered from his or her interaction with the environment constantly. This process is aimed to see if the coping that has been enacted is effective and if the situation has switched from stressful to either benign-positive or irrelevant (Lazarus & Folkman, 1984).

Speaking broadly, coping is important to understand how employees deal with stressful events in the workplace. In relation to the psychological contract breach, coping theory allows us to consider the employee as an active reciprocator in the employment relationship, particularly by considering their potential constructive behaviour. In the lenses of coping, PCB as a stressful event could lead to the enactment of a set of coping strategies. In this sense, employees could show their willingness to forgive his or her organisation instead of taking revenge (Costa & Neves, 2017), particularly once the organisation have conveyed its apology and restitution (DiFonzo, Alongi, & Wiele, 2020; Woodrow & Guest, 2020).

Moreover, either seeking social support or engaging in another activity may be chosen by employees to cope with the stressful event (Duran et al., 2018; Kiazad et al., 2014; Solinger et al., 2016). Such social support could come from people in the workplace, such as employees’ mentors and supervisors (Shao, Guo, Yue, & Zhang, 2022; Zagencyk, Gibney, Kiewitz, & Restubog, 2009). Furthermore, evoking motivational mindsets and observing that the same breach is also being experienced by others are other coping mechanisms that were used by employees to deal with PCB (Perera et al., 2018). Meanwhile, a study by Pate (2006) demonstrated that employees engage in relationship restoration and recalibration when they are experiencing PCB.

Relationship restoration means that a breach may have little or no effect on employees' behaviour due to their strong relationship with organisations (Olekalns & Vogus, 2020). On the other hand, in the relationship recalibration, employees will stay in the relationship but then downgrade their PC. Generally, in the latter case, the PC will be more transactional in nature (Lewicki & Bunker, 1996).

In another case, employees might be inclined to reframe the breach to cope with the discrepancy. By reframing the breach, employees tend to look at other positive aspects in the workplace which could bring positive effects to the job (Parzefall & Coyle-Shapiro, 2011).

More recent studies (see Achnak et al., 2018; Jones & Griep, 2018; Kiefer et al., 2022; Krause & Moore, 2018; Solinger et al., 2016; Yeung & Shen, 2020a) found that after the breach, employees initiate to repair the contract even though they showed negative responses initially. The studies proved that in the discrepant event, employees act as active constructors instead of passive reciprocators. In other words, following PCB, employees purposefully find ways to remain and give positive contributions to the relationship even when they see the organisation is not.

The results of these studies indicate that by engaging in a coping process, employees put effort to avoid negative reciprocity and are apt to maintain a good relationship with their organisations despite the breach they have experienced. In other words, employees would actively engage in cognitive effort and seek solutions in the incidence of a breach. Hence, the coping process the employees go through is noticed as playing a fundamental role in facing the PCB (Achnak et al., 2018; Bankins, 2015; Yeung & Shen, 2020b). Primary appraisal, secondary appraisal, coping, and reappraisal that interact with each other continuously lead coping with PCB to be dynamic, process-oriented, and necessitate mindfulness, which is purposeful actions applied when an individual appraises a situation as stressful (Biggs, Brough, & Drummond, 2017; Li et al., 2022; Wiechers et al., 2022).

2.4.1 Coping Strategy to Deal with Psychological Contract Breach

As previously discussed, once an employee sees a situation as stressful, he or she will evaluate his or her coping resources and choose his or her coping styles. In this sense, employees might engage in either approach-oriented or avoidance-oriented coping when they are experiencing PCB (Achnak & Vantilborgh, 2021; X. Lin, Lu, Ozer, & Tang, 2023; Solinger et al., 2016; Tomprou et al., 2015).

Approach-oriented coping is a coping style that brings employees to get closer to a stressful situation with the aim is to address the problem by employing cognitive and behavioural efforts (Noda, Takahashi, & Murai, 2018; Paciello, Fida, Tramontano, Ghezzi, & Barbaranelli, 2019; Yang Yang & Vantilborgh, 2022). Such coping typically includes problem-focused coping (PFC) and emotion-focused coping (EFC) (Folkman & Lazarus, 1985; Lazarus & Folkman, 1984; Zomeren, Leach, & Spears, 2012).

PFC is concerned with actively responding to a stressor by seeking solutions or doing something to deal with it (Chen, 2016; Lazarus & Folkman, 1984; Siu, Lo, Ng, & Wang, 2021). In terms of dealing with PCB, PFC is applied to proactively change the situation (Achnak & Vantilborgh, 2021; Rahim, 2019; Sverdlik, Oreg, & Berson, 2019) for instance, by using upward dissent (Schalk et al., 2018) and getting social support (Duran, Woodhams, & Bishopp, 2019). On the other hand, EFC refers to managing the emotion caused by the problem. It is used to cope the stressful emotions and lessen their effect by changing feelings and opinions about the situation (Achnak & Vantilborgh, 2021; Rahim, 2019; Sverdlik et al., 2019). In terms of PCB, employees might use EFC, for instance, by decreasing loyalty (Elst et al., 2016), keeping their silence (Kong & Jolly, 2019), and accommodating the discrepancy (Shanahan & Smith, 2021).

While the approach strategies focus on confronting the problem, avoidance-oriented coping concerns efforts to avoid the problem (Irum, Ghosh, & Pandey, 2020; Shin et al., 2014). The avoidance strategy encompasses mental and behavioural disengagement. Mental disengagement is indicated by moving employees' attention

from problems (Lin, Tsai, & Mahatma, 2017; Skinner, Edge, Altman, & Sherwood, 2003; Song, Skarlicki, Shao, & Park, 2021). By engaging in mental disengagement, an individual who is experiencing PCB would develop cynical thoughts and decline their expectations of the organisation (Pfrombeck, Doden, Grote, & Feierabend, 2020; Shanahan & Smith, 2021). Meanwhile, behavioural disengagement is related to employees' withdrawal efforts (Tang, Mo, & Liu, 2021), such as absenteeism, lateness, and giving up on improving the situation (Hauk, Göritz, & Krumm, 2019; Solinger et al., 2016; Tomprou et al., 2015).

According to Tomprou et al. (2015), the breach resolution process depends on the type of coping strategy an employee uses to respond to perceived PCB. In this sense, typically, approach-oriented, and avoidance-oriented coping are considered adaptive and maladaptive, respectively. In other words, approach-oriented coping is suggested to positively affect breach resolution, while avoidance-oriented coping is on the contrary (Schalk et al., 2018; Tomprou et al., 2015). Solinger et al.'s (2016) empirical study opposed this assumption. They found that positive distraction activities (e.g., shifting attention from a stressful situation to other positive off-the-work events, such as playing with children and doing hobbies) is a potential coping style that can be used to gradually accept the breach event and start to seek a solution for it. Thus, as suggested by Lazarus and Folkman (1984), a coping strategy should not be labelled intrinsically effective or ineffective. Rather, the effectiveness of a coping strategy depends on how well it conforms with appraisals and situational conditions (Britt, Crane, Hodson, & Adler, 2016; Delahaij & Dam, 2016), and the extent to which it helps an individual manage his or her distress (Dijkstra & Homan, 2016; Jiang et al., 2020) and diminishes burdens of stress, physically as well as psychologically (Skinner et al., 2003).

2.4.2 Resources Availability in Dealing with Psychological Contract Breach

The previous section has presented studies on how employees cope with PCB. Deciding what coping strategy is used to cope with PCB is affected by the available coping resources. In this sense, employees may rely on organisational as well as

personal resources to cope with such a stressful event (Duran, Bishopp, & Woodhams, 2019; H. Li et al., 2022; Tomprou & Bankins, 2019; Tomprou et al., 2015).

The organisational resources, that is workplace resources, refer to aspects in an organisation (e.g., psychological, physical, social) that are functional in stimulating personal growth, learning and development, reducing job demands, and promoting the achievement of work goals (Amor, Vázquez, & Faíña, 2020; Bakker & Demerouti, 2007; Gillet, Fouquereau, Huyghebaert, & Colombat, 2015; Jimenez & Dunkl, 2017). A high level of organisational resources can potentially help employees cope with PCB (Ng, Feldman, & Butts, 2014; Tomprou et al., 2015). On the contrary, when they perceive that organisational resources are getting deteriorated, they will not consider employing such resources to cope with the discrepancy (Islam, Khan, Khawaja, & Ahmad, 2017; Thompson & Heron, 2005).

Apart from organisational resources, employees may also rely on personal resources. Personal resources reflect aspects of one's self that help promote personal growth and achieve goals and objectives despite the existence of barriers (Bakker & Demerouti, 2008; Duran, Woodhams, & Bishopp, 2021; Hobfoll, Johnson, Ennis, & Jackson, 2003). A high level of personal resources plays a critical role in escalating employees' organisational awareness and reducing negative emotions during the breach episode (De Clercq & Belausteguigoitia, 2017, 2020; Garcia, Bordia, Restubog, & Caines, 2018; Lapointe, Vandenberghe, & Fan, 2022).

It has been suggested that in dealing with PCB, employees frequently rely on the latter, i.e., personal resources, (Griep, Bankins, Elst, & De Witte, 2021; Lapointe et al., 2022; Tomprou & Bankins, 2019) even though such resources are inclined to be in a low level in the occurrence of the stressful event (Achnak et al., 2018; Kim, Karatepe, & Lee, 2018). Zhao, Wayne, Glibkowski, and Bravo (2007) asserted that "... employees question the integrity of the organisation and become overwhelmingly sceptical, cynical, or hostile toward the organisation's initiatives..." (p.650) because of a breach. Likewise, according to Muraven and Baumeister (2000), individuals' personal resources can get depleted in the occurrence of breach, particularly in the case of breach accumulation (Sivarajan et al., 2021). As such, employees may become

sensitized to the negative effects of the breach and difficult to increase their effort in reacting to the breach (Elst et al., 2016; Jones & Griep, 2018).

Broadly speaking, employees might experience limited and coping resources' ineffectiveness in dealing with PCB (Tomprou & Bankins, 2019) that make them end up experiencing negative effects of such an event (de Jong et al., 2017; van Gilst, Schalk, Kluijtmans, & Poell, 2020). Amidst this kind of situation, to keep positively contributing to the relationship, employees might tend to look at the meaningful side of their work. Finding meaning in work could reduce negative feelings and promote breach resolution (Ashforth, Schinoff, & Brickson, 2020; Bankins, 2015; Tomprou & Bankins, 2019). In this sense, studies then suggested religion is a potential resource for employees to rely on their psychological contract (Krause & Moore, 2018; Kutaula et al., 2020; Mittal, Rosen, & Leana, 2009; Tomprou & Bankins, 2019).

Pargament (1997) asserted that the involvement of religion in a coping process reflects a process through which an individual involves a higher power to cope with stressors. It also refers to the employment of religious beliefs and practices to deal with stressful events. Moreover, according to Lazarus and Folkman's school of thought, "existential beliefs, such as faith in God, fate, or some natural order in the universe, are general beliefs that enable people to create meaning out of life, even out of damaging experiences, and to maintain hope" (Lazarus & Folkman, 1984, p.77).

Religion brings a significant role in directing how people behave in particular situations. Religious belief could reform people's values, emotions, and perceptions. For instance, it can alter religious people's consciousness of stressors in the workplace from a menace opposed to performance to a holy task supporting personal as well as spiritual development (Alewell & Rastetter, 2020; Kashif, Zarkada, & Thurasamy, 2017; Maham, Bhatti, & Öztürk, 2020; Osman-Gani, Hashim, & Ismail, 2013). This implies that religion contributes to the transformation of how an individual acts and may influence his or her perspective. Hence, religion as the function of an individual's attitude and behaviour has been accepted as a coping mechanism in figuring out stressors in the workplace (Jalali, Jaafar, & Hidzir, 2020; Koburtay, Jamali, &

Aljafari, 2023; Pandey & Singh, 2019; Saxena, Garg, Punia, & Prasad, 2020; Usman, Stapa, & Abdullah, 2020).

2.4.3 Coping from the Islamic Perspective

Up to this point, the previous section has discussed relevant literature pertaining to PCB and employees' efforts to cope with the discrepancy. The discussion then indicated the important role of religion in the process of PCB resolution. In conjunction with that as well as considering the contextual background explained in Chapter One, this section presents the literature on coping from an Islamic perspective which contributes to a new perspective of discussion on coping based on the Islamic worldview.

Islam is a religion that does not detach religion from mundane activities (Abdel-Khalek, 2014; Ali & Al-Owaihan, 2008). Such a religion is acknowledged as guiding many aspects of life encompassing spiritual, family, social, economic, and political (Hamdan, 2008). With respect to the PC theory, Islam encourages Muslim employees to develop their relationship with the organisation not only based on reciprocal and mutual principles, but based on Islamic principles as well (Ali, Noordin, & Achour, 2018; Syed & Ali, 2010). For instance, Ali et al. (2018) argued that in Islam, the concept of *maslahah* (well-being) could be the basis of the employment relationship in terms of cooperation with the aim of the achievement of sharia objectives incorporated within (i.e., protection of faith, life, intellect, descendants, and wealth).

In line with this notion, Islam also has provided mechanisms for Muslim employees to figure out problems that occur in the workplace, including those which are related to employment relationships (Ali et al., 2018). Coping mechanisms provided by Islam to deal with problems in the workplace cannot be separated from various kinds of worship, social activities, as well as moral discipline. They are embedded in Muslims' daily religious activities involving *al ibadah al mahdhah* (pure worship) (e.g., praying and *zikr* (remembrance of Allah)) (Achour, Azmi, Isahak, Nor, & Yusoff, 2019; Tahir et al., 2018) and *al ibadah ghairu al mahdhah* (non-pure

worships or social worship) (e.g., hard work, *shura* (consultation), cooperating with cohorts and supervisors) (Ali & Al-Owaihian, 2008; Ali et al., 2018; Clercq, Azeem, & Mahmud, 2018; Javed, Fatima, Yasin, Jahanzeb, & Rawwas, 2019). Such an embedment may be the reason why Muslims frequently turn to religion when they are in difficult situations (Keshavarzi & Ali, 2019; Koenig & Al Shohaib, 2019).

Nevertheless, it is important to note that Islam prohibits Muslims to engage in a coping strategy, even though it potentially can be adaptive if such a coping is in contrast with Islamic tenets. For instance, alcohol consumption is aimed to reduce the tension of stress (Buvik, 2020; Wurtz, 2018) and its negative effect (Shepherd, Fritz, Hammer, Guros, & Meier, 2019). Thus, from the Islamic perspective, a way of coping not only must be effective, but also needs to adhere to the Sharia.

Along with the aforementioned coping mechanisms, Islam also encourages Muslims to do *tawakkul*, which is to surrender control of all matters to Allah that requires an effort in the first place (Hoque, Khan, & Mowla, 2013; Huda, Sudrajat, Muhamat, Teh, & Jalal, 2018). In Islam, *tawakkul* is an obligation and part of worship (Abdul-Wahhab, 1996). Abdul-Wahhab (1996) argued that *tawakkul* is consequently linked to the idea of divine authority and is needed for manifesting the sixth pillar of Islam, which is the belief in Allah's divine decree. In support, Ibn Kathir (2006) conveyed that someone who is in a difficult situation and believes that it is Allah's decree and surrenders control to Him, He or she will comfort his or her heart and feeling. This means that a person who puts his or her trust in Allah will not be stressed or depressed since he or she believes that whatever Allah destined is the best for His servant. Overall, trusting in Allah purely provides a mechanism to figure out fear because all issues are surrendered to Him.

According to Bonab and Koohsar (2011), reliance on Allah involves cognitive, emotional, behavioural, as well as relational aspects. Cognitive is an individual's belief that Allah is the only ruler of any kind of event. None has the power to control human lives other than Allah. Emotion refers to an individual's trust in Allah. They believe that none can be compared to Allah in taking good care of their lives. At the behavioural level, individuals execute their plans by following rules, which are

Sharia-compliant. Finally, nearness to Allah is crucial for individuals at the relational level. As such, the *tawakkul* is expected to ease employees' minds in the occurrence of stressors (Hamjah, Akhir, Ismail, Ismail, & Arib, 2017; Huda et al., 2018).

Moreover, Islamic beliefs provide individuals with a meaningful interpretation of a stressful situation. Al-Qur'an clearly points out that the difficulties in this world are to test the believers and also guide people to be patient and think positively in confronting their problems (Achour, Bensaid, & Nor, 2016; Aflakseir, 2012).

Overall, coping mechanisms provided by Islam translate Muslims' cognitive perceptions into behavioural manners while being engaged with their religious emotions (Achour, Bensaid, et al., 2016; Aflakseir, 2012). Such a coping also portrays and supports the sustainability of Muslims' devotion to Allah (*hablun min Allah*) as well as their relationship with people in their social circle (*hablun min annaas*) (Achour, Grine, Nor, & Yusoff, 2015; Maham & Bhatti, 2019; Tahir et al., 2018). The strategies that Islam provides for Muslims cover the potentials to deal with life's problematic events, including stressful events in the workplace (Abdel-Khalek, 2011; Hamjah et al., 2017; Wu, Rafiq, & Chin, 2017).

2.5 PSYCHOLOGICAL CONTRACT BREACH RESOLUTION OUTCOMES

As discussed earlier, the event of PCB to a large extent can change the nature of the employment relationship (Bankins, 2015; Kraak et al., 2017; Krause & Moore, 2018; Peng et al., 2016). Tomprou et al.'s (2015) called such changes as PC end states, "an array of possible outcomes" (Tomprou & Bankins, 2019, p.208) resulting from PCB resolution. Such outcomes range from PC thriving, PC reactivation, and PC impairment to PC dissolution.

The first end state is PC thriving. Thriving is essentially a psychological development of an employee in the workplace (Spreitzer, Sutcliffe, Dutton, Sonenshein, & Grant, Adam, 2005). PC thriving refers to a post-breach condition that is characterized by an improved and more beneficial relationship between an employee and an organisation (Hansen & Griep, 2019; Tomprou et al., 2015).

Thriving is characterized by a sense of vitality and learning (Spreitzer et al., 2005), in PC thriving, the employee tends to be more proactive and energized (Chang, Busser, & Liu, 2020; Yang Yang, Li, Liang, & Zhang, 2019), and display more positive contributions to the relationship (Kiazad et al., 2014; Tomprou et al., 2015), even when the breach is difficult to be repaired (Bankins, 2015).

Meanwhile, in PC reactivation, the psychological contracts in the post- and pre-breach event are equivalent (Solinger et al., 2016; Tomprou et al., 2015). The employee displays his or her pre-breach contributions, which means that the PC bounces back to the original one, which is before the PCB occur (Solinger et al., 2016). In other words, the pre-breach psychological contract is reinstated in the post-breach contract which provides an equivalent level of the employee's well-being (Vantilborgh, 2019).

On the other hand, in PC impairment, an employee accepts a less beneficial relationship with his or her organisation compared to a pre-breach contract (Tomprou et al., 2015). In this situation, the employee is inclined to be partially committed to the organisation (Hansen & Griep, 2019) and, thus, deteriorate his or her contributions (Van Der Schaft et al., 2020). An empirical study by Krause and Moore (2018) reported that employees who end up with PC impairment reduce the number of promises they perceive from and make to the organisation, and start moving their focus on activities outside work. In another case, they might downgrade their PC from relational to transactional (Pate, 2006).

Finally, PC dissolution exists when an employee is not harmonious with the new condition and stays in a chronic state (Solinger et al., 2016; Tomprou et al., 2015). In this situation, the breakdown of the PC emerges since both parties fail to build a post-breach contract. Moreover, employees also feel stuck with their organisation, and their commitment dramatically degenerates (Krause & Moore, 2018). According to Tomprou et al. (2015), this leads to a condition in which the employee's contributions no longer rely on psychological contracts.

Based on the situations that occur within, the two former states then are considered functional, which means that the PCB resolution is successful. Meanwhile, the two latter are dysfunctional, which indicates a less successful PCB resolution (Schalk et al., 2018; Solinger et al., 2016). Overall, as PCB is a subjective experience, each employee might experience the discrepancy differently and differs as well in the way they cope and in which PC end state they end up.

2.6 GAP IN THE LITERATURE

This literature review section has highlighted conceptual as well as empirical studies related to PCB and how employees resolve such an event. Nevertheless, few studies on PCB resolution have been conducted involving a religious perspective, in the context of Islam in particular. The involvement of a religious perspective is needed since it may reveal religious coping resources used by employees, Muslims in particular, to deal with PCB. Moreover, the involvement of religious perspective may also uncover more positive assessments of and reactions to the discrepancy (Kutaula et al., 2020; Mittal et al., 2009; Tomprou & Bankins, 2019; Weiß & Süß, 2019), which subsequently may contribute to successful PCB resolution.

2.7 THE UNDERLYING THEORIES

2.7.1 Social Exchange Theory

Since its early development by theorists and sociologists, such as Homans (1961), Emerson (1962), and Blau (1964), social exchange theory (SET) has been one of the theoretical frameworks for comprehending organisational behaviour (Cropanzano & Mitchell, 2005). Certain attitudes and behaviours, such as performing extra duties at work, higher organisational commitment, and better job performance, can be understood from the lens of social exchange. According to Cropanzano and Mitchell (2005), social exchange includes the idea that interactions that lead to obligations are dependent on one another's actions and can result in long-lasting relationships. In other words, the mutual relationship determines how intense the positive exchanges are (Blau, 2017).

Built upon the norms of reciprocity (Gouldner, 1960), SET posits that workers will be more likely to participate and exhibit positive workplace behaviours if they feel they are exchanging beneficial relationships with their employer. In other words, workers will feel obligated to reciprocate the rewards they get under the framework of a psychological contract. For instance, they might display effort, hard work, and loyalty in exchange for financial compensation provided by the organisation (Conway & Briner, 2005; Rhoades & Eisenberger, 2002). According to Blau (2017), People aim for balance in their relationships. If they perceived an imbalance in the relationship, adverse consequences may occur. For instance, if an employee believes that the organisation has unfairly treated him or her, the employee may lower his or her commitment. This might be the reason why SET has been one of the most influential theoretical frameworks to comprehend the psychological contract (Gardner, Pierce, & Peng, 2021; Lambert, Bingham, & Zabinski, 2019; Rupp & Cropanzano, 2002; Shore & Tetrick, 1994).

2.7.2 Sensemaking Theory

Sensemaking is the process through which people comprehend, interpret, and construct meaning from available information (Weick, 1995). In other words, it is a process in which an individual gives meaning to situations and acts based on that meaning (Weick, Sutcliffe, & Obstfeld, 2005). The main idea of sensemaking theory is how individuals make sense of or interpret situations and then react based on the interpretations.

In the context of organisation, Weick's (1995) sensemaking theory has been widely used to obtain an advanced understanding of work situations, particularly from the perspective of employees (Brown, Colville, & Pye, 2015; Cristofaro, 2022; Maitlis & Christianson, 2014; Sandberg & Tsoukas, 2020). According to the sensemaking theory, whenever anything unusual occurs, an explanation must be provided (Weick, 1995). Hence, a discrepant event causes sensemaking through which an individual develops an interpretation of the event which subsequently leads to actions based on the interpretation. Since a psychological contract breach reflects an unexpected event

that interrupts the exchange employment relationship, it calls for a sensemaking process (Chaudhry, Wayne, & Schalk, 2009; Morrison & Robinson, 1997; Parzefall & Coyle-Shapiro, 2011; Perera et al., 2018). Hence, the researcher sees Weick's (1995) sensemaking theory as an umbrella of the current study.

2.7.3 Job Demand-Resource Model

The job demand-resource (JD-R) model was introduced by Demerouti, Bakker, Nachreiner, and Schaufeli (2001). This model involves two main concepts, namely job demands and job resources. Job demands are physical, social, psychological and organisational elements of the job that call for a consistent effort, either physically or psychologically, on the part of the employee, and are linked to particular physiological and/or psychological costs (Bakker & Demerouti, 2007). On the other hand, job resources refer to conditions of work that supply resources for workers. In more detail, job resources are physical, social, psychological as well as organisational elements of the job that may bring down job demands and the related consequences. Job resources are also useful in achieving goals and promoting growth (Bakker & Demerouti, 2017; Bakker, Demerouti, & Euwema, 2005). Considering PCB as a job demand (Chan, 2021; De Ruiter, Schalk, Schaveling, & van Gelder, 2017; Hodzi, Annor, & Darkwah, 2021), from the JD-R framework, individuals will use the resources available to them to deal with the discrepant event. Based on this understanding, JD-R is used as an underlying theory in the current study.

2.8 CHAPTER SUMMARY

This chapter presented literature related to PCB. The discussions begin with the discussion on PC to understand how an individual builds a relationship with his or her organisation. The discussion then moved to the PCB as the focus of the present study and how employees cope with such an event. It was shown that the religious perspective, particularly the Islamic perspective, needs to be involved in the field as it may display a more positive evaluation of and reaction to PCB.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter outlines the research methodology that guided the researcher in carrying out the study. The chapter involves discussions on the research paradigm, followed by methodological choice (i.e., qualitative) and methods (i.e., phenomenology) that will be used in the study. The next sections present the procedures regarding the selection of participants, data collection, and data analysis. The discussion then moves to how the quality of the research is assessed before the chapter ends with ethical considerations and a chapter summary.

3.1 RESEARCH PARADIGM

A research paradigm is critical since it depicts a researcher's perspective on the nature of reality as he or she perceives it (ontology) and the nature of the acceptable knowledge that guides the disciplines and the research study (epistemology) (Bryman, 2012; Creswell, 2009; Saunders, Lewis, & Thornhill, 2016). Guba and Lincoln (1994) depicted four research paradigms, namely positivism, post-positivism, critical theory, and constructivism. Without disregarding or undermining other philosophies, it is suggested that the widely adopted and argued philosophical positions are positivism and constructivism, which dissent in terms of their ontology, epistemology, and methodology view. They are also critical in what they consider as the most appropriate methods for collecting and analysing data as well as how the quality of a research is estimated (Bryman, 2012; Easterby-Smith, Thorpe, & Jackson, 2015; Lincoln & Guba, 1985).

On the one hand, the positivist paradigm, which is normally seen as the foundation of quantitative studies, designates its dominant perspective in natural science as well as social sciences. Those following this paradigm assume that there exist objective realities that can be understood by conducting experimental and manipulative procedures. During the procedures, investigators must put aside their subjectivities (Guba & Lincoln, 1994). On the other hand, the constructivist paradigm

holds assumptions that there is no objective reality. Instead, the reality is constructed by the social actors who participate in it (Sekaran & Bougie, 2016). Moreover, the meaning of social reality is the output of the interaction between researchers and what is being researched (Crotty, 1998).

The present study is then positioned in constructivism. Constructivist researchers concern with understanding and reconstructing the meanings that individuals or social actors hold regarding the phenomenon being investigated by analysing in-depth the individuals' lived experiences (Creswell, 2007). This stand matches the objective of the study, which is to understand how Indonesian Muslim academics experience PCB resolution.

3.1.1 Ontological Assumptions

The ontological assumption is concerned with answering the question of "what is the nature of reality" (Guba & Lincoln, 1994). The key point is to see whether social entities can be believed to be objective entities that pose a reality external to social actors or whether such a reality is developed from the perceptions and actions of the social actors. The former assumption is called objectivism, while the latter is called subjectivism. This assumption of ontology is critical and fundamental, not optional (Saunders et al., 2009).

The present study stands on subjectivism. This implies that the researcher believes that social phenomena are built up from individuals' perceptions and actions. The capacity to develop individualized and socially construed reality for individuals involves the use of a subjectivist philosophy. As Rousseau (1995, 2001) asserted, a psychological contract is subjective. In particular, what PCB means for employees and how they react to such an event are, to a large extent, affected by their perception. Hence, the researcher believes that such subjective experiences are experienced differently and uniquely.

3.1.2 Epistemological Assumptions

Epistemology is about what makes acceptable knowledge, i.e., the nature of knowledge and principles as well as procedures that govern that knowledge (Bryman, 2012). In other words, it concerns “how we know what we know” (Creswell, 2009). Constructivism holds an assumption that knowledge is constructed through the interaction between individuals and their social world. By standing on this philosophical assumption, the researcher believes that the constructed social reality, which is PCB resolution, exists in the interactive relationship between the researcher and what is being studied.

3.2 METHODOLOGICAL CHOICE

The methodological choice was driven by the research paradigm and approach (Creswell, 2009). As discussed previously, this study takes a constructivist view, and thus a constructivist philosophy that is subjective to reality and knowledge, as built by social actors, is adopted. This then leads to the adoption of a qualitative methodology that is required to be inductive so that the reality can be explicated and understood.

This stand is in contrast with most studies on psychological contracts which adopted positivism. Positivism, to a great extent, relies on experiment and survey strategies in collecting and analysing data (Pate, 2006; Pate & Scullion, 2010). This means that the deductive approach is used in a highly objective fashion and seeks for correlation between variables through mediation and moderation analyses. The common assumptions of positivism are that knowledge has already existed and that it is more important to test rather than strive for learning the meanings and understanding the view of the social actors. Adopting this perspective in the study on psychological contracts, as Conway and Pekcan (2019) argued, could lead to the point of saturation, and future studies that use similar philosophical foundations and methodological approaches are more likely will generate few new and surprising findings in the field.

Quantitative methods, therefore, are incompatible since they examine extensive current understanding of topics on the psychological contract (O'Donohue, 2007; Perera et al., 2018). Furthermore, Conway and Briner (2005) and Mcgrath, Millward and Banks (2015) contended that instrument biases exist in the questionnaire survey, meaning that they do not distinguish and uncover the respondents' understanding of explicit and implicit obligations. Nor does the questionnaire survey address the time horizon from which respondents may recall events that are attributed as breaches and indicate vividly how individuals deal with the discrepancies.

Qualitative methods, hence, allow the utilization of in-depth and rich information regarding academic staff as individuals, to investigate how and why they think, behave, and make meaning about their employment relationship. Qualitative methods also present the flexibility to explore and interpret the individuals' views on their psychological contracts (Conway & Pekcan, 2019; O'Donohue, 2007). Overall, qualitative research is particularly appropriate in areas where little is known of the phenomenon under study, in this case, regarding PCB resolution.

3.3 PHENOMENOLOGY AS THE METHOD

The current study used phenomenology as its method. Phenomenology is known as a method of studying an individual's experience with a focus on understanding the essence of such experience (Creswell, 2007). A phenomenological study is typically used to depict the existence of a phenomenon through the words of participants (Willig, 2007). van Manen (1997) notes that phenomenological research provides a rich description of an individual's experiences and allows for a deep understanding of the phenomenon. Similarly, Moustakas (1994) highlights that phenomenology is a method for exploring the "lived world" of individuals and understanding the meaning and essence of their experiences. Therefore, based on the suitability of phenomenology in exploring subjective experiences and the objective of this study to explore psychological contract breach resolution as experienced by Muslim academics, a phenomenological approach was selected as the most appropriate method for this research.

3.4 DESIGNING PHENOMENOLOGY

3.4.1 Types of Phenomenology

The current study is a transcendental phenomenological study. Essentially, there are two different types of phenomenological study, transcendental and hermeneutical (Creswell, 2007). Historically, the idea of transcendental phenomenology was proposed by Husserl (1931, 1962, 1970). Husserl's (1931, 1962, 1970) notion of phenomenology is concerned with exploring the consciousness of lived experience and how the phenomena are perceived. In this sense, the concept of intentionality has been considered related to consciousness (Moustakas, 1994). Intentionality refers to "the relationship between the object and the appearance of the object in one's consciousness" (Yüksel & Yıldırım, 2015, p. 6). As the purpose of a phenomenological study is to arrive at the essence of the phenomenon, in transcendental phenomenology, the essence of the phenomenon is derived from one's intentionality in experiencing such a phenomenon (Greasley & Ashworth, 2007; Koch & Ba, 1995).

Husserl (1970) posited that every intentional experience contains a noema and noesis. Noema represents the phenomenon or what is experienced. It reflects perceptions, feelings, memories, thoughts, and judgments about the experience. Meanwhile, noesis refers to how what is experienced. It also means the act of experience. Both noema and noesis are related to the meaning of a phenomenon (Moustakas, 1994). In transcendental phenomenology, the researcher is required to take into account both noema and noesis to understand the experiences of the participants lived experience. By focusing on their meanings, the essence or underlying structure of a phenomenon would be able to be revealed (Yüksel & Yıldırım, 2015).

Furthermore, according to Moustakas (1994), if a researcher adopts the transcendental phenomenological method, he or she needs to keep his or her subjectivity for the time being to fully enter the participants' life world. Such a process is called *epoche* or bracketing. Bracketing is utilized by the researcher to stay

neutral and objective, by liberating him or herself from preconceptions and past experiences, when they are attempting to understand the individuals' lived experience and the phenomena being studied (Neubauer, Witkop, & Varpio, 2019; Willis, 2004).

Husserlian transcendental phenomenology then was challenged by Heidegger's (1962) hermeneutic phenomenology. Hermeneutics is considered a "theory and practice of interpretation" (van Manen, 1997, p.179). Hermeneutic phenomenology focuses on revealing the uniqueness of individuals' experiences by concerning their background (Heidegger, 1962; Art Sloan & Bowe, 2014). The key theme of hermeneutic phenomenology, thus, is interpreting individuals' narratives in relation to the context in which they live (Barua, 2007; Hein & Austin, 2001).

Additionally, the hermeneutic approach requires the researcher to interact with the participants closely and in a meaningful manner to question, confirm, and clarify interpretations to obtain a richer and deeper understanding of the phenomenon being studied (Lavery, 2003; Sloan & Bowe, 2014). In this sense, hermeneutic phenomenology opposes transcendental phenomenology's idea of bracketing. Heidegger (1962) argued that an individual as being-in-the-world cannot detach from the world. Meaning is developed through close interaction between individuals and life experiences. Thus, he advocated that bracketing one's experiences is not possible (Ginev, 2019; Suddick, Cross, Vuoskoski, Galvin, & Stew, 2020).

In hermeneutic phenomenology, the researcher's presuppositions, knowledge, and background can contribute to the study in terms of giving a precious guide to research (Crowther & Thomson, 2020; Heidegger, 1962). With regard to this, the Heideggerian phenomenological tradition posits that the meanings got by the researcher in the study are blended meanings expressed by participants and the researcher (Ajjawi & Higgs, 2007; Lauterbach, 2018).

After reviewing the above types of phenomenology, the current study was positioned on transcendental phenomenology. This type of phenomenology was adopted as the study aimed to investigate participants' experiences, as suggested by Creswell (2007), using their senses. In this regard, the researcher believed that the

researcher's personal presuppositions needed to be put aside to fully understand the essence of participants' experiences.

3.4.2 Process of Transcendental Phenomenology

In transcendental phenomenology, to properly describe participants' lived experiences and grasp the universal essences of the phenomenon, a researcher needs to go through a series of processes, ranging from epoche, phenomenological reduction, imaginative variation, and synthesis (Moustakas, 1994).

Epoche or bracketing refers to putting aside the researcher's presuppositions, biases, and prejudgments to make the lived experience the sole focus and attention, so that he or she can freely explore the phenomenon under study (Moustakas, 1994). In this sense, the researcher is required to bracket his or her prior understandings to encompass knowledge, explanation, scientific theories, and the researcher's personal perspectives and experiences (Neubauer et al., 2019). This process implies that hypothesizing and theorizing can violate the process of epoche as it demands a judgment to be made in the first place (Bednall, 2006; Trotman, 2006). Epoche allows the researcher to view the phenomenon being examined through a fresh, open, and naive perspective so that new knowledge can be gained (Creswell, 2007).

After going through the epoche process, the researcher needs to engage in phenomenological reduction. Phenomenological reduction is a process in which a researcher describes what he or she sees "in textural language" (Moustakas, 1994, p.77). This process "involves a pre-reflective description of things just as they appear and a reduction to what is horizontal and thematic" (Moustakas, 1994, p.77) with the aim to identify "the nature and meaning of experience" (Moustakas, 1994, p.80).

In doing so, the researcher has to remove elements which are not directly related to conscious experience. The elimination process can be done through the process of Horizontalisation. This process involves identifying and writing every significant statement relevant to the topic being researched. Such statements draw on how participants are experiencing the phenomenon. Thus, statements that are unclear,

repetitive, and overlapping must be removed as well (Yüksel & Yıldırım, 2015). At this time, each statement should be given equal value (Creswell, 2007; Moustakas, 1994), meaning that there is no experience is considered more true or valuable than any other experience. The listed significant statements then are grouped into larger or higher order categories, known as either themes or “meaning units” (Creswell, 2007, p.159).

Following the phenomenological reduction is imaginative variation. Imaginative variation refers to developing structural meaning units or themes using the textural descriptions gained in the process of phenomenological reduction (Moustakas, 1994). In this step, the researcher produces a “structural description”, which is an elucidation that demonstrates the condition of the experience and how such an experience happened (Creswell, 2007, p.159). Such a process entirely relies on the researcher’s intuition and calls for conceiving multiple variations about the phenomenon in order to come to the phenomenon’s essence (Gill, 2014). In other words, imaginative variation is about “the utilization of imagination, varying the frames of reference, employing polarities and reversals, and approaching the phenomenon from divergent perspectives, positions, roles, or functions” (Moustakas, 1994, p.81).

The imaginative variation process then is followed by the synthesis of the meanings and the essences of the lived experience, which is the last phase of transcendental phenomenology (Moustakas, 1994). This process involves synthesizing the overall textural and structural descriptions into an integrated statement which depicts the essences of the lived experience of the phenomenon being studied as a whole (Moustakas, 1994). However, it is worth noting, as Moustakas (1994, p.83) posited, that “the essences of any experience are never totally exhausted.” According to him, such essences simply represent the researcher’s perspective at a particular time and place. Moustakas (1994) cited Husserl (1931, pp. 54-55), who argued that “every multiplicity of experience, however lengthily drawn out, still leaves the way open to closer and novel thing-determinations; and so on, *in infinitum*”.

3.4.3 Unit of Analysis

It is important that a researcher defines with as much specificity as possible the unit of analysis of the study. The unit of analysis depicts what the case study is focusing on, such as an individual, a group, an organisation, a community, and so forth (Sekaran & Bougie, 2016). For the present study, the focus is on PCB resolution. Thus, the unit of analysis is individual, more specifically Muslim academics working in an Islamic higher education institution.

3.5 BRACKETING

Bracketing is a fundamental principle in doing a transcendental phenomenological study. In the process of bracketing, a transcendental phenomenological researcher needs to put aside his or her pre-assumption, supposition, and pre-judgement. This process aims to bring a clear vision so that the essence of the phenomenon can be obtained.

At the time of the study, the researcher had been working as a lecturer for eight years. This made doing the bracketing challenging because the researcher and the participants might have similar experiences with the phenomenon. Moreover, the researcher also did an intensive literature review that made the researcher also had knowledge regarding the phenomenon. Therefore, during the study, the researcher was aware of the pre-conception and biases of the participants' experiences. With this regard, the researcher did bracket, that is putting aside his experiences and knowledge to be able to listen to the participants and discover the essence of the phenomenon. In doing so, the researcher looked deeper into the researcher's experiences and created memos related to the experiences. This process was important to reflect and examine the engagement between the researcher and the data collected. The researcher found this process useful to be clear and cognizant about the researcher's pre-assumption and biases throughout the study. Also, by engaging in this process, the researcher could gain a deep understanding of the phenomenon under investigation and generate meaningful insights.

The researcher realized that even though it had been put aside, during the data collection and data analysis, the experiences and knowledge were still with the researcher. Nevertheless, recognising them helped the researcher to be able to look at what experiences the participants have presented and which were new to the researcher. Also, the researcher was able to acknowledge that his prior knowledge and experience only represented a small portion of the phenomenon itself and that other individuals have experienced the phenomenon differently than the researcher did. Without practising the bracketing, the researcher might have let his assumption interfere with the process of data collection and data analysis. Appendix A provides the details of the researcher's bracketing.

3.6 SELECTION OF PARTICIPANTS

The participants of the present study were Muslim academics in a selected Islamic HEI in Indonesia. The reason for employing Muslim academics was that this study sought to understand PCB resolution from the Islamic perspective. Meanwhile, the selected HEI is one of the oldest Islamic universities in Indonesia. Based on the information collected from the university's website and from the rector during an interview session in the pre-data collection, Islamic values are adopted and have been integrated into the institution's organisational culture.

In selecting the participants, the current study followed Moustakas's (1994) criteria for participant selection. Firstly, the participants need to have intense experience regarding the phenomenon. To ensure this intensity, the participants selected were those who have been working in the institution for at least one year. This is in line with Woodrow and Guest's (2020) finding that a psychological contract breach could be experienced by employees within their first year of employment.

Moreover, Moustakas (1994) required the participants to be selected based on their interest in understanding the nature and meaning of the phenomenon. To meet this criterion, the researcher, in the pre-interview session, explained the objective of the study. The other criteria are, according to Moustakas (1994), the participant's willingness to participate in the study, the interview recorded, and the data used in the

study and other publications. These last criteria were also discussed in the pre-interview session and stated in the informed consent.

The selection of the participants was done using purposive and snowball sampling. Since the researcher did not know who the participants would be, the researcher asked the head of HR division to recommend one participant to be interviewed. Since Moustakas's (1994) criteria were met, the academic then became the first participant of the study. Meanwhile, the next participant was employed based on the recommendation of the first participants, and so forth.

Regarding the number of participants, data saturation was reached at the 11th participant. Data saturation is important and has been a concern in qualitative studies (Francis et al., 2010; Guest, Bunce, & Johnson, 2006). It displays the point where additional data do not contribute to a new theme, thus, do not give any meaning to the overall story (Fusch & Ness, 2015; Strauss & Corbin, 1998). Saunders and Townsend (2016), an organisation and workplace study suggested employing 15 to 60 participants. However, the number of participants employed is consistent with Groenewald (2004) who argued that 2-10 participants are adequate for a phenomenological study to reach saturation.

3.7 DATA COLLECTION

3.7.1 Sources of Evidence

3.1.1.1 Semi-Structured Interview

Creswell (2007) stated that all forms of qualitative study widely use interviews to collect data. Regarding the psychological contract, the researcher argued that an interview is the most suitable strategy. This is because a psychological contract is subjective and idiosyncratic (Rousseau, 1995; Rousseau & Tijoriwala, 1998), which can merely be understood from the individuals' explanations and descriptions that reflect their experiences in the employment relationship. Thus, activities such as

observations may lead the researcher to make inferences about psychological contracts without fundamentally capturing the individuals' psychological contract.

Interviews can be divided into unstructured, structured, or semi-structured. In the unstructured interview, a researcher enters the interview setting with unplanned questions to be asked the informants (Sekaran & Bougie, 2016). This kind of interview, according to Yeong, Ismail, Ismail, and Hamzah (2018), might lead the researcher to miss or over-discuss certain factors of interest, thus research objectives will not be achieved. Moreover, when dealing with sensitive topics, such as psychological contract breaches, an unstructured interview is risky (e.g., breaching the participants' confidentiality) (Corbin & Morse, 2003).

A structured interview, on the other hand, is where the researcher asks a series of pre-established questions to the participants with a limited number of response categories. This kind of interview is rigid since the researcher reads from a text and digresses from it as minimally as possible (Qu & Dumay, 2011). For Fontana and Frey (2000), structured interviews lead to very little flexibility in the way questions are asked or answered. As a consequence, it can jeopardize the ability of the study to answer the research questions and solve the research problems since rigidly predetermined questions may not allow researchers to access participants' perspectives and their understandings of the world.

Hence, this study used semi-structured interviews. In the semi-structured interview, in line with Qu and Dumay (2011), the researcher entered the conversation with planned questions guided by themes. In doing so, the themes were psychological contract, psychological contract breach, psychological contract breach, the involvement of religion, and psychological contract end states. Semi-structured interviews let the researcher focus the interview on issues that are considered important and related to the research objectives. Moreover, consistent with Brinkmann (2014) and Qu and Dumay (2011), the flexibility that exists in this kind of interview has made better use of the knowledge-generating potential of conversations by allowing much more leeway to explore whatever angles are considered important by the participants.

Furthermore, before using it for interviewing the participants, the research instrument used in the current study was submitted to the supervisor for review and feedback. After receiving the supervisor's comments, the researcher made several corrections to the instrument to address the issues that had been identified. Once the revised instrument was approved by the supervisor, the researcher did a pilot test by conducting interviews with three academics who were the researcher's friends. This was an important step to ensure that the instrument was clear and understandable and that it effectively captured the information needed to answer the research questions. The academics provided feedback on the instrument, which the researcher used to make further improvements. After several rounds of testing and revisions, the final version of the research instrument was ready for use in the study (see Appendix D for the detail of interview guidelines).

3.1.1.2 Relevant Documents

Documents as a source of evidence were used in the current study as a complement to the primary method of data collection, i.e., semi-structured interviews. Utilizing documents provided an in-depth understanding and a more precise depiction of the phenomena that occur from the interviews (Deacon, Bryman, & Fenton, 1998). More specifically, according to Bowen (2009), documents provide supplementary data on the context within which participants operate, including change and development.

Various types of documents were used in the current study, such as job descriptions, WhatsApp group chats, organisation structure, and information provided on the institution's website. The job descriptions elucidated the formal expectations and responsibilities associated with each role, offering a structured framework against which participants' experiences could be compared. The WhatsApp group chats, on the other hand, provided a unique window into informal communication and social dynamics within the organization. Analysing the flow of information, tone, and frequency of interactions unveiled hidden layers of collaboration and relationship-building among participants. Meanwhile, the examination of the organizational structure shed light on hierarchies, reporting lines, and decision-making processes,

offering crucial context for interpreting individual experiences and actions. This structural insight was pivotal in understanding how power dynamics influenced the behaviours and perspectives of participants. Furthermore, information gleaned from the institution's website provided historical and mission-oriented context, enabling a broader perspective on the values and goals that guided participants' actions.

The integration of these various document types not only enriched the depth of our analysis but also allowed for a multi-dimensional view of the phenomena under investigation. Triangulating the data from the semi-structured interviews with these documentary sources help the researcher construct a more nuanced and comprehensive understanding of the complex interplay of factors contributing to the experiences the participants.

3.7.2 Study Database

Atlas.ti version 9 was used to facilitate data documentation and organisation. The data collected needs to be documented and organised in a way that makes the data ready to access at any point during and after the study. A well-organised data can ease the process of data analysis and allow the researcher to keep the logical traceability of the documentation (Darke, Shanks, & Broadbent, 1998). The database consists of data or evidence, including raw material, coded data, coding schemes, and data displays. All the data collected in this study, i.e., verbatim interview transcripts and relevant documents were stored in electronic form.

3.8 DATA ANALYSIS

The analysis process is principally aimed to examine participants' lived experiences regarding the phenomenon being studied, in this case, PCB resolution. The current study used the modified van Kaam method proposed by Moustakas (1994) to analyse participants' experiences regarding psychological contract breaches. Based on the process of transcendental phenomenology he proposed, Moustakas (1994) then developed two types of transcendental phenomenological analyses, namely the modified van Kaam method and the modified Stevick-Colaizzi-Keen method. The

significant difference between the modified van Kaam and the modified Stevick-Colaizzi-Keen methods is the former includes data merely from the research participants, while the latter also employs the researcher's experience regarding the phenomenon. Hence, in order to increase objectivity, the current study chose the modified van Kaam method.

The modified van Kaam method consists of seven steps of data analysis, namely horizontalization, reduction and elimination, clustering and thematizing the invariant constituents, validation of the themes, constructing individual textural description, constructing individual structural description, and constructing textural-structural description. The details of each step are presented in the following section.

Furthermore, Atlas.ti version 9 was used to analyse the data. In order to maintain and not destroy the true meaning of the participant's experience, the data analysis was done using the original transcription, which is the informal Indonesian language. According to renowned qualitative experts and methodologists (e.g., Bucholtz, 2000; Clandinin & Connelly, 2000; Crotty, 1998; Gutt, 2000; Seidman, 2006), the translation of transcripts from other languages into English before conducting data analysis could distort the data, since some essential expressions and meanings might be lost in translation. Additionally, some participants also use some Arabic and Javanese phrases that are difficult to be translated into English. Therefore, to prevent losing the true meaning of the data, directly analysing the data from the Indonesian transcript was considered the most appropriate way to stay as close as possible to the essence of the participants' experience. Nevertheless, comments were written in English. Meanwhile, the translation of participants' quotes was done by a professional translator to make sure the language meets academic standards and improves the readability of the translations.

3.8.1 Horizontalisation

The data analysis in the current study began with horizontalisation. Horizontalisation refers to the process of identifying every expression pertinent to the experience that helps the researcher comprehend the phenomenon being studied. The bits of

information were gathered by going line by line through the interview transcripts and noting every characteristic or element that related to the phenomenon. In this step, the researcher listed significant statements. Different colours were applied to distinguish different horizons detected in the interview transcripts. Figure 3.1 shows an example of horizontalisation.

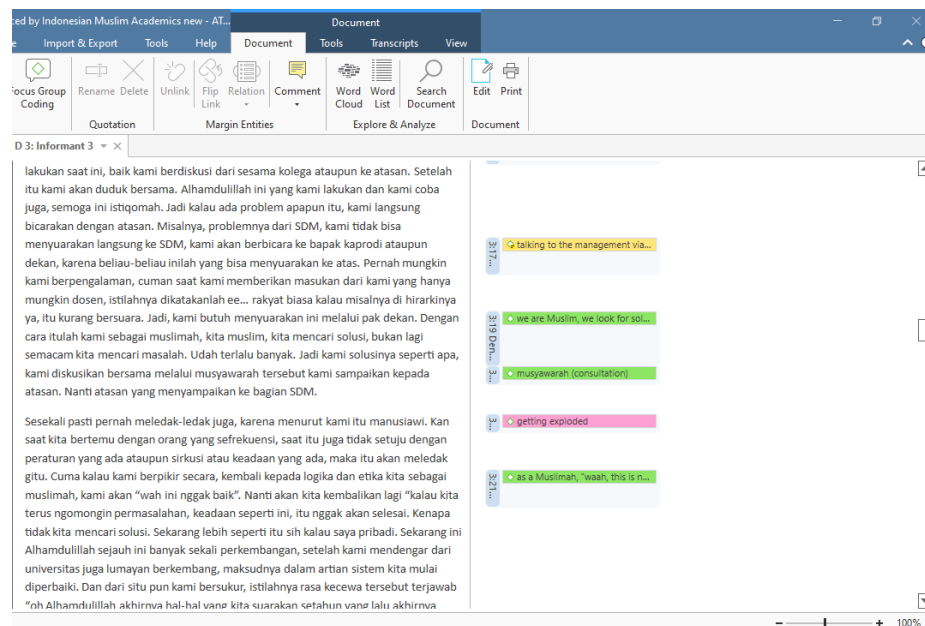


Figure 3.1 Horizontalisation

3.8.2 Reduction and Elimination

Following the horizontalisation are reduction and elimination. Reduction and elimination are crucial stages of the modified van Kaam method to identify the invariant constituents, that is expressions that consistently emerge from data (Moustakas, 1994). During this stage, each horizon was examined based on two requirements: (a) the horizon comprises the experience that is both adequate and necessary for understanding and, (b) it is possible to abstract and label the horizon (Moustakas, 1994). Horizons not meeting the mandated requirements, as well as horizons that were repetitive, overlapping, or ambiguous were also removed. The remaining horizons were the invariant constituents of the experience.

3.8.3 Clustering and Thematizing the Invariant Constituents

After reducing and eliminating the process, the next step was clustering the invariant constituents into groups. These clustered constituents led to the core themes of the experience. According to Moustakas (1994), the core theme brings sense as well as meaning to an assorted of associated horizons. The absence of a core theme will make the horizons have little to reveal about an experience. Figure 3.2 displays an example of clustering and thematizing the invariant constituents.

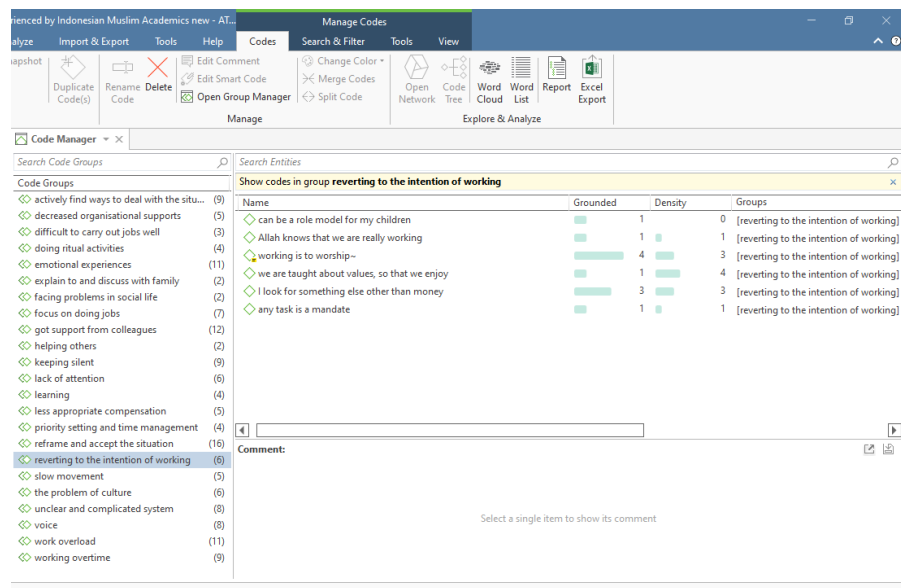


Figure 3.2 Clustering and Thematizing the Invariant Constituents

3.8.4 Validation of the Themes

Ensuring the process of clustering and thematizing was the validity checking of the themes. This process was done by comparing invariant constituents as well as themes with each participant's transcript to validate whether the invariant constituents and themes were evident or not. In other words, this process aimed to ensure that the themes explicitly stated in the transcription or are compatible with the transcription. Moreover, it was also considered if the invariant constituents and themes were plausible for conclusions (Moustakas, 1994). Hence, the themes that were not explicitly expressed, incompatible, or seemed implausible were removed.

3.8.5 Constructing Individual Textural Description

Following themes validation was constructing individual textural descriptions. As Moustakas (1994) stated, the textural description describes what the participants have experienced regarding the phenomenon. In this sense, each participant's experience was depicted by incorporating relevant and validated invariant constituents and themes. Moreover, in this fifth step, the construction of textural descriptions also incorporated verbatim examples taken from the transcribed interviews. Appendix I shows an example of an individual textural description.

3.8.6 Constructing Individual Structural Description

After constructing individual textural descriptions, the next step was constructing individual structural descriptions based on the textural description and imaginative variation (investigating possible meanings by utilizing the researcher's imagination) (Moustakas, 1994). Moustakas (1994) stated the structural description describes how the participants experienced the phenomenon. The construction of structural descriptions was carried out using relevant and validated invariant constituents and themes, and verbatim examples as well. An example of a structural description of a participant can be seen in Appendix J.

3.8.7 Constructing Individual Textural-Structural Description

The final step of the data analysis was constructing the textural-structural description of the meanings and essences of the experience, involving the invariant constituents and themes (Moustakas, 1994). The textural-structural description refers to the integration of the noema (what is the experience) and the noesis (how the phenomenon was experienced). The purpose of merging the textural and structural description is to assure the essence or meaning of the participant's experience. The individual textural-structural descriptions then led to the development of a composite description of the meanings and essences of the experience of the group as a whole.

An example of an individual textural-structural description of a participant can be seen in Appendix K.

3.9 ASSESSING RESEARCH QUALITY

As asserted by Creswell (2007), since the worldview and the assumption of the reality of qualitative research are different from quantitative, the approaches and terms used to assess the quality of the research are different as well. Lincoln and Guba (1985), Saunders, as cited by Lewis, and Thornhill (2016), depicted that such terms are called credibility, dependability or consistency, and transferability. The terms reflect the nature of qualitative research and substitute the terms, respectively, internal validity, reliability, and external validity used in quantitative studies. The below section discusses these criteria.

3.9.1 Credibility

In a quantitative study, internal validity is used to assess the extent to which the findings fit reality (Winter, 2000). This notion is in contrast with the qualitative perspective, whereby reality is viewed as something that is socially constructed and multiple, which makes it “can never be grasped” (Merriam, 2009, p.213). Regarding this, Lincoln and Guba (1985) proposed their concept of credibility which concerns not the reality, but the extent to which the research is credible.

This study used two techniques that have been suggested to ensure credibility, namely triangulation and member check. Denzin (1978) displayed four types of triangulations, ranging from multiple methods, multiple sources of data, and multiple investigators to multiple theories. The current study used multiple methods, namely semi-structured interviews that were augmented with relevant documents. Moreover, this study also used another strategy, which is member check or participant validation. The member checks were conducted by asking participants to review the transcription of the interviews and evaluate if it reflected what they meant. See Appendix G for the sample of validated interview transcripts by the participants.

3.9.2 Dependability

As Saunders et al. (2009, p.156) asserted, reliability is “the extent to which your data collection techniques or analysis procedures will yield consistent findings”, or in other words, whether “the same results” is found “on other occasions”. This is problematic since human behaviour is not static and an individual’s PC might change with time and context that make it dynamic (Rousseau et al., 2018). Therefore, for qualitative studies, Lincoln and Guba (1985) suggested replacing the ‘reliability’ with ‘dependability’ or ‘consistency’. The focus then is not on the same results that will be found again but on the consistency between the results and the process through which the results are obtained.

The other strategy a researcher can employ to ensure dependability is an audit trail (Anney, 2014; Yilmaz, 2013). The audit trail entails in detail how data are collected, how categories are built, and how decisions are made throughout the study (Yilmaz, 2013). In this sense, researchers are required to write a research journal or record memos on the process of carrying out the research that is being conducted (Shenton, 2004).

Using ATLAS.ti version 9, the researcher kept recorded memos regarding questions, reflections, problems, and decisions to support the dependability of the study. As such, the memos documented each stage of the research process. For instance, the following is the memo the researcher wrote regarding the process of entering the research field for data collection:

Table 3.1 Example of Audit Trail

Date	Activity
May 22, 2021	I met the rector of the university to get permission to carry out the study at his institution. In the meeting, I explained what the study is all about, the purpose of the study, as well as potential benefits the institution could obtain from the study. <i>Alhamdulillah</i> the rector gave his consent for me to conduct the study in the institution.

<p>May 22, 2021</p>	<p>I met the vice-rector of human resource management and finance, general affairs. I explained to him that I had got permission from the rector to carry out the study at the institution. He said, “Because the rector has agreed, so do I.”</p> <p>Just like I when I met the rector, I also explained to the vice-rector what the study is all about, the purpose of the study, and potential benefits the institution could obtain from the study. In the meeting, I also gave him interview questions in order he know what kinds of information I wanted like to collect from participants.</p>
<p>May 23, 2021</p>	<p>I met the head of the human resource (HR) division. I explained to him that I had got permission from the rector and the vice-rector to carry out the study in the institution. I also gave him interview questions, so that he knew the information I wanted to obtain from participants. For the first interview, I asked him to recommend one academic who has been working in the institution for at least one year. Meanwhile, the next participant would be based on the recommendation of the first participants, and so forth.</p>
<p>May 23, 2021</p>	<p>I began contacting the first participant recommended by the head of the HR division by WhatsApp and asked for her participation in the study.</p>
<p>May 25 – July 27, 2021</p>	<ul style="list-style-type: none"> - All interviews were conducted on different days and times and were conducted during office hours in places determined by the participants. - I began to transcribe once each interview was finished and gave the transcriptions to participants immediately for member checking.

3.9.3 Transferability

External validity concerns the extent to which the results of a study can be applied to other situations. In other words, how generalizable are the results of a study (Saunders et al., 2009). This issue of generalizability is problematic in a qualitative study as this type of study is not aimed at making generalizations. Thus, Lincoln and Guba (1985) proposed the idea of transferability, whereby the onus of proof lies less with the researcher. Instead, it lies more with others who attempt to make an application elsewhere. The original investigator cannot know and decide to which sites the transferability might be pursued, yet the appliers can. In other words, transferability means the extent to which the findings of the study can guide others in different settings (Sousa, 2014). Regarding this, the researcher then is required to provide

sufficient descriptive data so that readers can decide if their context fits the research context, and thus the transferability is possible (Anney, 2014; Saunders et al., 2016).

To ensure transferability, the current used thick and rich descriptions. Such thick and rich description involves a description of the setting and participants of the research, and a detailed description of the findings with adequate evidence displayed in the form of quotes from participants interviewed, field notes, and documents (Anney, 2014; Merriam, 2009; Shenton, 2004). In the current study, the thick description can be found in the detailed findings of the study (Chapter 4) which incorporated verbatim quotes from the participants to provide illustrative examples that bolster the findings of the study. The thick description also exists in the discussion section (Chapter 5) in which the findings were examined to see the connection with previous studies.

3.10 ETHICAL CONSIDERATION

This section discusses how the research maintains ethical practice, particularly during fieldwork. Saunders et al. (2009) conveyed two types of access that need to be taken into account, namely physical and cognitive. Physical access is acquired from the gatekeepers of organisations, whereas cognitive access is gained from participants. Physical access to the university premises was granted following approval from the university's rector. Cognitive access, on the other hand, was established when the participants' signed the informed consent.

The other issues that were taken seriously were confidentiality of information and anonymity of identity. It is critical to note that the current study posed no threat or danger to the participant's health and well-being. The research participants were adults and interviewed only following their consent to participate. With this regard, before the interview, the researcher clearly stated on the participant's sheet the anonymity and confidentiality of the participants and the information shared. For example, instead of putting participants' names, the researcher coded the participants with P1, P2, and P3. Additionally, the researcher also carefully selected locations to avoid any negative experiences as the participants may suggest. In doing so, the

researcher let all participants determine interview locations at which they felt comfortable. Furthermore, the current study employed a structured interview protocol (See Appendix A for detailed information on the interview protocol) that delineates the pre-, during, and post-interview procedures. For example, prior to conducting the interviews, the researcher asked the participants to read informed consent in which it is stated that all information shared is confidential and will be used for the purposes of the study only. The participants were also informed that they may choose to withdraw from the study at any time.

3.11 CHAPTER SUMMARY

This chapter aims to explain how the current study was conducted. The study was based on constructivism to observe the experience of PCB and PCB resolution of Indonesian Muslim academics. In terms of research design, it employed the transcendental phenomenological study proposed by Husserl (1962) and popularised by Moustakas (1994). Data were collected by conducting interviews with Muslim academics. Data analysis was carried out using Atlas.ti version 9 and following the modified van Kaam method as suggested by Moustakas (1994). To ensure the quality of the study, the notions of credibility, dependability, and transferability proposed by Lincoln and Guba (1985) were employed. Additionally, the current study also took into account research ethics to assure that the study followed ethical standards for a qualitative study.

CHAPTER FOUR

FINDINGS

The study aimed to explore the lived experiences of Indonesian academics to better understand the phenomenon of psychological contract breach, psychological contract breach resolution, and the involvement of religion in the resolution. In doing so, semi-structured interviews were employed to collect data and to investigate the lived experiences of the academics. This chapter discusses the results of the interviews. In the first part of the chapter, the demographic profiles of participants are presented. The discussion then moves to how participants experience PCB. Following this section is the elaboration of the PCB resolution and the involvement of religion in the resolution. In the final section, PC end states are presented before the chapter ends with a summary.

4.1 DEMOGRAPHIC CHARACTERISTICS OF PARTICIPANTS

This study aimed to gain insight into the experiences of employees who have encountered psychological contract breach (PCB) resolution in the workplace. This study managed to involve eleven participants. Prior to conducting interviews, questions regarding demographic information including age, gender, years of service in the organisation, and academic rank were asked of the participants. The data collected from the participants was analysed and presented in Table 4.1. As indicated in Table 4.1, it is worth noting that the participants in the current study were both male and female, which indicates that PCB can affect employees regardless of their gender. Furthermore, the data showed a diverse distribution of ages, indicating that PCB is not limited to a specific age group. This suggests that the phenomenon of PCB is widespread and can affect employees at any level of seniority or age. The participants also came from various levels of seniority, with six of them having worked in the organisation for more than five years. This shows that PCB is not exclusive to senior employees but can also affect those who are relatively new to the organisation.

Another information was the academic rank of the participants. The results showed that seven of the participants were assistant professors, while the remaining four were associate professors. This implies that PCB can affect employees regardless of their academic rank or position in the organisation.

Table 4.1 Demographic Profiles of the Participants

Participant	Gender	Age	Tenure	Academic Rank
P1	Female	34	7 years	Associate Professor
P2	Male	45	7 years	Assistant Professor
P3	Female	29	4 years	Assistant Professor
P4	Male	36	10 years	Associate Professor
P5	Male	37	9 years	Associate Professor
P6	Male	41	6 years	Assistant Professor
P7	Female	37	5 years	Assistant Professor
P8	Female	28	3 years	Assistant Professor
P9	Male	30	4 years	Assistant Professor
P10	Male	27	2 years	Assistant Professor
P11	Male	30	3 years	Assistant Professor

4.2 PSYCHOLOGICAL CONTRACT BREACH EXPERIENCES

This section provides the lived experiences of the academics regarding psychological contract breaches resulting from the process of data analysis (see Chapter Three, Section 3.8 for the detailed data analysis process). At the beginning of the interviews (see Appendix D for the interview guidelines), all participants expressed a desire to learn and understand more about the psychological contract and psychological contract breach. The researcher explained that a psychological contract is an individual perception of mutual reciprocation between the individual and organisation rooted in the individual's beliefs about an exchange agreement. Psychological contract breach, the researcher continued, occurs when an employee observes that the organisation did not fulfil its obligations.

4.2.1 Work Overload

For most participants, teaching and doing research are the main tasks they must carry out as an academic. That was what they knew before becoming a lecturer. However, upon assuming the role of a lecturer, they discovered an additional obligation mandated by Indonesian regulations, namely community service. Despite these mandates, many academics feel overwhelmed by the workload already at hand. This unexpected situation of work overload was commonly reported by participants. P1, for instance, shared her experience of being burdened with supplementary tasks amid her already demanding responsibilities. She said:

Kan ada bagian web gitu lho. Tapi, bagian yang ngelola dan mengisi web itu dosen. Dosen kan pekerjaannya udah banyak, kenapa disuruh nulis? Saya tahu sih ini untuk prodi. Tapi kan kita juga banyak kerjaan.

We have our own website. But, we are requested to manage and write articles on the website. As a lecturer, we have so many works to do. Why are we still asked to do such jobs? I know this is for the benefit of the department. But, still, we have so many jobs to do.

Another participant, P8, expressed that the allocation of dual roles has resulted in an abundance of tasks to fulfil. Consequently, P8 is compelled to complete her workload at home, often extending into the night, particularly when facing impending deadlines. She said:

Ketika dua kantor ini semuanya deadline, waduh, saya sering kok bawa ke rumah, malam saya kerjakan. Kadang as a normal human being, ada lah somehow...apalagi contohnya di pusat bahasa kan ada program proofreading yang untuk mahasiswa itu. Itu kan kalau dikerjakan di jam kantor saja kan nggak akan cukup. Apalagi di sana juga ada deadline selesainya kapan. Jadi seringkali dibawa pulang.

When there are deadlines in these two offices, my goodness, I frequently bring my jobs home, I do it at night. Sometimes as a normal human being, sometimes...Moreover, for example, in the language centre, we have a program for proofreading students' theses. It's not enough to do the work merely in the office. There is a deadline. Thus, I frequently bring the jobs home.

The experience of the work overload was also felt since participants were also assigned to carry out jobs that exceed their primary responsibilities as academics. Specifically, they have been tasked with fulfilling administrative duties that they believed fell outside their purview as lecturers. This has resulted in a perceived misallocation of responsibilities, as such tasks ought to be carried out by administrative personnel, rather than academic staff. Furthermore, all participants have reported being assigned to multiple administrative positions, which has compounded their workload. P8, for instance, noted the added challenge of juggling academic responsibilities alongside administrative duties. She said:

Kita tri dharma perguruan tinggi ee..istilahnya dari pengajaran, penelitian, kemudian pengabdian kepada masyarakat. Semua harus difokuskan di situ. Tapi, yang kemudian terjadi di sini ini kerjaan kita cukup kompleks. Saya di beberapa bagian. Akhirnya, tri dharma tersebut masih overlap dengan kerjaan-kerjaan administrasi.

We have the *tri dharma* to do, teaching, doing research, and then doing community service. Everything must be directed to accomplish the tasks. But, what really happens here is our jobs are complicated enough. I am assigned to several positions. In the end, carrying out the *tri dharma* is overlapped with administrative jobs.

The participants in this study have also noted disparities in workload among academic staff, with some individuals experiencing a significantly greater burden than others. P1, for instance, has expressed envy towards colleagues who can leave the office earlier due to having a comparatively lighter workload. She said:

Tapi ngelihat, kadang-kadang orang-orang yang mereka bisa pulang jam dua, bisa kemudian makan siang di luar, terus nanti balik lagi ke sini tu sore juga cuma setor muka aja, habis itu udah, pulang lagi. Nah, itu kayak kadang-kadang "ih kok gini banget ya?" gitu, kok beda gitu.

Sometimes I saw people could go back at 2 pm, they could have lunch outside and get back to the office in the evening to just show up, and then they went back. That made me think, "Why do I get a lot of work? My work is so different from them."

Likewise, P3 expressed concern regarding the disproportionate allocation of work, citing a perceived pattern of being assigned a significant number of tasks and questioning why her colleagues do not experience the same workload. She said:

Istilahnya “ya udah dia aja terus, dia aja yang ngerjain.” Iya sih, cuma kadang kan kita berpikir “lho yang lain..kok bukan mereka? Perannya seperti apa?”. Kita juga kadang ngobrol di asrama, “Kenapa kita ngerjain ini? Kenapa mereka nggak?”

It's like “Just assign the task to her again and again. Let her do it.” For me, it doesn't matter, but sometimes it crossed my mind, “How about the others? Why not them? What is their role?” For us, sometimes we talk to each other in the dorm, “Why do we do this? Why don't they?”

In summary, the nature of work overload exists in the additional jobs, multiple jobs and repeatedly assigned. Table 4.2 shows the summary.

Table 4.2 Nature of Work Overload

Participant	Nature of Work Overload
P1	Getting additional jobs Uneven workload
P3	Repeatedly assigned
P8	Multiple jobs Many deadlines

4.2.2 Working Overtime

Participants also reported experiencing work-related stress in the form of prolonged working hours, which they attribute to an excessive workload. Normal office hours within the institution are typically scheduled from 7:30 am to 3 pm. However, many participants reported regularly working beyond these hours. P2, for instance, noted experiencing this phenomenon even in the early stages of his tenure at the university. He said:

Rapat malam. Nah itu. Kan sudah pulang, sudah...ada panggilan “Sekarang rapat”.

Meeting at night. You know, I was home. Suddenly there was a call, “We have a meeting now.”

In addition to their regular workload, some participants in this study also reside on campus, exposing them to the possibility of being approached by students at any time. This further extends their working hours and can contribute to their experience of PCB. P4, a head of a department, reported:

Terlintas di saya, “Ini 25 jam”, karena mahasiswa itu berkonsultasi terkait perkuliahan dan perkantoran itu jam 11 malam gitu, yang mana itu adalah di luar jam kerja.

It also crossed my mind, “This is 25 hours,” because the students consulted about their studies and official matters at 11 pm, which is outside of office hours.

Participants in this study have also reported being required to work on their designated day off, which they perceive as an additional source of work-related stress. The institution’s standard working week is from Saturday to Thursday, with Friday designated as the weekly day off. However, participants have noted that having only one day off per week is a significant challenge, particularly given that this is stipulated in their employment contracts. Furthermore, many participants reported that their day off is often utilized for work-related obligations, further exacerbating the issue. P5 conveyed:

Hari Jumat libur. Maka hari jumat itulah saya gunakan semaksimal mungkin untuk keluarga. Tapi nampaknya itu di hari Jumat ketika libur kelas, tapi justru kita disibukkan oleh kepanitiaan-kepanitiaan atau seminar-seminar. Akhirnya, itu tidak terjadi. Justru di hari Jumat malah jadi lebih sibuk dari hari-hari sebelumnya gitu.

Friday is a day off here. I had planned to spend my time with family during the holiday. But, it turned out, that when I had no class on Friday, I had to involve in managing seminars and other events. Finally, (spending my time with family) didn’t happen. I was even much busier on Fridays.

In addition to the challenge of working on their designated day off, some participants also reported being required to work during public holidays, which many

did not anticipate. Given that participants have only one day off per week, public holidays are viewed as a valuable opportunity to recharge and rejuvenate. However, the expectation of working on such days has resulted in an additional source of stress and disappointment for many participants. P9 shared, “We also work on public holidays.”

In summary, participants in this study have reported experiencing PCB in the form of being required to work outside of their normal working hours and working on their designated day off. Table 4.3 displays the summary.

Table 4.3 Nature of Working Overtime

Participant	Nature of Working Overtime
P2	Working outside working hours
P4	
P5	Working on days off
P9	

4.2.3 Less Appropriate Compensation

Some participants in this study have expressed dissatisfaction with the compensation they receive for their work, feeling that their contribution is not appropriately valued. Despite being assigned multiple positions or working extended hours, they receive the same compensation as their colleagues. The institution does not differentiate compensation based on an employee’s level of responsibility or add additional compensation for longer working hours. As a result, participants feel that their effort and dedication are not reflected in their compensation. P1 reported:

Kayak dulu mungkin gaji segini dengan pekerjaan yang seabrek, terus kadang saya di rumah masih mikirin mahasiswa, terus kadang ditelponin. Itu mungkin dulu sempat saya pikirin gitu, karena “wah jadi sekprodi”, terus habis itu belum jadi pengelola jurnal, belum jadi kepala lab gitu.

I feel I receive a low payment with a lot of work. Sometimes I think about students’ affairs at home and being called to talk about work. I

was assigned as a secretary of the department, journal manager, and head of the laboratory.

On the one hand, a subset of the study participants espoused the view that the fundamental salary constitutes an adequate remuneration scheme. Such compensation is deemed satisfactory insofar as it meets their financial requirements. Nonetheless, these individuals emphasized the dearth of employee benefits, which poses a formidable obstacle for them. From their perspective, employee benefits play a crucial role in facilitating their job performance. However, they bemoaned the fact that the institution in question fails to offer such benefits. One participant, P9, explicitly observed that the institution lacks health insurance, which he regarded as an indispensable means of safeguarding employees' welfare in cases of health-related issues. He said:

Kalau yang lain itu nggak ada BPJS. Nggak ada di sini. Nah, itu saya juga bingung. Di kampus lain ada. Paling tidak itu bisa membantu.

The other thing is there is no health insurance. There is no such thing here. That makes me confused. There is one in other universities. It could help.

Likewise, P7 articulated the absence of religious holiday allowances. P7 maintains that such a benefit is customary practice in other organisations. She underscores the significance of this benefit as it can offer her supplementary financial support when she travels to her hometown during religious festivities. She said:

Saya pertama datang ke sini, saya tanya THR. Kita ini jauh dari Bengkulu. Misal, pulang kampung. THR itu satu kali gaji, tapi nggak cukup, tapi kan paling tidak membantu.

The first time I came here, I asked about religious holiday allowance. I'm all the way from Bengkulu. The religious holiday allowance is as much as our one-month salary. If I want to go back to my hometown, I can use it even though it is actually not enough. But, at least it helps.

To summarize, less than appropriate compensation was experienced by participants in terms of imbalance between responsibility and payment, and no employee benefit. Table 4.4 shows the summary.

Table 4.4 Nature of Less Appropriate Compensation

Participant	Nature of Less Appropriate Compensation
P1	Less appropriate payment
P9	
P7	No employee benefit

4.2.4 Lack of Attention

In carrying out their tasks, some participants reported a perceived lack of attention directed towards them. Specifically, they have indicated that their work assignments are infrequently monitored or evaluated, leaving them unsure of whether they are performing their tasks accurately. One participant, P11, disclosed that his leader had disregarded his work. P11 felt that an evaluation of his work was necessary to identify areas for improvement. He said:

Kalau di biro saya itu kurang evaluasi sih. Jadi seminggu misalnya kita laporan gini, nggak ditanya sejauh mana tugas yang kemarin, ya dibiarkan aja. Kayak gitu ya saya tetap ngikuti aja. Nanti kapan ditanya lagi, baru melaporkan. Tetap sih kita memberikan laporan tiap pekannya, cuma evaluasi dan tanggapan itu masih kurang. Maksudnya “evaluasinya demikian, ini yang kurang, ini yang kurang. Nanti seperti ini, seperti ini.”

In my bureau, the evaluation is lacking. So, for example, this week we reported our work. We were not asked to explain the previous work, just ignored it. We keep reporting our jobs weekly, but the evaluation and the feedback are lacking. I mean there is no “this is the evaluation, this one should be improved, you should do this later.”

P7 also had the same experience, noting that the monitoring and support provided by the management, particularly from the Human Resources (HR) department, have been less than optimal. P7 felt that the HR department assigned tasks without taking into consideration the barriers and challenges faced by the academics in completing their assignments. She stated:

Monitoringnya sih yang di sini itu kurang optimal, dari monitoring atasan. Bahkan evaluasi dari SDM sendiri, harus saya katakan,

mungkin ini sangat kurang optimal. Hanya memberikan tugas, kemudian kayak monitoring dan evaluasinya itu dari SDM, khusus SDM, itu sangat kurang sekali. Jadi yang kami lihat SDM itu ya kerjanya taunya “ya udah ngasih kerjaan tanpa tahu ni kesulitan kita seperti apa.” Akhirnya nanti kerjaan itu tidak selesai, itu dilaporkan ke atasan. Kan sebenarnya seharusnya kan mereka meninjau.

The monitoring is also less optimal, monitoring from the management. Even I see that the monitoring from HR department themselves, I have to say, is really less optimal. So, they just assign tasks without knowing our difficulties. In the end, when the tasks have not finished yet, they will make a report to the management. They should monitor first, right?

In addition to the lack of evaluation and monitoring, participants also expressed a sense of insufficient appreciation for their work. The participants felt that receiving appreciation is crucial to their job satisfaction. However, given their experience with less than adequate compensation, they did not expect to receive material or monetary rewards as tokens of appreciation. Rather, they hope for a psychological sense of recognition and gratitude. Unfortunately, the participants reported that this aspect of their work experience was also lacking. P8 reported:

Saya dulu pernah menyampaikan kurang evaluasi, kemudian kurang apresiasi. Maksud saya apresiasi itu ketika project sudah final. Lihat ending bagus, apresiasi. Apresiasi bukan berbentuk pemberian reward hadiah atau apa, itu nggak, cukup “bagus” aja itu udah, bagi individu atau anggota itu udah mantab lah. Artinya itu apresiasi gitu lho berarti sekali.

I have conveyed that we lack evaluation and lack of appreciation. What I mean by appreciation is when we have accomplished our jobs, and the result is good, give the appreciation. It is not necessarily in the form of a gift or something material. It's not. Just “it's good” is enough for us. For the individual or the member, that means a lot.

To sum up, the nature of lack of attention exists in less monitoring, less evaluation, and lack of appreciation. Table 4.5 portrays the summary.

Table 4.5 Nature of Lack of Attention

Participant	Nature of Lack of Attention
P7	Less monitoring
P8	Lack of appreciation
P11	Less evaluation

4.2.5 Decreased Organisational Support

Decreased organisational support for doing jobs was another issue reported by participants. They have observed that the policies made and implemented by the institution reflect a reduction in the level of support provided to them. For instance, P2, who is a department head, has shared their experience with the revocation of the honorarium for research activities. Previously, lecturers were allowed to allocate an honorarium for research funding. However, the institution has now revoked this policy. He said:

Dikti saya agak mulai, terus terang, saya nggak mau jadi ketua. Yaa agak gimana gitu ya. Karena penelitian tu tidak ada honor. Hibah internal juga sama, nggak ada honor.

To be honest, for external research grants provided by the government, I don't want to be the research leader. You know, there is no honorarium. The internal research grant is also the same, no honorarium.

Additionally, there is also a policy change in research funding. Participants reported that the amount of funding provided to them is being deducted. The participants indicated that the reason behind the deduction is unclear and not well-explained by the institution. P1 said:

Jadi pemotongan dana penelitian. Itu 10%. Nah itu, saya juga kayak nggak melihat transparansi untuk apa si 10% itu. Kalau misalnya kita bisa membuktikan 10% itu secara transparan, nggak apa-apa. Dan kita seminar juga nggak pernah yang wah gitu kan, nggak ada kayak gitu. Kalau misalnya dibayangin misalnya yang 10% itu, kan katanya untuk acara ini, untuk acara ini, kan mereka ngajuin RKAT juga. Maksudku, terus RKAT mereka untuk apa gitu lho? Lha yang 10% ini

untuk apa? Mereka punya anggaran sendiri, tapi masih pemotongan 10% itu.

There is also research grant deduction. It's 10%. I don't see transparency in the deduction. If they can prove the 10% deduction transparently, it doesn't matter. The seminars they held were ordinary, not luxurious as well. Even if they could show how they used the 10%, they have their own budget from the university. So, what is their budget for? What is the 10% for? They have their own budget, but they still deducted the research grant.

Furthermore, participants also reported that the policy changes were not limited to the deduction of research funding, but also extended to the publication of academic work. For example, P4, who is the head of a study centre, shared his experience of how the institution initially encouraged study centres to publish journals and books. However, this policy has now been revoked. He said:

Ada kebijakan yang ternyata mengubah. Jadi ada kebijakan pertama itu mensupport supaya kita memiliki karya, lalu kita lakukan, di tengah perjalanan yang sudah hampir selesai, ternyata ada kebijakan tidak boleh berkarya. Contoh, pusat kajian. Pusat studi yang waktu itu saya memegang di icast, waktu sebelumnya icast disupport supaya memiliki karya jurnal, ada buku, kemudian ada karya kajian-kajian. Itu kami berjalan satu tahun. Tahun berikutnya dikasih kebijakan pusat studi tidak boleh mengeluarkan buku, tidak boleh ada kajian.

There was also a change in the policy. So, we were supported to come up with good work, then we did it. When we were doing the work, there was a policy that didn't support it. For example, the study centre. The study centre in which I am placed was supported and had a journal, books, and study forums. We had been running the programs for one year. In the next year, there was a policy that a study centre was no longer allowed to publish books, or no longer organise study forums.

To conclude, the decreased organisational support in doing jobs is experienced by participants in terms of changed policies in research funding and restricted authority.

Table 4.6 Nature of Decreased Organisational Support

Participants	Nature of Decreased Organisational Support
P1	Deducted research funding
P2	No honorarium for doing research
P4	Restricted authority

4.2.6 Unclear and Complicated System

Aside from looking at how they are treated, participants also looked at how the institution is run. Specifically, they observed how policies and rules are made and applied by the HR department. The participants noted that the HR department is responsible for managing most of the policies and rules they have been experiencing. However, they have found that some employment management policies and rules are still unclear. One example is the policy on unlimited absence. P3 reported that the institution does not have a clear rule on absence, allowing employees, including academic staff, to leave their work whenever they want. P3 also noted that this policy can result in delays in completing certain tasks. She stated:

Masalah lain selama ini paling perizinan. Kita tidak ada namanya batas minimal batas maksimal kita perizinan, di XYZ ini lebih mudah. Hanya saja mungkin harusnya kita punya..ke sini-sini akhirnya lebih ke “wah nggak bisa seperti ini. Jadi, nanti kalau seperti ini gimana perkembangan kampusnya kalau misalnya perizinannya tidak dibatasi. Istilahnya lebih baik kita mempunyai aturan daripada kita tidak mempunyai aturan yang jelas. Kita harus punya itu.

There is no maximum limit of absence in XYZ. It seems XYZ needs to have a rule. It cannot be like this. So, what will happen with the campus if the permission is not restricted. It's better we have a rule than don't have a clear rule. We should have it.

Furthermore, the participants also reported inconsistencies in the policies and rules set forth by the HR department. They noted that sometimes policies are suddenly applied without prior communication to the staff. Additionally, these policies were often inconsistently implemented and not evaluated. This inconsistency in policy application and evaluation had created confusion among employees and had led to a sense of unpredictability in the workplace. P5 reported:

Absen itu hanya tiba-tiba aja. Jadi, tidak istilahnya istiqomah..ee...berkelanjutan gitu. Jadi, absen tersebut tidak ada follow up nya. Misalnya, kami sekarang harus absen. Ternyata semester depan nggak ada absen. Tiba-tiba absennya mendadak-mendadak. Kami tidak tahu itu atas dasar apa.

All of sudden, the HR department required all staff to fill in the attendance sheet. So, they don't...(participant paused) ...the rule is not continuously applied. There is no follow-up as well. For example, now we have to fill in the attendance sheet. But, in the next semester, there is no such a rule. But, suddenly the rule is applied again. We don't know what is the reason.

Another participant, P4, also observed the same thing. According to him, some lecturers intended to resign just because of the rule. He said:

Yang kemarin itu ada kebijakan absen setiap hari. Seketika sudah mau masuk Ramadan awal-awal. Itu yang membuat dosen-dosen kami juga yang belum tahu kalau di sini system kekeluargaan, jadi banting setir pengen resign.

There was a policy that we are required to fill in the attendance sheet every day. It was at the beginning of Ramadan. And then that made some of the lecturers, who didn't understand the system here, wanted to resign. The policy was suddenly applied.

Besides unclear in applying policies, according to participants, the HR department is also unclear in managing some important programs. For instance, P2 told that the institution has a forum that is held fortnightly and designed to invigorate all members of the organisation, including both academic and administrative staff. Despite the significance of this program, P2 expressed concern regarding the HR department's inability to adequately execute the forum. She said:

Dwi mingguan itu seharusnya punya tujuan tersendiri gitu. "Ooh minggu ini kita ingin...kita charging dosen tentang ini, minggu ini tentang ini." Kadang kan suka randomly gitu ya. Jadi harapan kita tu sebenarnya kalau untuk dwi mingguan itu adalah suatu forum yang sangat penting sekali, yang mana tidak kami dapatkan kalau kami lihat di instansi di luar itu jarang yang benar-bener konsisten dua minggu sekali gitu. Jadi belum menggunakan kesempatan yang ada kalau dari SDM nya. Itu kadang suka random, beneran random. Kayak hanya sekedar...(partisipan berhenti sebentar)...akhirnya di mata kami, kami pernah berpikir itu hanya formalitas.

Actually, the fortnightly forum should have specific goals. "OK, this week we will charge up the lecturers about this, next week about this." But, sometimes the program is randomly held. Basically, we hope that

the fortnightly forum is a really important forum. I'm sure there is no such forum in other organisations which is constantly held every two weeks. So, the HR department has not optimally used the forum. It is sometimes randomly held, really random. It just like...(participant paused)...we see, we think that the program is conducted merely as a formality.

P7 also indicated a lack of clarity in the HR department's management of important programs, specifically regarding staff placement. P7 was placed in a department that does not align with her area of expertise, with her background being in physics. Curiously, the HR department placed P7 in the department of *Tafseer*, which pertains to the science of explanation of the Qur'ān. P7 asserted that the rationale and process for this placement were ambiguous and not well-defined. She said:

Passion ana ketika di sini itu kan ana sebenarnya science, bukan tafsir. Jadi ketika itu masukin lamaran di sini science, tapi kenapa ana kok ditaruh di tafsir. Sementara rekan-rekan dosen di sini kan semua hadits, tafsir, intinya ngerti al Quran. Kadang ana itu minder sendiri. Aduh ana di itung-itungan, rumus-rumus, mesti bisa. Tapi kalau untuk al Quran, tajwid ini aja kadang ditanyain masih salah.

My passion is actually science, not Tafseer. So, I applied for science, but why was I placed in Tafseer? Meanwhile, all of my colleagues' backgrounds are hadith and Tafseer. They understand the Quran. I used to work with numbers and formulas. But regarding the Quran, even my *tajweed* is not good enough.

In addition to issues with unclear rules and policies, participants have also raised concerns over the complexity of institutional systems. For instance, obtaining permission to leave work, even for valid reasons, was noted to be a challenging and convoluted process. Participants have expressed the need to navigate bureaucratic and intricate procedures to secure permission, which can often lead to difficulty in leaving work, despite the circumstances justifying their absence. P8 reported:

Jadi dulu itu pernah saya mau ikut workshop extensive reading di jogja. Nah kebetulan di sini lagi UTS atau UAS, lupa. Itu saya bikin surat, tapi ya secara birokrasi harus minta tanda tangan kemana-mana, direktur pusat bahasa, ketua panitia UAS UTS, terus ke SDM, ke warek..pokoknya secara birokrasi susah. Padahal itu kan kalau

workshop sebenarnya untuk peningkatan dosen gitu lho. Tapi mungkin karena event-nya UAS gitu ya, mungkin untuk kayak lebih tertib administrasi saja sih menurut saya. Saya sebenarnya agak keberatan sih, karena seperti yang saya bilang, dosen kan sebenarnya adalah bagaimana mereka itu selalu improve kemampuan mereka kan?

I wanted to join a workshop on extensive reading in Jogja, while there was an examination period at that time. I had written a permission letter. But, bureaucratically, I had to get permission from many people, including the director of the language centre, the committee of the exam, the HR department, and the deputy rector. It was bureaucratically complicated. You know, the workshop was indeed for our self-improvement. But, maybe because of the exam period, the administration should be properly managed. I was a little bit objectionable. As I said, a lecturer needs to improve himself or herself, right?

Another instance highlighting the impact of complicated institutional systems was relayed by P3's colleague, who encountered obstacles when attempting to obtain permission to visit her parents. Despite receiving approval for the request, the colleague was still assigned tasks during the visit, ultimately leading her to leave the institution.

The collective experiences of the participants demonstrate a range of issues related to unclear and complicated institutional systems, including unclear rules, inconsistent policies, unclear HR programs, and bureaucratic processes. A summary of these issues is presented in Table 4.7.

Table 4.7 Nature of Unclear and Complicated Systems

Participant	Nature of Unclear and Complicated Systems
P3	Unclear rule
P4	Inconsistent policy
P5	
P2	Unclear HR program
P7	
P8	Complicated systems

4.2.7 Slow Movement

Some participants highlighted the university's slowness in its movement. For instance, they see that the management is slow in implementing its policies and rules. For them, such slowness was felt to have negative impacts on them as the organisation's members. P6 recounted his experience of encountering uncertainty regarding his status at the university. Previously, P6 was a lecturer at a public university. Because of a family request, he then moved to the university. However, the processing done by the university was slow resulting in the loss of his registration number in the system. He said:

Sebelumnya saya mengajar di universitas lain di Jogjakarta. Kemudian keluarga minta saya keluar dari universitas itu dan pindah ke sini. Manajemennya bilang peringkat akademik, termasuk serdos, bisa dipindahin, jadi nggak perlu mulai karier dari level terendah lagi. Tapi, yang bener-bener terjadi tuh kampus lambat banget ngurusin itu. Jadi, saya kehilangan jabfung dan status serdos. Afiliasi juga nggak jelas, apakah masih di universitas sebelumnya atau sudah di sini. Proses pemindahannya lambat sekali.

You know, previously I was teaching at another university in Jogjakarta. My family then asked me to leave that university and move here. I was told by the management that my academic rank, including my professional certification, can be transferred so that I don't need to start my career from the lowest level. But, what really happened is that the university was very slow in doing that. This made me lost my academic rank and my status as a certified lecturer. My affiliation was also not clear, whether it is still my previous university or this university. The process of movement was very slow.

In another case, such slowness was also seen as affecting the operation of the university. P10, for instance, evaluated the university's tagline, which is to become a high-quality and meaningful university. P10 shared that the tagline has not been fully realized yet. He said that the university is already good in terms of its quality, but it is still less meaningful. P10's evaluation is based on the observation that while many articles have been published in scientific journals, there are still few practical activities being carried out for the betterment of society and the ummah. This lack of

practical activities may be seen as affecting the university's operation and its ability to fulfil its mission as a high-quality and meaningful institution. He stated:

Sebenarnya sudah disampaikan ya, kalau XYZ itu bermutu dan berarti. Tapi, saya lihat artinya ini yang masih kurang. Kita bisa lihat berapa penelitian yang bisa diterapkan. Mungkin satu atau dua. Jarang. Makanya saya lebih senang penelitian sederhana, tapi bisa diterapkan. Kalau bermutu dari segi keilmuan sudah masuk jurnal sudah banyak. Tapi artinya itu lho, bagi masyarakat, bagi umat yang sangat kurang.

Actually, it has been frequently conveyed that XYZ is a qualified and meaningful university. This is a qualified and meaningful campus. However, I see that it is still less meaningful. We can see how many research can be applied. Maybe one or two. Rare. That's why I prefer to do simple research, but it can be applied. It is already qualified. A lot of articles have been written and published in scientific journals. But, it is still less meaningful to the society, to the ummah.

Similarly, P2 observed that the university is not doing enough to benefit society. P2 conveyed that the university is too focused on academic programs and is not doing enough to create real programs that have a positive impact on the community. Thus, because of this lack of practical programs, society might not benefit from the existence of the university. He said:

Menguatkan UMKM itu bagus lho. Dana BI itu banyak. Selama ini kan hanya seminar thok. Seminar..waduh eman-eman sebetulnya. Kita ini excellent, luar biasa. Saya nggak tahu, kenapa XYZ fokus ke yang besar-besar, tidak program-program riil, seperti penguatan UMKM.

Strengthening SMEs is good. The central bank has the budget for it. But, so far, our collaboration with the central bank was only on seminars. We are excellent, we are extraordinary. I don't know, why XYZ focuses on big programs and disregards real programs, such as strengthening the SMEs.

Overall, the slow movement was felt by participants in terms of slow implementation of policy and rules and in implementing programs.

Table 4.8 Nature of Slow Movement

Participant	Nature of Slow Movement
P6	Slow in implementing policy and rules
P2	Slow in implementing programs
P10	

4.2.8 The Problems of Culture

Some participants told the researcher about the existing culture in the institution. One of the issues is seniority. Most participants feel that seniority in the institution is quite strong. Many staff who are older always want to be respected, and younger staff need to talk nicely and politely to their seniors. As a result, as conveyed by P8, it is not easy for younger staff to convey their critiques to the senior ones. She said:

Cuma kan somehow di sini kita nggak bisa dengan seenak hati kita mengkritik gitu lho. Ada rule, ada kultur yang harus kita ikuti.

Somehow, in XYZ, we cannot voice our critiques easily. There is a rule, there is a culture we have to adhere to.

Likewise, P2 recounted an experience where he had reminded his subordinates about the importance of punctuality but had refrained from doing the same to his senior colleagues. He said:

Saya juga pernah negur tendik, misalnya. Jangan sering datang terlambat. Atau dosen yang kadang-kadang telat ngumpulkan nilai. Begitu-begitu saya tegur. Kalau setingkat senior nggak pernah. Nggak enak. Yaa di sini kan terhalang kultur ya. Sangat menjunjung tinggi adab. Face to face juga masih belum begitu berani.

I have warned staff not to come late to work. Don't frequently do it. I also reminded lecturers who were late in submitting the exam results. I reminded them. But, I never do it to my seniors. I'm reluctant. It's a cultural barrier. The etiquette is highly respected. I never did it face-to-face with them.

The problem of seniority was also felt by P10, a head of a department. He highlighted the presence of biased attitudes among certain senior staff members toward his department. He mentioned that some senior staff view his department unfairly because it is not an Islamic discipline. He said:

Kebanyakan kita prodi umum gitu ya. Dan saya merasa kalau prodi umum itu beda banget diperlakukannya dengan prodi-prodi agama. Jadi, dari sisi cara dosen-dosen senior mandang prodi umum, apalagi prodi saya. Prodi saya kan kayak, apa namanya..sekluer gitu kan, ilmunya. Ilmunya juga sebenarnya dari barat juga semuanya kayak gitu. Semuanya juga banyak yang mengambil referensi dari barat.

Most of us are from non-Islamic studies. I feel that non-Islamic studies get different treatment compared to Islamic ones. So, we can see from the way the senior lecturers see the non-Islamic studies, my department in particular. You know, my department, just like...secular, I mean the knowledge. The knowledge is basically from the Western world.

Another issue that was raised by participants was frequent meetings. P11 specifically mentioned his experience of being hampered by multiple meeting invitations, some of which were organised with little advance notice. He stated:

Kan kumpul terus itu. Kumpul ini..kumpul ini..bentar-bentar apa, tiba-tiba ada rapat. Dan itu membuat, menurut saya, waktu lumayan tersita dengan kegiatan-kegiatan semacam itu. Padahal itu sebenarnya sifatnya ya pengarahan gitu. Makan waktu. Banyak rapat.

There are too many meetings in XYZ. I don't know. Many meetings. Meeting on this, meeting on that, suddenly meeting. You know, the meetings are just for briefing. I think it is time-consuming. Frequently we have meetings.

P11 provided tangible evidence of the issue of frequent meetings within the institution. By sharing meeting invitations received via WhatsApp with the researcher, P11 demonstrated the abundance of meetings that staff members are expected to attend. The researcher noted that in just one week, P11 had received invitations to attend five meetings.

P6 also has the same experience. P6's experience further underscores the issue of frequent meetings within the institution. According to P6, the frequency of meeting invitations is so high that they may receive more than five invitations in a single week, with some invitations even coming from the same division.

Kerjaan kita di sini rapat. Saya melihat....ini sudah jadi budaya di sini, bahwa semua harus dibicarakan di rapat. Saya juga nggak tahu kenapa.

You know, our job is meetings. I see...it has been a culture here, that everything must be discussed in a meeting. I don't know why.

Overall, as one of the PCB events experienced by participants, as shown in Table 4.9, the problems of culture exists in seniority and frequent meetings.

Table 4.9 Nature of the Problems of Culture

Participant	Nature of the Problems of Culture
P2	Seniority
P8	
P10	
P6	Frequent meetings
P11	

4.2.9 Effects of the Breach

The PCB experienced by participants indeed has created various effects. This section discusses the effects the results of such an event.

4.2.9.1 Emotional Experiences

All participants in the PCB events reported experiencing various emotional reactions. Many of the participants reported feeling annoyed or frustrated by the challenges and constraints they face in the institution. For example, P8 reported feeling annoyed because she found it difficult to convey critiques to senior staff due to the strong culture of seniority in the organisation. She said:

Kadang saya sebel sendiri sih. Hehehe... Ya sebel aja. Cuma di satu sisi kan saya dosen biasa yang akses saya ke atas atau saya tidak punya power.

Sometimes I got annoyed. Hehehe... Yes, just got annoyed. I'm just a common lecturer who doesn't have access to the management, I have no power.

In addition to feeling annoyed, many participants reported feeling disappointed, frustrated, or even hurt by the institution's failure to fulfil its obligations. For example, P6 shared his disappointment with the institution's slow processing of his transfer from his previous workplace. He said:

Pasti sangat kecewa. Ini menyangkut karier. Dulu saya seorang pegawai negeri. Saya tinggalkan status itu dan pindah ke sini. Tapi, apa yang terjadi ini benar-benar menyakitkan.

I am extremely disappointed. This is about my career. I was a civil servant. I left that status and moved to this university. But, what happened to me really hurt me.

The disappointment felt by participants is not only accompanied by the feeling of hurt but also anger. For example, P4 expressed anger over the restrictions placed on study centres' programs. He said:

Itu saya kecewa. Karena kalau kajian di depan mahasiswa ini kayak kajian-kajian HMP. Itu kecewa sekali. Itu yang bikin saya marah sekali. Bahkan kita rapat dengan jajaran teman-teman yang di pusat studi yang lainnya, juga mereka kecewa juga.

It made me disappointed. If we do a study forum in front of students only, it is just like a study forum held by the student union. I was really disappointed. I don't know why they suddenly make such a policy. It made me really angry. Even when I had a meeting with other study centres and they also felt the same. Apparently, I was not alone.

One of the participants, P3, even became actively enraged. She was extremely furious because she has a lot of work to do, including administrative jobs, which makes her job description complicated enough. She said, "*Saya ingin jadi amoeba aja, membelah diri.* (I wanted to be an amoeba, split myself.)" Additionally, she shared:

Sesekali pasti pernah meledak-ledak juga, karena menurut kami itu manusiawi. Kan saat kita bertemu dengan orang yang sefrekuensi, saat itu juga tidak setuju dengan peraturan yang ada atau keadaan yang ada, maka itu akan meledak gitu.

Sometimes I madly erupted. I think as a human being, it's normal. Especially when we meet people who feel the same and don't agree with the existing rule or with the current situation, I will just explode.

In summary, there are three emotional reactions (shown in Table 4.10) experienced by participants following the event of PCB, ranging from annoyance, disappointment, and anger.

Table 4.10 Nature of Emotional Experiences

Participant	Nature of Emotional Experiences
P3	Anger
P4	Disappointment Anger
P6	Disappointment
P8	Annoyance

4.2.9.2 Difficult to Carry Out Jobs Well

In addition to eliciting an emotional response, it was notable that participants in the study also reported experiencing occupational repercussions resulting from PCB. Most of the participants noted that the PCB impacted their ability to effectively perform their primary academic duties. For instance, P3 detailed her struggles with fulfilling the *tri dharma*, a fundamental aspect of academic work, due to the excessive workload stemming from being assigned multiple roles and administrative responsibilities. She shared:

Dari situlah akhirnya kami tidak benar-bener bisa focus di tri dharma perguruan tinggi ini. Sempat berpikir, "Kok kerjaan banyak banget?" Kayak nggak normal.

That's why we cannot focus on the *tri dharma*. It always crosses my mind, "Why do I have a lot of work?" It seems not normal.

Likewise, P8, who is tasked with managing two distinct positions, reported difficulty in maintaining focus and managing competing priorities. This confusion and lack of clarity regarding task prioritization were found to be detrimental to her overall work effectiveness. She said:

Tapi menurut saya, sebenarnya ya, itu juga nggak efektif. Efektifnya adalah kita expert di sana dan kita focus di sana. Jadi pekerjaan kita lebih all out. Bukan berarti ketika saya di dua kaki juga tidak all out. Tidak. Saya juga tetap selalu memaksimalkan apa yang saya punya, apa yang saya bisa. Cuma untuk beberapa waktu, apalagi sejak berdirinya prodi saya, dengan saya juga ada amanah di sana, ya somehow saya pusing sendiri. Mana yang harus saya dulukan.

I think, being assigned to two positions makes our focus distracted. And this is my restlessness. It has been common in XYZ that a lecturer is assigned to more than one position. But, I think it is not effective. We should be assigned in the place based on our expertise so that we can focus and all-out do the job. It doesn't mean that I'm not all-out in both positions. No. I also always do my best. But, recently, particularly after the establishment of my department in which I also have a job, somehow I got confused, about which one should I do first.

While P3 and P8 were distracted by work overload, P9 expressed difficulty in managing a high volume of meetings in addition to his other pressing responsibilities. This challenge was found to be particularly taxing, potentially impinging upon the quality and effectiveness of his work. He said, “*Sering banget kita kumpul. Maksudnya, saya mengalami, waktu kita tersita dengan adanya kumpul itu.* (Frequently we have meetings. It means, I've experienced, our time is occupied by such activities.)”

In addition to compromising participants' ability to maintain focus, the burdensome workload resulting from PCB was found to be detrimental to effective time management both in the workplace and at home. P11 recounted the experience of staying awake late into the night in order to complete the numerous tasks assigned to him. He said:

Dalam menyelesaikan tugas, saya kesulitan bagi waktu sih. Banyak tanggung jawab. Terkadang sampai bangun sampai tengah malam. Lembur.

In doing the jobs, I find it difficult to manage the time. Many responsibilities. Sometimes I stay awake late at night. It's overtime work.

The negative effects of PCB exposure on participants' occupational performance were found to extend beyond issues of focus and time management, ultimately compromising the quality and timeliness of their work. Specifically, some participants were unable to complete their work within the designated time frame. As P7 stated, "It made us delayed in doing the work."

The participants' experience with PCB was revealed to significantly hinder their ability to carry out their occupational responsibilities effectively. Particularly, they struggled with managing their time, maintaining focus, and completing their work in a timely manner. Table 4.11 shows the summary.

Table 4.11 Nature of Difficult in Carrying Out Jobs Well

Participant	Nature of Difficult in Carrying Out Jobs Well
P3	Got distracted in doing jobs
P8	
P9	
P7	Delayed in finishing works
P11	Difficult in managing time

4.2.9.3 Facing Problems in Social Life

In addition to its impact on occupational performance, the participants' experience of PCB was found to have negative consequences for their social lives. Participants reported that the limited availability of free time, with only one day off per week and no days off during public holidays, left them with limited opportunities to engage in social activities outside of work. Moreover, participants noted that even their designated day off was frequently occupied with academic responsibilities, further

exacerbating the issue. This lack of leisure time and social interaction was found to be detrimental to the participant's overall quality of life. P8 said:

Cuman menurut saya kan dalam 24 jam kita, 24/7 kita kan kita nggak hanya melulu memikirkan pekerjaan. Kita kan juga harus sosialisasi dengan keluarga, dengan lingkungan sekitar. Karena saya kan tinggalnya di luar XYZ, jadi saya kan bertemu dengan orang sekitar rumah, lingkungan. Kadang acara keluarga atau acara temen biasanya sabtu minggu, tapi nggak bisa dating karena masuk.

In the 24 hours, we don't need to think about work all the time, 24/7. We have to socialize with family, with people around us. I stay outside the campus, so I need to socialize with my family and neighbours. Sometimes there was family agenda on Saturday or Sunday, but I could not attend because I had to go to work.

As a result, the experience of PCB was found to have spillover effects on familial relationships, with some participants reporting being reprimanded by their family members for spending too much time at work. Participants noted that their limited availability for social activities and leisure time resulted in conflict with family members who were concerned about the lack of time spent together as a family. P4 recounted being reprimanded by his wife for frequently coming home late as a result of work obligations. He said:

Pernah juga dapat protes dari keluarga, keluarga ini istri ya. Pernah dapat protes. Protesnya kenapa berangkat pagi kok pulang sore. Berbeda dengan dosen lain berangkatnya agak siang pulang siang. Kok kayak semangat banget.

I was reproached by my family, my wife. I was asked why I go to work early and go back in the evening? Other lecturers go back in the afternoon. Why I am so enthusiastic.

The participants' experience of PCB was found to impact not only their own free time and familial relationships but also the distribution of familial responsibilities. Participants reported that their limited availability for familial responsibilities resulted in their family members needing to take over some of their roles in the family. For instance, P7 reported that due to her and her husband's busy work schedules, their children were being cared for by her mother-in-law, who expressed difficulty in

managing the children's meals. As a result, P7 had to prepare meals before leaving for work. She said:

Komplain dari keluarga, ibu mertuaku, karena taktitipin anakku. Paling ibu itu protes tu kalau sampe sore anak itu harus makanannya disiapkan. Jadi ana itu pagi harus nyiapin entah itu makanan sampai cemilan sampe sore, sampe ana pulang gitu. Terus kalau sampai malam itu urusan anak harus diselesaikan sebelum ke kantor. Paling protesnya seperti itu.

I receive complaints from my family, my mother-in-law, because I asked her to help me take care of my children. She sometimes protests if I go back in the evening. My children's meals must be prepared first. So, in the morning I prepare their meal and snacks as well. And if I go back at night, the children's necessities must be prepared as well. That is what she insisted.

Overall, facing problems in social life experienced by participants in terms of difficulty socializing outside the organisation and getting complaints from their families.

Table 4.12 Nature of Facing Problems in Social Life

Participant	Nature of Facing Problems in Social Life
P4	Got complaints from family
P7	
P8	Difficult to socialize outside organisation

This section outlines the findings of the study regarding psychological contract breaches experienced by academics. This study revealed that the event of PCB experienced by the participants was diverse and included work overload, working overtime, less appropriate compensation, lack of attention, decreased organisational support, unclear and complicated system, slow movement, and the problems of culture. Almost all of the events of PCB, as shown in Table 4.13, resulted in negative consequences for the participants, including emotional experiences, difficulties in carrying out jobs well, and problems in social life.

Table 4.13 PCB and Its Effects

PCB Events	Effects of PCB
Work overload	Emotional experiences (got enraged) Difficult in carrying out jobs well (got distracted in doing jobs) Difficult in carrying out jobs well (delayed in finishing works) Difficult in carrying out jobs well (difficult in managing time)
Working overtime	Problems in social life (difficult to socialize outside organisation) Problems in social life (got complained by family)
Decreased organisational support	Emotional experiences (got disappointed) Emotional experiences (angry)
Unclear and complicated system	Emotional experiences (got disappointed)
Slow movement	Emotional experiences (got disappointed)
The problems of culture	Emotional experiences (got annoyed) Difficult in carrying out jobs well (got distracted in doing jobs)

4.3 PSYCHOLOGICAL CONTRACT BREACH RESOLUTIONS

The PCB experienced by academics indeed has resulted in a range of consequences. As a result, they have been prompted to find ways to deal with PCB. This section depicts the ways employed by participants to resolve such a stressful situation.

4.3.1 Voice Out the Feelings of Frustration

In the aftermath of experiencing PCB, a majority of participants reported a preference for expressing their discontent. P11 recounted his experience of addressing the lack of recognition and assessment within his department during a forum as a means of resolving the situation. He said:

Alhamdulillahnya tiap akhir semester, akhir tahun, kita ngadakan forum di luar sambil menikmati, misalnya di rumah makan di luar, gitu. Ya kita buka forum kekurangan kita secara individu apa, dan manajemen di kantor apa. Kita buka-bukaan sebenarnya. Saya dulu

pernah menyampaikan kurang evaluasi sama monitoring, kemudian kurang apresiasi.

Alhamdulillah at the end of the semester, at the end of the year, we have a forum held outside the campus, usually in a restaurant. We talked about our weaknesses, individually as well as organisationally. We talked about everything. I have conveyed that we lack evaluation and monitoring, and lack of appreciation.

In another case, participants expressed a preference for talking to their superiors. This strategy was adopted due to a perceived lack of direct access to upper management, thereby making communication with their immediate superiors the most viable option for resolving PCB. P8 stated:

Cuma di satu sisi kan saya dosen biasa yang akses saya ke atas atau saya tidak punya power, ya mungkin kadang saya sampaikan ke kaprodi atau ke direktur pusat bahasa.

I'm just a common lecturer who doesn't have access to the management, I have no power. Sometimes I talked to the head of a department or to my leader in the language centre.

Conversely, participants who had direct access to upper management opted to communicate directly with the management. P4, for instance, recounted a situation where his study centre's activities were limited, and he chose to meet with the deputy rector directly to obtain an explanation regarding the matter. He stated:

Saya langsung menghadap ke wakil rektor waktu itu. Saya meminta penjelasan apakah kebijakan ini benar atau nggak, alasannya apa. Karena kok bertentangan antara pemberi kebijakan yang satu dengan pemberi kebijakan yang lain. Artinya itu tadi, belum terkoordinasi.

I talked to the deputy rector directly. I needed an explanation on whether this policy is correct or not, and what is the reason because I found it contradictory among policymakers. I mean it was not well-coordinated.

Upon receiving an explanation from the management, P4 expressed contentment with the clarification provided and decided to accept the policy that imposed restrictions on publishing books and journals from his study centre. He said:

Kebijakannya seperti itu. Kita harus terima. Kalau nanti memang kalau sudah dipanggil, kemudian disuruh membatalkan, saya batalkan. Tapi memang ada yang sudah kami batalkan, yaitu jurnal. Divisi kami tidak lagi menerbitkan jurnal.

That was the policy. We have to accept it. If in the future I'm asked to cancel another program, I'll do it. There is already one program we have cancelled, which is the journal. Our division no longer publishes the journal.

Additionally, some participants believed that it was essential to address the responsible party directly in order to effectively manage the issue. These individuals chose to meet with the responsible party to seek clarification or even protest the situation. P6 conveyed that when he discovered that his registered number in the system had been lost, he chose to meet with the person in charge to inquire about the necessary steps to rectify the situation. He said:

Saya sudah sampaikan ke bagian yang bertanggung jawab, operator, sebenarnya apa yang terjadi? Dia bilang ada beberapa dokumen yang harus saya siapin. Sudah saya lakukan itu. Bahkan saya sampai ke universitas sebelumnya, saya tanya tentang proses pemindahan ini. Karena ini masalah sistem. Prosesnya dimulai ketika universitas di sana mengirimkan nama saya dari sistem mereka ke universitas ini. Begitu universitas ini nerima, selesai. Semudah itu aja seharusnya.

I spoke to the person in charge, the operator. What really happened? He said there are some documents I need to prepare. I have done it. I even went to my previous university to ask about the process of moving. Because this is about the system. The process begins when my previous university sent my name from its system to this university. When this university accepts my name, it's done. As simple as that.

P2 shared a similar experience, whereby he visited the research management centre to express dissatisfaction with the policy of deducting research funding. P2 said, "*Saya protes. Dulu yang pemantiknya kan yang berani itu saya dan Pak A itu. (I protested the policy. Mr. A and I were the initiators of the protest.)*" Similarly, P7 met with the HR department to ask about the absence of a religious holiday allowance. He stated:

Sudah pernah saya sampaikan di ini, nggak ngadu sih, tapi pernah saya tanyakan ke SDM. Jawabannya gini “afwan, di sini kita karena puasa itu libur, jadi dianggap libur ya. Walaupun libur, tetap gajian.” “oo nggak bisa gitu.” saya bilang.

I have questioned about the religious holiday allowance to the HR department. They said, “I’m sorry, we have the month of fasting off and the lecturers are still paid.” I said, “It cannot be like that.”

Overall, this section highlights that participants often chose to use their voice to address PCB, either by directly talking to the responsible party for the situation or by communicating with someone who they believed could help them to resolve the issue.

Table 4.14 Nature of Voice

Participant	Nature of Voice
P2	Talking to the party responsible for the situation
P4	
P6	
P7	
P11	
P8	Talking to the management via the leader

4.3.2 Keeping Silent

Based on the interview results, some participants acknowledged that certain situations were difficult to change, and expressing their concerns did not yield the desired results. These individuals recognized that their power and influence as ordinary staff were limited, which made it challenging to effect change. As a result, they chose to follow the situation. P9, for example, expressed his dissatisfaction with low compensation, but his efforts to address the issue were unsuccessful. Eventually, he chose to accept the policy and moved on. He said:

Ya sudah, yang kayak gitu, jelek misalkan di sini, kita juga nggak bisa merubah, kan? Saya bukan bagian dari sistem itu, pembuat kebijakan.

If we see there is something bad here, we cannot change it, right? I’m not part of the system, the policymaker.

It is important to note that some participants chose to remain silent not necessarily because their attempts to voice their concerns were unsuccessful, but rather due to a strong institutional culture of seniority that discouraged open dissent. This cultural norm often made individuals hesitant to express their feelings and resulted in them keeping their discontent to themselves. P8 said:

Tapi ya kadang menurut saya, sebel saya itu nggak pantes lah untuk disampaikan. Jadi kadang memilih juga sih mana kegelisahan yang harus saya sampaikan, mana kegelisahan yang untuk diri saya sendiri aja. Seperti yang saya bilang tadi, tidak gampang untuk menyampaikan kritik kita di sini.

Sometimes I think that my exasperation is not proper enough to be conveyed. So, sometimes I chose which dissatisfaction I have to convey, and which I need to keep to myself. As I said, it is not easy to convey our critiques here.

Choosing to remain silent in response to a situation was difficult for P8. She expressed that it took her a considerable amount of time before she could come to terms with and accept the situation. She said:

Itu mungkin saya adaptasi untuk bisa menerima gitu tu mungkin ada satu semester lebih. Cukup lama. Karena kan dengan background saya yang umum, liburnya juga cuma hari jumat itu berat. Kan hari pendek ya. Katakanlah pergi ke luar kota, paling cuma sekitar sini. Sedangkan kalau kita bicara dulu ketika kuliah mungkin liburnya sabtu minggu yang kita bisa untuk pergi ke Jogja, kemana. Itu sebenarnya dulu di awal-awal itu yang adaptasinya paling susah gitu lho. Tapi, kalau sekarang OK lah. Hahaha...

I needed more than one semester to accept and be OK. It was quite a long time. I came from non-Islamic studies. Having Friday off is hard. We don't have much time to spend. If we want to go out of town, we only could go just around here. When I was a student, there were Saturdays and Sundays off. I could go to Jogja or somewhere else. The most difficult one was the adaptation. But, now it's OK lah. Hahaha...

P11 experienced a similar situation, where the culture of seniority made it challenging for him to take action in response to the situation. He stated:

Kalau di kantor atau di prodi Islam lainnya kan itu kan senioritasnya masih kental. Kita pun enggan, masih sungkan untuk ngobrol los. Untuk sharing pun sungkan. Ya milieunya masih semacam itu.

In my bureau or in other Islamic studies, the seniority culture is strong. That makes me reluctant. I am reluctant to talk. I am also reluctant to ask for an explanation. The milieu is still like that.

For the participants, to deal with such a culture, just keeping silent was the best choice for the time being. They recognized the importance of timing and believed that waiting for the right moment to voice their concerns would be more effective. As such, they chose to bide their time and remain silent in the interim. P10 said:

Tapi kalau menyikapi kayak gitu, tentu kalau teman dekat, ya kita menasihati lah. Kalau kadang semuanya itu orang lain, yang agak senior itu kita mendingkan dulu. Ya kita kan nggak enak juga kalau harus menasehati dan lain sebagainya, tapi kita mendingkan, terus mungkin nanti suatu saat kita menegurnya.

To deal with such things, if it was my close colleague, then I will talk with him. But, if it is another colleague, especially a senior one, I will hush first. I'm rather reluctant to talk, I will hush first. Maybe sometime I will talk to him.

P3 had a different experience with silence, as she preferred to remain silent because she felt that the situation (i.e., overload and overtime work) did not exceed her limit. As such, she did not feel the need to speak up or voice her concerns and instead chose to remain silent. She said:

Selama kita masih bisa kan “Ooh ini nggak kayak gini, kayaknya perlu kita seperti ini.”, kayak saya yang berusaha memfleksibelkan dulu, istilahnya mengelastiskan segala hal. Tapi kalau misalnya udah out of limit ni, saya akan ngomong.

So far, I can manage the situation “It shouldn't be like this, we should do that.” It's like I try to flex first, flexing everything. But, if it is out of the limit, I will speak up.

Based on the findings presented in this section, it is evident that participants' decision to remain silent was due to a range of factors, including institutional culture

(such as the norm of seniority) and perceptions of the situation. Some participants felt that remaining silent was the best course of action given the circumstances, while others recognized the importance of timing and waited for the right moment to speak up. Ultimately, the decision to remain silent was a response to the complex dynamics of the situation and reflected the participants' individual assessments of the most effective way to handle the challenges they faced.

Table 4.15 Nature of Keeping Silent

Participant	Nature of Keeping Silent
P3	The breach did not exceed personal limit
P8	Being reluctant to speak up
P10	
P11	
P9	Follow the situation

4.3.3 Seeking for Family Understanding and Support

For participants, since the PCB has resulted in the occurrence of problems in their social life, particularly problems with their families, they also need to deal with such an issue. To address this issue, they chose to explain the situation at work to their loved ones, in the hope that this would help their families understand the difficulties they were facing. For example, P9 explained to his wife that he was limited in what he could do, as he was bound by institutional policies and rules. By communicating openly with their families, participants were able to manage the expectations and demands placed upon them and mitigate some of the stress and strain associated with the PCB. He stated:

Ibu sudah nggak, istri kadang-kadang masih keberatan. Kita liburannya nggak sama ya. Keberatannya ya, dia kan ke sininya Jumat, Sabtu, Minggu, Sabtu Minggu kan saya masih masuk. Ya saya bilang aja itu aturannya, terus saya kerja di institusi, mau tidak mau ya saya harus paham, tunduk, patuh sama institusi.

It's not my mom, but my wife. She is sometimes objectionable. Our off day is not the same. She comes here on Friday, Saturday, and Sunday. Saturday and Sunday I go to work, right? I explained to her that that's

the rule in XYZ. I have no choice. I have to understand, adhere to the rule and to the institution.

Another participant, P4, also did the same thing. P4 highlighted the importance of communication and explanation to family members in dealing with the impact of the PCB on social life. By explaining the demanding nature of his job as the head of the department, including preparing materials for teaching and conducting research, P4 hopes to make his wife understand the reasons behind his late return. He said:

Saya punya alasan sore itu untuk ngerjakan tuags pribadi. Kalau yang pagi memang nggak bisa. Sedikit konsentrasi mau ngedit atau mau nulis karya yang jadi tugas tri dharma, terganggu dengan mahasiswa yang konsultasi. Atau bagi tugas untuk keprodian. Jadi sore baru mulai focus dengan tri dharma.

I said that in the evening I do my personal tasks as a lecturer. I cannot do it in the morning. When I am writing an article or other tasks related to the *tri dharma*, there are always students who come consulting regarding their studies. Or else, I need to do departmental duties. So, I can only focus on the *tri dharma* in the evening.

Although it was initially difficult for his wife to accept his job, P4's explanation helped her to better understand his situation and offer support. He said:

Ya istri lama kelamaan akhirnya paham. Semua harus dikomunikasikan dengan baik. Saya bilang saya ini kan kaprodi. Juga punya tugas-tugas akademik yang harus diselesaikan.

She understands it. You know, everything must be communicated well. I explained my position as the head of the department. I also have academic tasks to do.

It is worth noting that the participants not only explain the situation to their families but also work together to find a solution that can alleviate the impact of PCB on their family life. This was evident that while P9 and P4 explained to their family, P7 discussed the situation with her husband to find a solution. They decided to schedule their working days in a way that allows them to take care of their children better. She stated:

Dulu susah jalanin Jumat libur, sabtu ahad masuk. Ketika di rumah ngumpul keluarga, ana malah nggak ada. Jadi, saya dan suami akhirnya nyiasati. Beliau minta jadwal agar hari Jumat dikosongkan, pas ana di rumah. Ana malah full ngajar itu hari ahad. Karena ahad si abinya ada di rumah kan meringankan ibu mertua untuk ngemong.. Jadi gitu. Ada sesuatu yang dikorbankan gitu.

Previously, I found it difficult to experience Friday off, and Saturday and Sunday went to work. When my family members are home, I am not there. So, my husband and I talked about how to deal with the situation. He then decided to have no schedule on Friday, when I'm at home. On Sunday, I have classes. Because on Sunday, my husband is at home to help my mother-in-law take care of our children. There is something that is sacrificed.

To conclude, the previous section (Section 4.2.1.9.3: Facing Problems in Social Life) has shown that PCB has triggered problems in the participants' social life, problems in their families in particular. To address this issue, they employed two strategies: explaining the situation to their families and discussing ways to manage their time and responsibilities with their families.

Table 4.16 Nature of Seeking for Family Understanding and Support

Participant	Nature of Explain to and Discuss with Family
P4	Explain to family
P9	
P7	Discuss with family

4.3.4 Got Support from Colleagues

The findings in this section suggest that participants have identified their colleagues as a source of support. For instance, P7 reported receiving support from her colleagues when she was faced with the prospect of moving to another department due to her expertise not aligning with the needs of that department. The support from her colleagues in the form of encouragement to remain in her current department was perceived as valuable and helpful in dealing with the situation. She said:

Ana itu sampai nanya Saintek ada nggak ya yang misalnya kosong atau apa. Mungkin pindah prodi. Ternyata di prodi itu diperjuangkan “Udahlah antum di sini aja. Kita tu butuh orang kayak antum.”

I asked the Department of Science if they have any vacant positions. I wanted to move to another department. It turned out my department retained me, “Don’t go, just be here. We need people like you.”

Similarly, support from co-workers is also important for P1. P1 emphasized that talking to co-workers is essential as they can provide different perspectives and advice on how to approach the problem. Moreover, P1 felt more comfortable talking to colleagues who understand the working environment. She explained that she is the kind of person who cannot keep her problems to herself and finds it helpful to discuss them with others. She said:

Dan mungkin sejak ini, suka atau tidak suka, saya harus ngadepin situasi kayak gini. Kalau saya sih memang nggak bisa...bukan tipikal orang yang menyimpan masalah gitu. Mesti tu masalah saya omongin dan bisa jadi yang dapat masalah, tapi semua prodi tahu, seluruh dunia tahu.

And maybe so far, like it or not, I have to deal with the situation. I indeed can’t...I’m not the kind of person that can hide my problems. I definitely talk about my problems to others. I’m the one who has the problems, but all of my colleagues know, everybody in the world knows.

That’s why P1 also sought the support of her colleagues when she was emotionally exhausted due to her department being negatively viewed by senior lecturers. She said:

Itu lumayan menyita emosi juga gitu, karena sering banget diomongin, dan itu oleh dosen-dosen senior gitu. Padahal sebenarnya banyak juga dosen-dosen yang kayak gitu, gitu. Cuman karena yang disorot lagi prodi saya, jadi kayak semua kesalahan tu dibebankan ke kita gitu. Nggak adilnya karena itu tadi, sikap dari beberapa oknum..beberapa dosen senior. Kita sambat di prodi. Habis itu, ya jadi beban kita semua, jadi bahan kita semua gitu.

It was quite emotionally exhausting because they frequently talked about us, the senior lecturers. In fact, there are many lecturers who did

such things. But, because we are in the spotlight, it's just like all the blame is on us. The unfairness is because of how some people see us...some senior lecturers. We talked to each other in the department and it becomes our burden.

P1 stated that confiding in her colleagues about her problems helped alleviate her emotional tension. She said:

Seberat apapun yang kita jalanin di kampus ini, kalau misalnya kita sambat di prodi tu udah kayak selesai. Jadi, kayak menemukan partner kerja yang tepat ya di situ. Kelelahan secara emosional sering. Cuma ya itu tadi, kayak semua tu kalau udah masuk prodi tu udah jadi omongan bareng-bareng tu udah selesai.

No matter how hard the problems I face on this campus, if I complain and talk to each other, with people in the department, I feel that the problems are already over. I frequently got emotional. But, as I said, talking to each other in the department makes me relieved and feel that the problems are over.

In contrast to P1 who struggled to maintain good relationships with senior lecturers, P4 preferred to discuss his problems with his seniors when facing stressful situations. P4 recounted an instance when the institution unexpectedly required all staff to complete attendance sheets. He immediately contacted his senior to discuss and gain an explanation for the policy. For P4, this approach helped reduce the burden of the problem. He said:

Saya diskusi dengan yang sepuh. Beliau bilang sangat penting agar administrasi di XYZ lebih baik. Kalau nggak ada absen, gimana bisa tahu kalau dosen sudah menaati aturan. Tapi pada hakekatnya, sering kalau kebijakan-kebijakan yang bikin shock ini muncul, tapi kemudian kita diskusikan sama yang lebih sepuh lah, sehingga kami paham. Kalau udah paham, ya sudah, nggak jadi bahan beban lagi.

I asked a senior to discuss the issue. He said it is important to make the administration in XYZ better. If there is no attendance sheet, how can we know that lecturers adhere to the rule? Basically, if there is a shocking policy, I will discuss it with senior lecturers so that I understand. Once I have understood, it will no longer be a burden for me.

P8 shared that having supportive colleagues helps her manage the workload and overcome the stress that comes with it. She mentioned that her colleagues are always ready to lend a hand whenever she needs it, and this made her feel less overwhelmed. Furthermore, knowing that she has support from her co-workers gave her a sense of belonging and helps her maintain a positive outlook towards work. She said:

Di prodi Alhamdulillah bagus sih untuk support, apalagi untuk pelaksanaan tri dharma, penelitiannya pengabdianya. Di pusat bahasa...lingkungannya juga bagus, supportnya juga bagus. Sebenarnya lebih kalau kita ngomongin ini juga tentang people. Dalam artian people di dalamnya juga. Ketika people di dalamnya itu support, maka kita juga nyaman.

Alhamdulillah I got good support in the department, particularly in carrying out the *tri dharma*, research, and community service. In the language centre, the people are also good. Actually, it is about the people. I mean the people within the organisation. When they support us, we would enjoy then.

P4 also had a similar experience. P4 mentioned that his work as the head of the department involves a lot of tasks. The workload can be overwhelming at times, but he felt fortunate to have a great team that can work together effectively. He emphasized that teamwork is crucial in achieving departmental goals and objectives. In addition, to support from co-workers, P4 also received positive feedback and appreciation from students, which helped him stay motivated and enthusiastic in his job. He said:

Alhamdulillah kita juga punya temen-temen yang solid yang bisa dimintai bantuan, dan juga bisa lewat mahasiswa.

Alhamdulillah I have solid friends I can turn to for help. There are also students. That makes our jobs easily done.

Furthermore, for P3 and P1, having a lot of work is also felt by most staff. Therefore, they chose to involve their co-workers to get the situation resolved. P3 said that she and her colleagues discussed finding a solution to the work overload. She stated:

Jadi sebelum ramadhan kami sudah review kurikulum, review visi misi, semuanya apa yang kami lakukan setahun ke depan. Jadi yang dulunya kayak ngerjain serabutan, karena sekarang kita udah punya output, outcome nya sudah ada. Dan Alhamdulillah kami kemarin sebelum start semuanya, kami udah bagi rata kerjaan.

Before the month of Ramadan, we have reviewed the curriculum, vision, and mission, and anything that we are going to do over the next year. So, the work that was randomly done is now clear in terms of its outputs and outcomes. Everything that is needed to support our work was also discussed. And alhamdulillah, before we start the work, we have distributed it to the person in charge.

The same approach was also adopted by P1. She collaborated with her colleagues to develop a set of agreements to effectively manage the workload assigned to them. She said:

Jadi hari ahad tu akhirnya di prodi yang memberikan kebijakan untuk nggak ada acara. Ya tapi tetep ada yang ngajar juga, cuma nggak ada acara. Kami paham kalau misalnya dosen nggak masuk di hari Minggu karena ada acara keluarga ya kita mengerti aja gitu.

We should understand each other. Therefore, my department has a policy of no agenda or event on Sundays. We still have class, but no event. We understand if there is a lecturer who cannot come to work on Sunday because he has an agenda with family.

In summary, the findings of this study highlight the importance of support from colleagues in helping participants deal with the challenges posed by PCB. Participants reported various forms of support from their colleagues, including talking to colleagues about their problems, discussing solutions to challenges with co-workers, receiving help from colleagues, seeking advice from senior colleagues, and benefiting from good teamwork.

Table 4.17 Nature of Got Support from Colleagues

Participant	Nature of Got Support from Colleagues
P1	Discuss with colleagues
P3	Build a good teamwork
P4	Talk to seniors Build a good teamwork

P7	Talk to colleagues
P8	Got helping hands from colleagues

4.3.5 Learning

Participants in the study experienced PCB in the form of a heavy workload. To cope with this, some of them looked to their colleagues for guidance. For instance, P1 noted that although she felt there was a discrepancy between the amount of work she was assigned and her compensation, she observed that others had similar experiences. She observed that some colleagues with more complex work seemed to enjoy it. She said:

Kalau dihitung, mungkin lebih banyak temen-temen dosen yang jabatannya lebih banyak dan mereka enjoy-enjoy aja. Mereka nggak ada mikirin masalah itu.

Many of my colleagues are assigned to many positions compared to me and they enjoy it. They don't think about that.

Another participant, P3, saw how her colleagues, who were new staff, are better at internalizing organisational values, which enables them to enjoy working in the institution despite the workload. She said:

Ada beberapa dosen baru, tapi justru jiwanya lebih dari udah lama gitu. Mereka paham nilai-nilai dan keseharian mereka juga seperti itu. Mereka menikmati kerja di sini. Kadang kita malu sendiri, "dia ini banget". Di situlah kadang kita belajar.

There are some lecturers who are new here, but their souls are better than those who are basically working longer here. They understand the values of the university and their acts reflect the values. They enjoy working here. As their senior, sometimes I'm ashamed. At that point, I learn from them.

P9, a departmental secretary, had taken the initiative to learn from a colleague after his previous attempt to address concerns about compensation proved unsuccessful. In light of this, P9 has observed that despite receiving less-than-optimal remuneration for assigned work, his colleague had managed to maintain high levels of productivity, securing multiple research grants and publishing many articles. Through

observation, P9 attempted to discern the strategies and techniques his colleague employed to manage workload effectively in the face of the challenges posed by inadequate compensation. He said:

Mereka nggak menaikkan bayarannya. Saya nggak tahu. Tiba-tiba saya keinget kawan. Saya belajar banyak itu dari Bu R. Bu R itu datang pagi terus. Setengah 8 kan di sini masuk, ya setengah 8 ada di sini. Terus kerjanya itu rapi sekali. Pulang jam 4, jam 4 beliau pulang. Nggak pernah bolos.

They don't increase the payment. I don't know. Suddenly I thought about my colleague. I learned a lot from Mrs R. She always comes to the office early. Or working hours start at 7.30 am, and she is already in the office earlier. Her jobs are really well-managed. She also leaves the office at 4 pm sharp. Never absent.

P9 further noted that his colleague's success is largely attributed to the consistent implementation of the institution's values. In P9's view, if all staff members were to fully internalize and act upon these values, it would lead to a positive impact on their individual and collective well-being. He said:

Saya mulai ingat. Kan ada falsafah XYZ tu "Seberapa besar keinsyafanmu, sebesar itu pula keberuntunganmu." Bener itu. Saya lihat Bu R itu hibahnya ratusan juta lho. Penelitiannya produktif. Nah saya belajar dari sana.

I remember. XYZ has a philosophy "How big is your conviction, that's how big your luck is". It's true. I see it in Mrs R. She got hundreds of millions of rupiah from a research grant. She is very productive. That's why I learned from her.

This section discussed how colleagues can serve not only as a source of support but also as a valuable learning resource for participants. By observing how their colleagues have navigated similar situations, the participants can gain valuable insights into what strategies and approaches are effective to deal with PCB.

Table 4.18 Nature of Learning

Participant	Nature of Learning
P1	Observe and learn from colleagues who enjoy their jobs
P3	Observe and learn to internalize organisational values
P9	Observe and learn to keep productive Learn from organisational values

4.3.6 Priority Setting and Time Management

Being assigned a lot of work led participants to prioritize their work and manage their time well. P4 shared his experience of feeling overwhelmed by an excessive workload and subsequently adopting a prioritization-based approach is a pertinent example of this phenomenon. By identifying the most important tasks and tackling them first, P4 was able to manage his workload more effectively. He said:

Sempet merasa frustrasi, lumayan. Tapi ketika frustrasi ini dibandingkan dengan jumlah tugas-tugas, kayaknya masih ringan, tinggal dicari mana tugas yang paling utama.

We have so much work to do. I became frustrated. But, when I compared my frustration with the amount of the task, I found the task is not that burdensome. Just look at the task that should be done first.

The same way is also used by P8. By being assigned to two positions, P8 was faced with an increased workload and competing demands on her time. However, rather than becoming overwhelmed by this situation, she was able to use it as an opportunity to prioritize her work in a strategic manner. P8's approach, which involved identifying the most urgent and important tasks and completing them first, enabled her to manage her workload more effectively and ensure that her work was of a high standard. She said:

Dengan fokus kita terpecah ya..akhirnya saya kerjanya adalah prioritas. Ketika prioritas yang dikerjakan adalah pusat bahasa, seumpama saya menjadi penanggung jawab ujian bahasa, ya berarti saya mengerjakan yang di pusat bahasa dulu. Alhamdulillah itu

membantu sekali. Maksudnya saya bisa memprioritaskan mana pekerjaan yang butuh cepet. Biasanya, berdasarkan deadline, urgensinya, mana yang paling urgen.

Because I have more than one position, I chose to prioritize which task I need to do first. When I have to prioritize my task in the language centre, then I will do it first. When I have to prioritize my task in the department, I will do it first. *Alhamdulillah* it helps me a lot in carrying out my duties. I mean I can prioritize which job has to be done first. Usually, I do it based on the deadline, the urgency, which one is the most important.

For participants, managing their work is not only by making a priority but also by managing their time. P7 shared her experience of managing her time at the office and home. For her, bad time management at the office will affect her responsibility at home, and vice versa. By taking a proactive approach to managing her time, P7 was able to ensure that she meets all of her work and home responsibilities in a timely manner, without sacrificing the quality of her work or her personal life. She explained how she manages her time:

Terus kalau di sini itu, pokoknya kalau nggak sesuai jadwal, ana nggak suka gitu. Kalau ustadz-ustadznya itu paling itu, kurang motivasi. "Ayo segera dikerjakan ini. Deadline hari Senin." Eeh...ada saja. Molor. Ya seperti itu. Kenapa ana itu harus plek..plek...plek. Karena banyak tugas. Nggak ngurusin kantor aja. Saya harus ngurus keluarga. Punya tanggungan ini gitu lho. Apalagi sekarang kayak pandemic itu kan daring. Jam 8 itu harus nunggu tugasnya anak-anak, jam 9 itu selesai, dikumpulkan. Kita harus bagi waktu. Terus tanggungannya itu sebelum ngantor, semua keperluan anak disiapkan. Kalau nggak manajemen waktu yang bagus, kacau bener.

The other thing is if the implementation of an agenda is not following the schedule, I don't like it. I said, 'Let's do this soon. The deadline is Monday'. But, they could not make it. It was overdue. Why do I have to encourage them and always be on time in finishing tasks? I have many things to do. Not only official matters. I have to take care of my family. I have many responsibilities. Moreover, my children's classes are currently online. Their teacher gives the assignment at 8 and must be submitted at 9. We have to manage the time well. Before going to work, I also have to prepare my children's necessities. If I cannot manage my time well, everything will be chaotic.

Another participant, P9, also shared a similar experience. He highlighted the importance of balancing work and personal responsibilities in order to promote overall well-being and maintain positive relationships with family and loved ones. By recognizing the impact that his work schedule was having on his family, P9 was able to adjust his approach and prioritize spending time with them on his one day off each week. In addition to managing his time off, P9 also recognizes the value of using his after-work hours effectively to pursue personal activities and interests. He said:

Jadi Jumat itu waktu saya gunakan full untuk keluarga. Kemudian Jumat saya ajak jalan-jalan, makan dimana, gitu-gitu. Kemudian dari sisi pribadi saya sendiri, kebetulan saya hobi olahraga. Jadi hari-hari biasa itu, kerja itu, setiap kamis di sini ada main bola, selasa dosen-dosen main futsal. Jadi menurut saya sudah seimbang. Jadi saya nggak mikirin mau libur hari apa, yang penting kita waktu untuk keluarga. Jumat maksimalkan untuk ibu.

I spend my time on Fridays fully for family. I took my family for a walk, eating in a restaurant. The other thing is, personally, I love sports. We play football every Thursday and futsal on Tuesdays. That's my personal pleasure. That's what I enjoy. We work in the morning, play football, and play sports in the evening. So, I think it has been balanced. I don't think about what day we should have a day off, the point is we can spend time with family. I spend time on Friday fully for my mom.

Comments from his family also urged P5 to balance work and personal responsibilities. He set some free time to be spent with his family. P5 mentioned that by doing so, his family was receptive to his needs and understanding of the demands of his job. Furthermore, his family also understood when he is not around during the day off for any official agenda. He said:

Saya mulai melihat ada waktu sedikit yang bisa saya luangkan untuk mereka. Nah waktu sedikit itulah saya maksimalkan untuk keluarga.

I set free time for them. I try to spend time with my family optimally in the midst of a little free time.

It is evident from the findings that experiencing PCB had a significant impact on the participants. Many participants emphasized the importance of making priorities

and managing time effectively. By identifying the most important tasks and setting clear goals and deadlines, participants were able to focus their energy on completing their work efficiently and effectively. Table 4.19 displays the summary of the participants who used such ways.

Table 4.19 Nature of Priority Setting and Time Management

Participant	Nature of Priority Setting and Time Management
P4	Priority setting
P5	
P7	
P8	
P5	Time management
P7	
P9	

In summary, the events of PCB have triggered participants to find ways to deal with the situation. They took various actions during stressful situations, including voice, seeking family understanding and support, getting support from colleagues, learning, as well as priority setting and time management. Nevertheless, it is also revealed that some of them preferred to just keep silent instead of actively taking action to get the situation resolved. This study also has another finding related to the use of religious ways in dealing with discrepant events. The next section provides such findings.

4.4 THE INVOLVEMENT OF RELIGION IN PSYCHOLOGICAL CONTRACT BREACH RESOLUTION

Aside from using conventional ways to deal with PCB, participants also reported the use of religious approaches. There are three religious approaches used, involving reverting to the intention of working, doing ritual activities, actively finding ways to deal with the situations, as well as reframing and acceptance. This section explains this finding in more detail.

4.4.1 Reverting to the Intention of Working

For participants, dealing with PCB needed them to recall their intention of working. The majority of participants expressed that their work is driven by a sense of religious devotion, wherein every task is undertaken with the intention of worshipping Allah. They firmly believed that their devotion will be rewarded by Allah, and as such, they approach their work with a deep sense of purpose and commitment. Participant 4, for instance, has transcended the notion of monetary compensation, as he believes that Allah will compensate for his works with other things he could never imagine. He said:

Bagi saya, mau nggak mau, suka tidak suka ya bekerja untuk beramal gitu kan. Maksudnya yang saya lakukan di sini ya untuk amal aja gitu. Mungkin kita tidak mendapatkan full seperti apa yang kita harapkan, cuman mendapatkannya di kemudian hari, di hal yang tidak kita duga-duga gitu.

For me, like it or not, working is to worship. I mean, what I have been doing here is intended as worship. Maybe I cannot get the full compensation as I have expected, but I believe I can get it in the future in the things I never imagined.

A similar thing was also experienced by P1. Even though all lecturers get the same amount of compensation regardless of their responsibilities, P1 places a high value on the spiritual aspect of her work and sees it as a form of worshipping Allah. She said:

Disyukurin aja kalau ana. Kalau di sini kan emang nggak ada to, entah antum mau jungkir balik, mau apa, mau capek-capek, ya sudah tetep itu kan. Jadi, sama antara dosen yang biasa-biasa aja, cuma ngajar pulang sama dosen yang bikin ini..bikin ini..rapat ini..rapat itu..kan sama sebenarnya. Tapi ya udah kembali ke dia, di sini itu untuk ibadah.

I'm thankful for what I have got now. In XYZ, how hard you work, whatever you are doing, or how tired you are, you will get the same salary. So, the lecturers who only teach and then go back, and the lecturers who are busy doing research, who are busy joining meetings, get the same. But, yes, working here is to worship.

Even for P5, what he really wants is not material compensation, but a reward from Allah. For him, while some people may be motivated primarily by financial rewards or career advancement, he chose to focus on fulfilling his religious principles. He said:

Ibadah tentu yang ingin saya cari adalah pahala. Kalau bagi orang lain tentu yang dicari materi ya. Kalau saya bukan materi. Saya pengen beribadah melalui tri dharma tadi.

In worship, what I want to get is reward from Allah. People may want to get the material. But, I'm not. I wanted to worship by doing the *tri dharma*.

As an alumnus, P5 decided to return to his alma mater and serve in an institution that aligns with his personal values and beliefs. Working in an Islamic institution allows him to not only serve his alma mater, but also to make a positive impact on the world around him. He said:

Yang pertama, memang ingin mengabdikan di almamater yang pada tahun itu sudah punya universitas. Jadi, saya alumni pondok dan sudah ada Prodi Ekonomi Syariah, sehingga saya kembali ke XYZ. Itu pertama untuk mengabdikan. Dan yang kedua memang ingin beramal. Dalam artian XYZ ini kan lembaga wakaf. Jadi saya berpikir, saya kembali untuk beramal. Satu sisi menjadi dosen, dan di sisi yang lain ingin beribadah melalui lembaga wakaf ini.

Firstly, I wanted to serve at my alma mater. So, I graduated from *pesantren (boarding school)*, and there was the Department of Islamic Economics. That's why I decided to back to XYZ. That's the first point, to serve. And the second one I wanted to do good deeds. XYZ is a waqf institution. So I thought, I got back here to do good deeds. On the one hand, I'm a lecturer, and on the other hand, I want to worship via this waqf institution.

The participants conveyed that such an intention exists since they are Muslims, meaning that they viewed their work as Muslims through the lens of their faith and belief system. As Muslims, they must believe that their work and performance are always observed by Allah, if even sometimes the institution does not. This kind of thinking has been their biggest motivation as Muslims. P3 said:

Di samping itu adalah amanah kan. Maksudnya pertanggungjawabannya itu bukan cuma ke rektor. Biarlah mungkin sekarang penilaian rektor seperti apa. Yang penting lama-lama kalau misalnya nggak paham juga, ya udah itu antara kita sama yang di atas aja. Karena kalau kita cuma hanya..ya manusiawi sih, maksudnya kan kita berpikirkannya kan “Ya udah lah kita tu kerja sebenarnya, cuman kayaknya kok nggak kelihatan kerja. Kalau memang tidak benar-benar kelihatan, ya udah cukup kita sama yang di atas aja.”

Besides, being a lecturer is trustworthiness. It means accountability not only to the rector. For now, let the rector's assessment be like this. If they don't understand, Allah knows everything I have done. I mean it's normal if I have this kind of thinking 'Whatever lah. I truly do my work, but it seems they don't see it. It looks like I'm not working. If so, Allah knows that I'm really working.'

The participants' intention to view their work as a form of worship and service is reinforced by the institution's emphasis on this perspective. By being taught and reminded about the importance of intention and purpose in their work, the participants were able to ultimately realize that working is not only about making money but also about implementing Islamic tenets. P10 shared his experience:

Saya tidak tahu ya. Karena ini adalah kampus Islam, selalu disampaikan bahwa kita di sini tidak hanya untuk gaji. Semua kegiatan berdasarkan keikhlasan. Apa yang diberikan oleh kampus memang tidak banyak sebenarnya. Tapi, bagi saya itu sudah adil. Kita di sini untuk berjuang.

I don't know. As this is an Islamic university, we are always told that we are here not only for salary. All kinds of activities are based on sincerity. What the university has given is not much actually. But, for me, it's fair. We are here for struggling.

Similarly, P6 said:

Kita pun di sini selalu diajari bahwa semua ini diniatkan untuk ibadah. Makanya kalau kita diminta mengerjakan sesuatu, itu diniatkan sebagai ibadah.

We are always told that what we do here is intended as worship. That's why if we are requested to do something, we do it with the intention of worship.

The participants' acknowledgement of the institution's values as having a significant role in shaping their intention to work. For instance, P7 showed the researcher the institution's website on which the institution's values are stated. For P7, such values have changed her work orientation. She said:

Di sisi lain ketika sudah kayak gini tu bisa jadi contoh anak-anak gitu lho. Anak-anak itu jadi takbawa kayak "ini dek sisi baiknya tu ini. Kalau pengen keluar negeri harus gini." Ada nilai yang takcari nggak cuma gaji di sini. Tapi ada nilai yang lainnya. Jadi anak-anak yang dulu nggak tahu apa-apa jadi motivasi sendiri. Jadi ada nilai yang tidak bisa ditukarkan dengan uang kalau ana. Kalau di sini lho ya. Ya itu nilai yang bisa takajarkan ke anak-anak. Jadi ada nilai yang ana ambil dari kehidupan di sini.

On the other hand, XYZ can be an example for my children. I brought them here 'This is a good place. If you want to study abroad, you have to be like this.' There is a value I'm looking for besides the salary. There are values. So, my children who previously knew nothing, are now motivated. Therefore, for me, there is a value that money cannot replace. That is what I can teach my children. There is a value I can take from life at XYZ.

As they are working in an Islamic institution, participants conveyed that their existence in the institution is more than just a means of earning a living, but also an act of worship. P3 said:

Sempat ditanya pertama kali "Kok bisa jomplang, dari KL dengan gajinya seperti itu, kemudian di XYZ dengan gajinya sepuluh persennya." Ya jawaban saya "Karena saya tidak mencari materi. Kalau misalnya saya mencari materi ya nggak ke XYZ gitu." Orang-orang bertanya "berapa lagi kamu bertahan?" "sampai saat ini sampai batas waktu yang belum ditentukan sih." Hehehe... "Ya bismillah nabung-nabung dulu. Ini yang ditabung bukan uang soalnya. Mumpung kita nabungnya double. Sekali jalan bisa nabung dunia akhirat. Ya udah nabungnya dunia akhirat dulu."

I have been asked 'Why is it so different? From KL with such a salary, and then in XYZ with just ten percent of it.' I said 'Because I'm not looking for the material. If I did so, I would not go XYZ.' People asked me 'How much longer can you last?' I said 'So far, it is until an undetermined time'. Hehehe... 'Bismillah, I want to save. What I'm saving is not money. I'm saving double now. I can save for the worldly and the hereafter in one go.'

This section depicts that as Muslims, the participants consider recalling their intention of working as important in the efforts of dealing with PCB. They shared that this approach helped them decrease their negative view of stressful events. Table 4.20 displays the nature of reverting to the intention of working.

Table 4.20 Nature of Reverting to the Intention of Working

Participant	Nature of Reverting to the Intention of Working
P1	Allah will compensate for the works
P4	
P3	Allah sees the works
P5	Seek for reward from Allah Want to do good deeds by working in the institution
P6	Do the works with the intention of worship
P7	There is a value that money cannot replace
P10	The institution is not only the place to make money, but it is the place for struggling

4.4.2 Doing Ritual Activities

In addition to recollecting their occupational purpose, study participants also engaged in ritualistic activities as a means to overcome PCB. As participants detailed, such activities were found to effectively alleviate their negative affective experiences, ultimately promoting emotional stability. P10 said:

Dan saya pribadi secara spiritual itu ketika usaha itu mentok, ya udah kita kembalikan ke Allah. Doa gitu. Paling tidak membuat hati tenang.

When I am stuck, I will go back to Allah and make supplication. At least, it made me calm.

Additionally, the practice of *muhasabah*, a form of self-introspection, was employed by the participants in response to the PCB. Through the application of *muhasabah*, individuals gained the recognition that the discrepant events were not merely a coincidence, but rather some valuable lessons and insights that can be garnered through introspection and reflection. P1 stated:

Kita kadang-kadang juga harus bermuhasabah juga ya. Memang banyak juga kekurangan. Ya kita harus kembalikan ke mm...karena kan sesuatu yang terjadi pada diri kita itu kan sebab karena kesalahan mungkin atau kelalaian kita gitu kan. Jadi, kita kayak instorpeksi aja. Misalnya ketidakadilan insentif misalnya, itu misalnya kita kerja dengan nilai lima juta, harusnya kita digaji lima juta, tapi kita cuma dapat dua setengah juta, mungkin dua setengah jutanya kita bisa dapatkan bukan dengan materi gitu, tapi dengan kebahagiaan yang lain. Dan begitu juga dengan misalkan kita kerja senilai lima ratus ribu tapi dapat gaji dua juta lima ratus ribu, mungkin dua jutanya itu akan diambil dengan cara yang lain, mungkin dengan cara sakitlah atau dengan cara apa gitu. Dan itu saya kayak meyakini betul sih.

Yes, sometimes I do *muhasabah* (introspection). Indeed I have many shortcomings. I have to back to mm...because what happens to me is maybe because of my mistakes or my negligence. So, I did introspection. For example, the unfair compensation. When we were supposed to get five million and it turned out we got two and a half million, the other two and a half million we cannot get in material form, but with other kinds of happiness. And so should we get five hundred thousand and it turned out we got two and a half million, the two million will be taken in another way, maybe by getting sick or something like that. I'm pretty sure it happens.

To summarize, aside from back to their intention of working, participants also involve themselves in rituals such as making supplications and doing *muhasabah* (self-introspection).

Table 4.21 Nature of Doing Ritual Activities

Participant	Nature of Doing Ritual Activities
P1	Doing <i>muhasabah</i> (self-introspection)
P10	Making supplication

4.4.3 Actively Find Ways to Deal with the Situation

Incorporating religion in addressing PCB is not solely limited to returning to one's intention of work and engaging in rituals. Participants also emphasized the significance of proactively seeking solutions to resolve a stressful situation. From the

perspective of the participants, as Muslims, it is imperative to seek solutions to challenges as a means of upholding their faith.

The participants regarded *tabayyun* (clarification seeking) as a crucial aspect of their response to PCB, in accordance with Islamic teachings. P5 was among those who engaged in this practice. He said:

Saya lebih senang mengingatkan langsung atau tabayyun lah ya. Tabayyun apa isu tersebut benar.

I preferred to talk to the person directly or *tabayyun* (seek clarification). *Tabayyun* whether the issue is correct or not.

According to P10, as a Muslim, it is not acceptable to ignore problems. Rather, it is compulsory for individual Muslims to seek a resolution. Therefore, P10 asserted that it is imperative to first put in the effort and effectively communicate the issue in order to reach a resolution. He said:

Dengan ikhtiar kita, Alhamdulillah ya semua itu bisa berjalan dengan lancar. Jadi kalau kita hanya mendiamkan masalah, tentunya akan memperkeruh gitu. Makanya harus saya usahakan, harus saya komunikasikan gitu.

With those kinds of efforts, Alhamdulillah everything was running well. So, if we just ignore the problem, it will make the situation worse. That's why I have to put my effort and communicate the problem with related parties.

Similarly, P6 encountered a comparable experience. P6 opted to establish communication with relevant parties as a means of addressing the situation and achieving a resolution. He said:

Kalau sebagai muslim, saya sudah melakukan apa yang perlu saya lakukan. Komunikasi dengan pihak-pihak terkait, dengan orang yang bertanggung jawab.

As a Muslim, I have done what I need to do as a Muslim. I communicated with the related parties, with the person in charge.

In addition to engaging in communication, participants utilized the practice of *musyawarah*, or consultation, to generate solutions. P3 recounts her experience of engaging in *musyawarah* with her colleagues, wherein they deliberated on various work-related issues and collaboratively devised actionable plans aimed at resolving them. P3 said:

Kita muslim, kita mencari solusi, bukan lagi semacam kita mencari masalah. Udah terlalu banyak. Jadi kami solusinya seperti apa. Kami diskusikan bersama melalui musyawarah tersebut kami sampaikan kepada rekan kerja, dengan kaprodi, dengan dekan.

We are Muslim, we seek solutions, not just keep complaining. We already have a lot of problems. So, for me, what kind of solution is needed to overcome the problems. By holding a *musyawarah*, I discussed the problems with my colleagues, the head of the department, and the dean.

P2, who was disappointed by the decrease in research funding, drew upon his Muslim faith to navigate the situation. He exhibited agency by proactively seeking out alternative funding avenues, as evidenced by his submission of proposals to external parties, which ultimately yielded success. P2 attributed his success to his surrender to Allah's will, which he believed facilitated his endeavours. He said:

Alhamdulillah, Allah kasih kemudahan. Termasuk stasiun klimatologi, itu harganya hampir enam ratus sampai tujuh ratus juta nilainya, kita dapat alat. Terus operasional, nggak banyak sih, per bulan tiga ratus per bulan. Setahun kan udh lumayan, tiga juta enam ratusan.

Alhamdulillah. Allah gave me ease. The climatology station cost almost six hundred to seven hundred million. We got it. Regarding the operational funds, we got three hundred thousand a month. So, it's three million and six hundred thousand a year.

Overall, this section reveals that for participants, incorporating their faith into their approach to addressing PCB went beyond mere remembrance of their intentions and performance of ritual activities. Rather, it entailed active efforts to overcome the PCB. These efforts took various forms, including seeking clarification through *tabayyun*, engaging in effective communication with relevant parties, engaging in *musyawarah* or consultation, and actively seeking solutions.

Table 4.22 Nature of Actively Find Ways to Deal with the Situation

Participant	Nature of Actively Find Ways to Deal with the Situation
P2	Finding alternative solutions to overcome the situation
P3	<i>Musyawah</i> (consultation)
P5	<i>Tabayyun</i> (seeking clarification)
P6	Communication with related parties
P10	

4.4.4 Reframe and Accept the Situation

Despite some participants' attempts to voice their concerns, these efforts did not lead to a resolution of the situation, prompting them to adopt alternative strategies, that as reframing. P9, for example, shared his experience of reframing the situation in which P9 and his fellow lecturers were tasked with the additional responsibility of taking care of students in addition to their academic duties. In response, P9 shifted his perspective and viewed his role not only as a lecturer but also as a parental figure to the students. He said:

Karena kita di pondok pesantren, mau tidak mau dosen ya berperan sebagai pengasuh sekaligus, sebagai orang tua yang terus mendampingi.

Because we are in a *pesantren* (boarding school)-based university, we have no choice. We have to be a caretaker and, at the same time, a parent who will always be at their side all the time.

P9 also expressed that initially, adjusting to the limited number of days off was challenging. However, he subsequently recognized that the university was based on the *pesantren* tradition, which emphasized a rigorous schedule of work and study. As a result, P9 became accustomed to the policy and its associated demands. He said:

Lama-lama terbiasa juga. Tapi kadang-kadang ngedumel juga “ini kok liburnya cuma sedikit?”, sampai sekarang berat nggak. Yang penting saya melakukan kewajiban saya itu sesuai dengan apa yang diinginkan oleh institusi. Dulu sempat mangkel, kesel gitu. Tapi sekarang nggak. Saya sudah

mulai menikmati, tahun kedua itu saya mulai menikmati “oo ini kayaknya bagian dari system. Mau tidak mau harus siap, terus patuh.”

I have gotten used to it. Even though sometimes I grumble ‘Why do we only have a few days off?’, yes it’s currently not hard. The important thing is I fulfil my obligation as required by the institution. I had been upset and annoyed. But, now I’m not. I started enjoying it. In my second year, I started enjoying by realising ‘Oh, this is part of the system. Like it or not, I have to be ready and obedient.’

P9 also highlighted that the issue of low compensation for lecturers was a persistent concern. He acknowledged that this was a consequence of working in the academic profession and felt that he had little recourse but to accept it. He said:

Tapi itu risiko jadi dosen. Saya menikmati. Kata orang jadi dosen ya segitu penghasilannya gitu lho.

That is the consequence of a lecturer. I enjoy it. People said that a lecturer’s income is that much.

Similar to P9, P3 also acknowledged that the challenges she faced as a lecturer were inherent to the nature of working at an Islamic university. She recognized that as a lecturer, she was not only responsible for academic work but was also expected to take on additional responsibilities, such as caring for students. P3 accepted these additional duties as part of her role in the institution. She said:

Dikarenakan balik lagi ini adalah memang universitas pesantren, maka dari itu saya menganggapnya dari awal memang sudah konsekuensi sebenarnya. Konsekuensi, kami sudah menerima, menandatangani, sudah memang mengiyakan. Jadi kami sudah harus menerima konsekuensi ini.

As it is an Islamic university, I consider that it has been a consequence of working here. It has been a consequence, I had accepted, and signed. I said yes. So, I have to accept this consequence.

Furthermore, reframing the breach is done by considering the working environment. They found the working environment at the institution to be comfortable and enjoyable, which was a significant reason for their decision to stay. They noted that they had not experienced such a positive environment in other institutions. The

strong sense of kinship within the institution was one of the environmental factors that contributed to their positive experiences. This culture made the institution feel like a family, where the traditional hierarchies between bosses and subordinates were not as pronounced. P10 said:

Sangat bener-bener kita tu kayak bukan dari atasan ke bawahan, tapi bener-bener seperti saudara sendiri. Jadi saling peduli, saling memberikan perhatian.

It's like they are not our bosses and we are not their subordinates. We are like brothers. We care for each other.

For P4, the realization that the people in the institution were like family to him helped to alleviate his disappointment. Recognizing the sense of kinship within the institution reminded P4 of the strong bonds and relationships he had formed with his colleagues, ultimately reducing his negative emotions. He said:

Sebenarnya kalau dilihat beberapa aspek kecewa apa tidak, ada mungkin kecewa. Tapi, kecewa itu segera berlalu karena ya itu tadi, kami menganggap ini adalah keluarga. Segala urusan in sya Allah diselesaikan secara kekeluargaan. Cepet. Gitu.

Actually, if I consider some aspects, I'm disappointed. But, it was just easily gone because we see that we are family. Any problem *Insha'* Allah can be solved amicably, quickly.

Such culture in the institution, according to P1, leads to relatively fewer complex problems when compared to other institutions. Academics in other institutions are often confronted with issues related to management, which is not the case in her current institution. She said:

Saya sangat yakin kalau tiap tempat punya masalahnya sendiri-sendiri, dan masalah saya di XYZ mungkin tidak seserius di tempat lain. Mungkin mereka punya masalah yang lebih besar dengan yayasan, dengan apa, kalau universitas swasta ya. Karena memang di luar banyak sekali permasalahan, entah itu permasalahan dengan bosnya, dengan rektornya, dengan ketua yayasannya lah, dan sebagainya.

I'm sure every institution has its own problem, and the problem I'm facing in XYZ maybe not be as serious as in other institutions. Maybe they have a bigger problem with the foundation or something if they are in a private university. Indeed there are many problems in other universities, a problem with the boss, with the rector, with the head of the foundation, and so forth.

A similar experience is also felt by P7, a former high school teacher. She noted that the strong kinship among staff in the institution has resulted in an absence of competition and a lack of negative behaviour such as attacking one another. P7 further remarked that such a congenial work environment was absent in her prior workplace. She reported:

Tapi yang ana salut tu di sini beda sistemnya ketika ana di SMA. SMA itu ya kayak ada sikut-sikutan, saling menjatuhkan. Tapi di sini itu kayaknya nggak ada gitu. Apalagi di fakultas saya, itu pengertian sekali.

But, I salute the system here. It's different compared to the high school in which I was working. In high school, there was hanky panky, attacking each other. But, there is no such thing here. Particularly in my faculty, they really understand me.

In addition to the congenial work environment among staff, P7 also emphasized the positive behaviour exhibited by students towards their lecturers in the institution. According to her, students in the institution demonstrate good manners and respect towards their instructors. She said:

Beda dari tempat kerja sebelum ini gitu. Terus sistemnya baru tahu ketika di sini itu hormat banget mahasiswa ke dosen. Sopan.

It's quite different from my previous workplace. The students here also really respect us as their lecturers. They are polite.

Similar to P7, P5 also noted that the work environment in the institution is significantly better than that of other institutions. P5 observed that competition among employees is highly prevalent in other institutions but is notably absent in his current institution. This absence of competition has contributed to P5's overall comfort level in the workplace. He said:

Yang mestinya nggak mumpuni tapi “Mendingan saya...mendingan saya.” Itu karena, yang saya amati ya, ketika saya di kampus luar tu, kompetisinya kuat. Dan yaa beda kultur. Maka, saya lebih nyaman di sini. Nggak ada rasa bersaing.

In other institutions, the people who are not capable want the position, “It should be me... It should be me.” When I was in another university, I saw the competition is strong. I was not comfortable. And yes, the culture is different. That’s why I’m more comfortable here. No competition.

P5’s loyalty to the institution is reflected in his refusal to accept a job offer from another university, despite the offer of better compensation. P5 recognized that while the compensation may be tempting, the environment in the institution is simply too valuable to leave behind. P5 justified his decision by citing the negative aspects of other institutions, particularly the prevalence of strong competition and a focus on material aspects rather than the work environment. He said:

Sempat juga ditawarkan seperti itu sama temen yang di undip. Dan dia sudah menjanjikan bla..bla..bla..karena pengalaman dirinya. Selama tiga tahun sudah bisa beli rumah cash, beli dua mobil cash, gitu. Kemudian urusan scopus juga diurusin sana, dosen itu hanya neliti, tidak ngurusi administrative. Nah, itu yang dijanjikan pada saya “Enak, seperti ini bla..bla..bla..nantu kamu bisa kayak saya beli rumah.” Itu nggak, bagi saya bersaing berarti nanti. Mesti akan banyak orang bersaing karena melihat materi itu.

I was offered by my friend to be a lecturer at another university. He promised me some things based on his experience. In three years, he could buy a house and two cars with cash. He also could publish his articles on SCOPUS helped by the campus. What the lecturers do is only research. No administrative jobs. That was what he promised me “It’s good. You can buy a house just like me.” For me, it’s a no, there will be competition. I will be competing because I look at the material aspect.

Additionally, the participants conveyed a positive sentiment towards the institution’s implementation of a flexible work schedule. Specifically, the non-stringent working hours were well-received by the participants. For instance, despite the scheduled commencement time being 8:00 am, the ability to inform their

respective department heads of lateness via text message was appreciated. Furthermore, the participants expressed satisfaction with the institution's process for requesting time off, which only necessitated a text message to their department head. P9 shared his experience regarding this matter:

Kadang-kadang di hari kerja pun, kita kan fleksibel di sini. Maksudnya kerjanya masuk jam 8, nggak on time, nggak begitu, on time terus nanti kena SP, nggak gitu. Kadang-kadang saya hari ahad itu ya ijin. Kadang-kadang jam 8, jam 9 itu saya baru datang. Ya saya komunikasi dengan kaprodi "Saya di rumah punya ibu." Saya bilang "Saya mau ngajak ibu saya olahraga, ke car free day." Nah yang begitu-begitu itu dimaklumi di sini. Itu enaknyanya.

Sometimes even on the weekdays, it's really flexible here. We start working at 8, but it's not that strict. If we cannot be on time, we will not get a warning. Sometimes I asked for permission on Sunday. Sometimes I came at 8 or at 9. I told the head of the department "I have my mom at home. I wanna take her to sports, to the car-free day." It has been understood here. I enjoy it.

Similarly, P4 shared a comparable experience. While he was in his hometown, the institution suddenly mandated all lecturers to complete attendance sheets manually. Adhering to the policy, P4 reached out to the deputy rector to request permission. The deputy rector granted P4's request, leading to his perception that the flexible environment and the strong kinship make any problem could be solved amicably. He said:

Contohnya absen. Padahal waktu itu, yang diabsen itu saya sudah di rumah. kemudian saya ijin ke wakil rektor "Afwan ada tugas pengabdian masyarakat." Itulah kenapa penyelesaiannya secara kekeluargaan tadi.

For example, the attendance sheet. When the policy was being implemented, I was already in my hometown. I then asked for permission from the deputy rector 'I'm so sorry, I have an agenda of community service'. The problem was solved amicably.

Furthermore, the participants regarded the experience of PCB as a common occurrence within the professional setting. As individuals of the Muslim faith, they perceived such incidents as a mere component of their life journey. Consequently, the

participants exhibited an acceptance towards the situation, recognizing the need to just go through it. P1 said, “*Dan saya sangat memaklumi apa yang saya hadapi di sini tu bagai kayak bumbu-bumbu kehidupan aja lah.* (I really understood that what I have been facing here is just like the spice of life.)”

Additionally, their identity as Muslims also led them to attribute the stressful event to their spiritual perspective, wherein they view the occurrence as a test from Allah. P6 said, “*Dan ini memang ujian dari Allah, qadarullah.* (It is a test from Allah. It is *qadarullah* (Allah’s will).)” P6, who experienced the loss of his academic rank, espoused a sense of acceptance, citing his faith in Allah’s divine will. He asserted that surrendering to Allah’s decree provided him with a sense of ease in performing his duties. He said:

Alhamdulillah saya dapat kemudahan-kemudahan di sini. Saya merasakan itu. Nulis buku iya, neliti iya, pengabdian iya. Semua ini memberikan jaringan yang luas pada saya. Alhamdulillah, sangat bersyukur sekali saya.

I got much ease here. Alhamdulillah. I felt it. I write books, I do research, and I do community service. These activities give me more networks. Alhamdulillah, I am really thankful.

The participants’ ability to reframe their perception of challenging circumstances resulted from their underlying intention to view work as a form of worship. Consequently, this perspective enabled them to reframe challenging situations. P11 told his experience:

Mudah mengatasi itu kalau imannya kuat, islamnya kuat. Karena itu tadi, karena awal niatnya ibadah, ikhlas saja lah. Ya Alhamdulillah, mudah lah kita hilangkan itu

It is easy to overcome problems if our faith is strong. Because my intention is to worship, I’m be able to be sincere. It’s just a test. Alhamdulillah, it was easy to overcome the problems.

P3 also has the same experience. She said:

Saya pribadi sudah legowo. Kita tidak ada istilahnya we did something not for another thing gitu kan. Ya kita istilahnya we do it lillahi ta'ala. Jadi karena mungkin ada landasan itulah akhirnya kadang kita legowo.

Personally, I have been acquiescent. We were taught that we did something not for another thing. We do it *lillahi ta'ala* (for the sake of Allah). Such teaching sometimes makes us acquiescent.

Meanwhile, for P9, his beliefs as a Muslim have contributed to a shift in perspective when evaluating stressful situations. For instance, P9 initially regarded the frequent meetings held in the institution as a source of distraction, but with time, he recognized their importance and incorporated them as an integral part of the institutional system. He said:

Saya sebagai muslim ya melihat, pertama saya pas melihat situasi di sini tu negative gitu. Kok di sini gini ya, begini. Cuma lama-kelamaan saya mulai terbiasa dan beradaptasi "kayaknya kita di sini harus paham. Kumpul itu sesuatu yang penting." Ini mungkin adalah bagian daripada tradisi atau budaya yang ada di sini, sehingga kemudian saya melihat itu adalah suatu system, tradisi, sebagai kultur lah istilahnya.

As a Muslim...I initially saw this kind of situation as a negative one. Why is the situation like this? But, later I used to it. 'I think I need to understand. Frequent meetings are important. This is maybe part of traditions or culture in XYZ.' That made me see that that is the system, tradition, and culture that exist in XYZ.

This section depicts that it was not easy for the participants to deal with PCB. As such, reframing the situation was preferred. It can be seen that instead of merely focusing on PCB, participants chose to change their view on their work and switch their focus to positive aspects within the organisation. In this sense, the nature of reframing the event exists in the participants' view of the institution and their job, as well as of the working environment. Moreover, by identifying themselves as Muslims, participants see the situation as Allah's will, and as His servants, they just need to accept it. Table 4.23 shows the summary of the reframe and acceptance.

Table 4.23 Nature of Reframe and Accept the Situation

Participant	Nature of Reframe and Accept the Situation
P1	Strong kinship
P4	
P7	
P10	
P1	The situation is just a part of life's story
P3	It is an Islamic university Being acquiescent
P9	This is a <i>pesantren</i> -based university Flexibility It is a consequence of being a lecturer The Islamic belief changes the perspective
P4	Flexibility
P5	No competition among staff
P7	
P7	Students' manner
P6	The situation is a test from Allah
P11	

In summary, this study offers empirical evidence that addressing psychological contract breach (PCB) requires a multifaceted approach that extends beyond conventional practices to include religious practices. This section showed various religious ways used by participants to overcome PCB. Such ways range from back to the intention of working, doing ritual activities, and actively finding ways out, to reframe and accept the situation.

4.5 PSYCHOLOGICAL CONTRACT END STATES

This section expands on the PC end states that arise from the resolution of psychological contract breach (PCB) and their association with religious practices. The findings of the present study demonstrate that the PC end-states encompass a heightened emphasis on focus on doing jobs and helping others.

4.5.1 Focus on Doing Jobs

For participants, experiencing PCB encouraged them to find ways to resolve the situation. However, some participants reported limited success in their problem-solving efforts, leading them to redirect their focus towards their job tasks. This was attributed to the recognition that excessive preoccupation with the PCB could adversely impact their work performance. Participant 9 demonstrated adaptive coping by deprioritizing their concerns about PCB and instead focusing on career development and productivity. He said:

Ya udah kita tinggal fokus ke karir kita. Kita sebagai dosen kan fokus kepangkatan, produktivitas. Itu aja yang diperjuangkan. Ya memang kadang sistemnya berat. Tapi lagi-lagi, kita tidak dapat merubah kan?

Just focus on our career. As lecturers, we have to focus on academic rank and productivity. Keep struggling for it. Sometimes the system is hard, but again, we cannot change, right?

Likewise, P3, who was disappointed with the institution's slow movement, recognized the limitations of attempting to change the situation and instead chose to accept it. As a result, she and her team made a conscious decision to redirect their efforts towards completing their assigned tasks. She said:

Sempat kami menunggu renstra, itu lama. Akhirnya kami "Udah kita start dulu. Nanti kalau misalnya univ keluar, kita sesuaikan."

We had been waiting for the strategic plan, but it was long. Eventually, we decided 'Ok, let's start first. If the university has developed the strategic plan, we will adjust.'

P11 also experienced the same, where he perceived a lack of evaluation and appreciation from his leader, leading to disappointment. In an attempt to resolve the issue, he voiced his complaint to the leader, but to no avail. Consequently, Participant 11 recognized the limitations of his approach and chose to shift his focus towards his assigned duties. He said:

Kalau kayak gitu ya tetap saya ngikutin aja. Flow aja sih. Nanti kalau ditanya tinggal kasih tahu. Atau nggak kita tetap laporkan tugas mingguannya meskipun kurang di evaluasi dan feedback.

So far, I just follow what they want. If they ask about the work, I will report and explain. We keep reporting our jobs weekly even though the evaluation and the feedback are lacking.

Participants in this study viewed work as a fundamental obligation and a responsibility that they must fulfil, particularly as Muslims who believe in the importance of fulfilling their duties in this world as well as the hereafter. Participant 4, for example, expressed his commitment to completing his work responsibilities, citing it appropriately and responsibly. He said:

Kemudian saya kayak mau tidak mau ya harus mengerti dengan ritme ini, dan saya menjalani dengan baik-baik saja seakan-akan tidak terjadi apa-apa. Jadi, ya udah, ya show must go on. Kita mau nggak mau harus...ini emang ini pekerjaan kita, ini tanggung jawab kita di dunia dan akhirat. Jadi, memang harus dikerjain. Ada beberapa dosen tu sampe mereka nggak ngajar gara-gara mungkin kecewa dengan beberapa peraturan. Itu kan mereka sampai ninggalin anak-anak untuk ngajar itu kan kayak meninggalkan tanggung jawab banget gitu lho.

Like it or not, I have to understand this rhythm, and I'm fine as if nothing happened. So, whatever, the show must go on. I have to...like it or not, this is my job, this is my responsibility in the world and in the hereafter. I have to go through it. There were some lecturers who left their classes because they were disappointed with the rules. They left the students, which meant they were not responsible.

Another participant, P8, demonstrated a commitment to adhering to the system, even when faced with a heavy workload. Drawing on Islamic values, she emphasized the importance of accepting and obeying the rules that govern her workplace. As a Muslim, Participant 8 viewed obedience to rules and regulations as a fundamental aspect of her faith, regardless of the challenges or difficulties she may encounter.

Participant 2 similarly expressed a commitment to giving his best effort in his work, despite experiencing a psychological contract breach. Drawing on his Muslim faith, he emphasized the importance of taking responsibility for one's work and

striving to do one's best, regardless of external circumstances. For Participant 2, as a Muslim, it was not appropriate to abandon his responsibilities or neglect his work duties, even in the face of disappointment or stress. He said:

Sebagai muslim, kita harus menerima dan mengerjakan tugas sebaik-baiknya. Sudah jadi kewajiban. Meskipun kita kecewa, kita nggak bisa meninggalkan tugas atau tanggung jawab.

As a Muslim, we have to accept and do our tasks the best. It has been our obligation. Even though we are disappointed, we cannot leave the work or leave our responsibility.

In addition to viewing their work as a responsibility, participants in this study also observed the job assigned as trustworthy. P10 said:

Tetap mengerjakan tugas karena sudah kewajiban. Amanah. Meskipun dengan adanya halangan, saya tetap wajib lah mengerjakan tugas yang diamanahkan.

I keep doing my work as it has been my obligation. It is trustworthy. Despite the obstacles I'm facing now, I'm obligated to do the tasks given to me.

For another participant, P3, there was a strong sense of commitment and dedication to work, despite facing challenges that may have hindered her ability to focus on academic tasks. Drawing on her Muslim faith, she emphasized the importance of fulfilling one's duties and responsibilities, even when faced with competing demands or distractions. According to P3, as a Muslim, it was essential to carry out the work assigned to her, regardless of its nature or complexity. She said:

Pada titik itu, kita nggak bisa bener-bener fokus ke tri dharma. Tapi, apapun yang menjadi kewajiban kami itu kami bukan menganggapnya suatu tugas, tapi Amanah. Bahkan itu kayak ee...justru kita yang belajar dari situ. Kalau soal ngerjain, itu kamu sudah biasa. Dulu juga kan kami di pondok ya udah, kita nggak pernah memikirkan. Apa yang menjadi kewajiban, itu amanah, kerjain.

At that point, we cannot really focus on the *tri dharma*. But, anything that becomes our responsibility, we didn't see it as a responsibility, but as trustworthiness. Even it likes mm...we ourself who need to learn

from it. Regarding doing the tasks, we used to do it. We never thought about anything. Whatever is the responsibility, that's trustworthiness, we just do it.

Indeed, for many of the participants in this study, carrying out their assigned tasks was not only a matter of responsibility and trustworthiness but also a form of worship. As Muslims, they viewed their work as a means of fulfilling their religious obligations and seeking the pleasure of Allah. P1 said:

Jadi mau kerja seberat apapun, mau kerja berbeda dengan yang lainnya, misalnya yang lainnya bisa pulang jam dua, bisa pulang jam tiga, dan kita masih tetep di prodi sampai sore, misalnya, dengan pekerjaan yang seabrek gitu, kita yakini aja itu untuk amal kita.

So, no matter how hard my work, no matter how different my work from others, such as they can go back at two or three and I am still in the office till evening with a lot of work, I just believe that it is my worship.

This section highlights the participants' response to psychological contract breach (PCB) and their subsequent focus on their job duties. While experiencing PCB was undoubtedly a difficult experience for the participants, they ultimately chose to prioritize their work responsibilities. As noted earlier, this decision was informed by a range of factors, including a sense of obligation and trustworthiness as an employee, as well as a desire to fulfil their religious duties as Muslims.

Table 4.24 Nature of Focus on Doing Jobs

Participant	Nature of Focus on Doing Jobs
P1	Keep doing tasks since it is a form of worship
P2	As a Muslim, it is not appropriate to leave tasks
P3	Start doing work
P4	Keep doing tasks
P8	As a Muslim, must obey the rules applied
P9	Focus on career and productivity
P10	Keep doing tasks since it is a trustworthiness
P11	Just do the work

4.5.2 Helping Others

Not merely keep staying in the institution, two participants indicated the occurrence of helping behaviour. The first participant is P4, who felt compelled to help his colleagues navigate the stressful situation of PCB by promoting understanding and adherence to the values of the institution. For P4, this behaviour was motivated by a desire to prevent his colleagues from experiencing the same stress and disappointment he had faced. It was also aligned with her Islamic beliefs around the importance of helping others. P4 said:

Saya memilih untuk bersama dengan mereka yang memang butuh pemahaman tentang nilai-nilai di XYZ. Mungkin ada yang bisa saya jelaskan. Bukan berarti saya paham sepenuhnya. Tapi, mungkin saya bisa bantu memahamkan nilai-nilainya, atau cari solusi. Kita sesama muslim. Kita bisa saling curhat. Pernah juga melihat yang sampai meledak-ledak, sampai, kalau orang seperti itu kan kalau udah agak tenang "Gimana mbak ceritanya?". Alhamdulillah kadang sharing. Dan kadang saya suka keluar dengan mereka.

I choose to be with those who need more understanding about values at XYZ. Maybe there is something I can explain. I'm not saying that I fully understand the values. But, maybe I can help them in understanding the values, or else, maybe I can help them find a solution. We are fellow Muslims. We can share with each other. I saw a lecturer who was getting furious. I talked to her, of course when she was already calm, and asked 'What happened?' Alhamdulillah, sometimes we share each other in the dorm. I also frequently go out with them.

P4's motivation for assisting his co-workers was primarily driven by a sense of religious duty rooted in Islamic teachings. Having faced difficult circumstances in the past, he was determined to support his colleagues through their stressful situations.

The other participant is P7. P7 recounted her experience of being assigned to a department that did not align with her educational background. However, she chose to embrace the situation and sought to derive purpose from it. P7 deduced that her placement in the department was intended to provide support to her colleagues in their academic tasks and help them navigate any challenges they encountered in the

workplace. This interpretation was informed by her observation that her colleagues did not display a strong interest in academic work. She said:

Bahkan ada dosen yang sampai sekarang tu nggak tertarik tentang penelitian sama pengabdian. Beliau tu gini “Mbak gimana kok aku nggak ngerti, nggak tertarik, nggak itu. Kendalanya ini..ini..ini..” Jadi intinya ternyata ana itu ada manfaatnya ya. Di fakultas ini nyasar tu paling ya gara-gara itu lho. Jadi ana itu mulai dari roadmap. O nggak tahu roadmap. “Ini roadmapnya. Nanti coba ke pak dekan, ke wadek tiga, gimana ini..ini..ini..” gitu.

There is a lecturer that has not been interested in research and community service. He said to me ‘I am not interested. I don’t know why. There are obstacles.’ The point is apparently I’m useful here. Maybe that is the reason why I was placed in this faculty. So, I started with the research roadmap. They don’t know what the research roadmap is. ‘This is the research roadmap. Later you can go to the deputy dean so that he can take a look at it.’

In summary, the participants not only remained committed to their respective institutions, but they also demonstrated pro-social behaviour by assisting their colleagues in dealing with stress and overcoming work-related challenges. This behaviour involved providing support to their co-workers in understanding and managing the demands of their jobs.

Table 4.25 Nature of Helping Others

Participant	Nature of Helping Others
P4	Helping colleagues understand the stressful situation It is part of Islamic teachings
P7	Helping colleagues dealing with difficulties in doing work

Overall, this section elucidates the PC end states that resulted from participants’ efforts in figuring out the stressful situations. The PC end states displayed include a focus on doing jobs and helping others.

4.6 CHAPTER SUMMARY

This chapter provided the results of the study. As shown in Table 4.26, twenty-three themes divided into four major sections were uncovered and presented. Major themes revealed from the experiences of PCB involved work overload, working overtime, less appropriate compensation, lack of attention, decreased organisational support, unclear and complicated systems, slow movement, and the problems of culture. Additionally, this study revealed that PCB has led to various effects which are reflected in three major themes, namely emotional experiences, difficulty to carry out jobs well, and facing problems in social life.

To deal with the PCB, participants reported various kinds of approaches which involved voicing out feelings of frustration, keeping silent, seeking family understanding and support, getting support from colleagues, learning, as well as priority setting and time management. Aside from doing such conventional approaches, there were also religious approaches reported, namely reverting to the intention of working, doing ritual activities, actively finding ways to deal with the situation and accepting the situation.

The ways participants used to deal with PCB resulted in PC end states which were depicted in three major themes, namely focusing on doing jobs, staying committed to the organisation, and helping others.

Table 4.26 Summary of the Findings

Dimensions	Key Findings
4.2.1 Psychological Contract Breach Experiences	
4.2.1.1 Work Overload	Getting additional jobs
	Uneven workload
	Multiple jobs
	Repeatedly assigned
4.2.1.2 Overtime work	Working outside working hours
	Working on days off
4.2.1.3 Less appropriate compensation	Less appropriate payment
	No employee benefit
4.2.1.4 Lack of attention	Less evaluation

	Less monitoring
	Lack of appreciation
4.2.1.5 Decreased organisational support	No honorarium for doing research
	Deducted research funding
	Restricted authority
4.2.1.6 Unclear and complicated systems	Unclear rule
	Inconsistent policy
	Unclear HR program
	Complicated systems
4.2.1.7 Slow movement	Slow in implementing policy and rules
	Slow in implementing programs
4.2.1.8 The problems of culture	Seniority
	Frequent meetings
4.2.1.9 Effects of the breach	
4.2.1.9.1 Emotional experiences	Annoyance
	Disappointment
	Anger
4.2.1.9.2 Difficult in carrying out jobs well	Got distracted in doing jobs
	Difficult in managing time
	Delayed in finishing works
4.2.1.9.3 Facing problems in social life	Difficult to socialize outside organisation
	Got complain from family
4.2.2 Psychological Contract Breach Resolution	
4.2.2.1 Voicing out the feelings of frustration	Talking to the party responsible for the situation
	Talking to the management via the leader
4.2.2.2 Keeping silent	Follow the situation
	Being reluctant to speak up
	The breach did not exceed personal limit
4.2.2.3 Seeking for family understanding and support	Explain to family
	Discuss with family
4.2.2.4 Support from colleagues	Talk to colleagues
	Discuss with colleagues
	Got helping hands from colleagues
	Build a good teamwork
	Talk to seniors
4.2.2.5 Learning	Observe and learn from colleagues who enjoy their jobs
	Observe and learn to internalize organisational values
	Observe and learn to keep productive
	Learn from organisational values
4.2.2.6 Priority setting and time management	Priority setting

	Time management
4.2.3 The Involvement of Religion in Psychological Contract Breach Resolution	
4.2.3.1 Reverting to the intention of working	Allah will compensate for the works
	Seek for reward from Allah
	Allah sees the works
	The institution is not only the place to make money, but it is the place for struggling
	Do the works with the intention of worship
	There is a value that money cannot replace
4.2.3.2 Doing ritual activities	Making supplication
	Doing <i>muhasabah</i> (self-introspection)
4.2.3.3 Actively find ways to deal with the situation	<i>Tabayyun</i> (seeking clarification)
	Communication with related parties
	<i>Musyawah</i> (consultation)
	Finding alternative solutions to overcome the situation
4.2.3.4 Reframe and accept the situation	This is a <i>pesantren</i> -based university
	Flexibility
	The Islamic belief changes the perspective
	It is an Islamic university
	Being acquiescent
	It is a consequence of being a lecturer
	The situation is just a part of life's story
	Strong kinship
	No competition among staff
	Students' manner
The situation is a test from Allah	
4.2.4 Psychological Contract End States	
4.2.4.1 Focus on Doing Jobs	Focus on career and productivity
	Start doing work
	Just do the work
	Keep doing tasks
	As a Muslim, it is not appropriate to leave tasks
	Keep doing tasks since it is a trustworthiness
	Keep doing tasks since it is a form of worship

4.2.4.2 Helping others	Helping colleagues understand the stressful situation It is part of Islamic teachings
	Helping colleagues dealing with difficulties in doing work

CHAPTER FIVE

DISCUSSION

The purpose of the current study was to investigate psychological contract breach (PCB) and PCB resolution experienced by Indonesian Muslim academics. The previous chapter displayed the findings of the study, based on PCB, PCB resolution, the involvement of religion in PCB resolution, and PC end state's themes obtained from interviewees' experiences. This chapter presents discussions on the findings, meaning how the findings fit within the literature.

5.1 OBJECTIVE 1: EXPLORING THE EXPERIENCES OF PSYCHOLOGICAL CONTRACT BREACH

5.1.1 Psychological Contract Breach Experiences

This study discussed various academics' experiences regarding psychological contract breaches. It was found that the nature of PCB experienced by academics existed in transactional, relational, as well as ideological contracts. Each of these contract breaches is further discussed in the following sections.

5.1.1.1 Transactional Contract Breach

One of the important components of a psychological contract breach is a transactional contract. Rousseau (1990) posits that the patterns of employee and organisation obligations might be built on economic exchange, i.e., transactional PC. Transactional PC is related to palpable promises and emphasizes the economic relationship between employee and employer so that the employee's contributions to the organisation depend on the payment given. When the organisation fails to fulfil its monetary obligation, PCB occurs (Chan, 2021; W. O. O'Donohue, Hutchings, & Hansen, 2018; Tufan & Wendt, 2020). In terms of transactional contract breach, the current study found experiences of less appropriate compensation. Participants shared that the

overall compensation they receive is disproportionate to their contribution. The participants believed they deserve more than the organisation has given. In other words, they saw an imbalance (Cassar & Briner, 2005) between their and the institution's each other contributions. Transactional contract breach was reported as has been experienced by employees in various organisations, including academics in higher education institutions (L. Jiang et al., 2017; Krivokapic-Skoko et al., 2010; O'Meara, Bennett, & Niehaus, 2016).

5.1.1.2 Relational Contract Breach

Another component of the psychological contract is the relational contract. Unlike transactional PC, in relational PC, the organisation must provide not only the monetary aspects but also socio-emotion ones such as support and trust (Fu & Cheng, 2014; Richard et al., 2009; Rousseau, 2004). The unfulfillment of such obligations has been argued as contributing to PCB (Robinson & Morrison, 2000). Empirically, previous studies (Griep et al., 2016; van Gilst et al., 2020; Woodrow & Guest, 2020) have proven that relational contract breach exists and is experienced by employees. In support, the present study revealed relational contract breach experiences, involving work overload, overtime work, lack of attention, decreased organisational support, unclear and complicated systems, and the problems of culture.

Regarding work overload, this is similar to some previous studies on the issues of job demand. According to Bal, Hofmans and Polat (2017), for instance, high job demand or work overload had led individuals to make negative attribution about their organisation's actions. Drawing on the Conservation of Resource Theory (Hobfoll, 1989), Bal, Hofmans and Polat's (2017) study found that high job demand accumulated over time has led employees to experience decreased resources. As a consequence, the employees interpreted such a negative situation as a breach of their psychological contract. Similarly, Vantilborgh, Bidee, Pepermans, Griep, and Hofmans (2016) demonstrated that working conditions in the form of a high workload have increased employees' vigilance (Morrison & Robinson, 1997) and perception that their PC is breached. More particularly, in the case of academics, work overload has been found as one of the forms of PCB they experience (Krivokapic-Skoko et al.,

2010; Tipples et al., 2007).

Another point to note is that the experience of work overload is strongly connected to the experience of low compensation. Participants observed that given the same amount of payment, the workload among academics is not fairly distributed. Supporting Cassar and Briner's (2005) notion of inequity, individuals not only evaluate how their organisation treats them with respect to the contribution they give to the organisation but also how fair the organisation treats them compared to others. Hence, even though the psychological contract is binding between two parties, i.e. the employee and organisation, the referent others do matter in the perception of the contract breach.

Additionally, the current study found that the experience of work overload is strongly connected with another breach which is overtime work. The work overload has made the academics spend most of their time doing work. This finding is consistent with Lam and Campos (2015). In their study, Lam and Campos (2015) detected that long working hours used for doing additional tasks were evaluated by employees as a form of breaching their psychological contract. Likewise, Taylor (2016) found that because of work overload, employees need extra working hours to finish their work. As the employees' time is seized by doing work, Taylor (2016) revealed that the situation increases their perception that the organisation has not fulfilled its obligation. More recently, Li, Yao, Zhao, Lai, and Fan (2022) listed work overload and overtime work as a stressful situation that contributes to employees' experience of PCB.

Furthermore, the negative organisational situation has also led to individuals' decreased perceptions of the credibility of their leaders (direct leaders and the management). In this sense, the lack of attention (e.g., less evaluation, less monitoring, lack of appreciation) experienced by participants was attributed to their leaders' failure as the organisational agents in delivering the obligations. To illustrate, the type of appreciation sought for their contribution to the organisation was not necessarily a financial one, as many participants had already accepted their pay level. Instead, they focused on feedback on their work and verbal recognition from their

leaders when a task was done well. However, it turned out they did not receive them. This is in line with Pate's (2006) finding of interactional breach. Interactional breach begins when an individual experiences bad treatment from his or her leader. The bad treatment then triggers the individual to assess their psychological contract which ultimately shapes their perception of contract breach. In the context of academics, a qualitative study conducted by Ronnie, du Plessis and Walters (2022) also provides a similar finding. They found that leaders are the party to whom academics frequently refer when a breach of psychological contract is experienced.

Broadly speaking, as suggested by Eisenberger, Huntington, Hutchison, and Sowa (1986), employees tend to consider organisational agents' actions as a reflection of the organisation's intention instead of the agents' own personal motives. In other words, employees are inclined to interpret whether they are favoured by the organisation or not by anthropomorphizing their workplace and the treatments but their organisational agents (Rhoades & Eisenberger, 2002). Kiewitz, Restubog, Zagencyk, and Hochwarter's (2009) empirical study supports this notion. They revealed that leaders play an important role in shaping employees' perceptions of psychological contract breaches. This means that leaders' actions can be an indication that a psychological contract has been breached. Overall, the failure of leaders as organisational agents in fulfilling their obligations can lead individuals to perceive this condition as unfair and evidence that the organisation has breached their psychological contract.

Besides the lack of attention, there was also a loss of resources (i.e., no honorarium from doing research, deducted research funding, and restricted authority) experienced by the academics that contributed to the perceived lack of organisational support. The individuals felt that their contributions were not rewarded with a good return in terms of providing appropriate resources. As such, they felt a sense of loss and perceive decreased organisational support. Ultimately, they observed their organisation has unfairly treated them. This is in line with literature on psychological contract breach, in the context of academics in particular. For instance, this finding has much in common with Lambey, Karamoy, Lambey, and Kalangi (2019). In their Indonesian study, they found that lack of support from the institution, such as the

absence of payment from conducting research, is one form of PCBs experienced by Indonesian academics. Similarly, a quantitative study by Jiang, Probst, and Benson (2014) demonstrated that loss of resources triggers an individual's perception that the institution has intentionally overlooked its obligation.

The literature suggested that a PCB represents a perceived depletion of important resources following an employee's contribution to his or her exchange relationship with the organisation (Achnak et al., 2018; Bordia, Restubog, Bordia, & Tang, 2017; Garcia et al., 2018; Kiazad et al., 2014). Resources refer to “those entities that either are centrally valued in their own right (e.g., self-esteem, close attachments, health, and inner peace) or act as a means to obtain centrally valued ends (e.g., money, social support, and credit)” (Hobfoll, 2002, p.307). Therefore, the gain or loss of a resource becomes conspicuous for an employee when the resource is instrumentally (e.g., promotion or wage) or symbolically valuable (e.g., self-esteem or power). The actual loss of valued resources then constitutes a breach of psychological contract (Restubog, Zagenczyk, Bordia, & Tang, 2013). The finding of the current study is then in line with this notion. For instance, previously academics were given honorariums for doing research. However, currently, such a policy has been revoked and resulting in a perception of loss.

Another point to add is that organisational support theory advocates that people keep track of whether or not their organisation provides them with resources (Aselage & Eisenberger, 2003; Eisenberger, Cummings, Armeli, & Lynch, 1997). The attributions that come from such a monitoring process have often strengthened or weakened perceived organisational support (Eisenberger et al., 1997). In other words, when getting favourable resources, employees are inclined to make attribution of organisational reward, which successively will increase perceived organisational support. Supporting this notion, the present study revealed that the perceived loss of resources has shaped the academics' perception that the institution has decreased its support.

Furthermore, participants also highlighted that HR practices in the organisation are not carried out well. For instance, they observed some rules and policies are

unclear and not consistently applied. Indeed, studies (Huy & Takahashi, 2018; Roehl, 2019; Santhanam, Kamalanabhan, Dyaram, & Ziegler, 2017) suggested that HR practices can contribute to individuals' perception regarding the extent to which their PC is fulfilled by the organisation. When HR practices are not carried out well, as the current study found, such a condition leads to the perception that the organisation has failed to meet its obligations.

Moreover, the current study demonstrated that organisational culture contributes to the perception of PCB. Indeed, as suggested by Lee, Chiang, van Esch, and Cai (2016), organisational culture plays an important role in shaping individuals' perceptions of PC fulfilment. Organisational culture is the product of social and historical circumstances unique to and embedded in the organisation's operation. It can affect the way individuals take in and process information (Kickul, Lester, & Belgio, 2004), and shape the perception that their PC is honoured (Schalk & Soeters, 2008). The current study then demonstrated that if the culture does not promote the fulfilment of their PC, employees will interpret the situation as a failure of the organisation in meeting its obligations.

5.1.1.3 Ideological Contract Breach

Aside from related to economic and socio-emotional aspects, PCs can often involve multiple connections which work not only inside, but also outside the organisation, that is ideological PC (Thompson & Bunderson, 2003). In this sense, employees believe that the organisation is not only obliged to provide a monetary or socio-emotional reward, but also to facilitate them in the pursuit of values they hold in their life (Griep, Vantilborgh, Baillien, & Pepermans, 2016; Moser, Tumasjan, & Welp, 2017; Vantilborgh et al., 2014). Similar to transactional and relational contracts, the failure to fulfil this kind of PC could trigger PCB as well (Deng et al., 2022; Jones & Griep, 2018). In support, the present study found a breach of ideological PC. The ideological contract breach experienced by participants was the institution's slow movement, particularly in terms of being a meaningful institution to society. They see that society has not yet benefited from the existence of the institution.

Another point to add, consistent with Cassar and Briner (2005), is the “slow movement” represents the delay in the fulfilment of the PC. As Cassar and Briner (2005) asserted, the delay means that there is a time lag between the expected and the actual time of fulfilment. Indeed, time is an essential feature of psychological contracts. As posited by Shore and Tetrick (1994), psychological contracts have a sense of duration. As such, it contains information about the content as well as about the timing of fulfilment (Rousseau, 2001). Furthermore, Turnley and Feldman (1999) demonstrated that perceived breaches because of delay also exist within the list of discrepancies.

5.1.2 Effects of Psychological Contract Breach

A PC is typically regarded as an individual’s perception of a reciprocal relationship with his or her organisation rooted in each party’s obligations. Fulfilment of such obligations encourages trust in employers and leads employees to experience positive experiences. However, when employees perceive his or her organisation has neglected its obligations, they can go through a series of negative experiences which can lead to subsequent effects. Regarding this, the current study revealed three negative experiences resulting from PCB, including emotional experiences, difficulty in carrying out jobs well, and problems in social life.

5.1.2.1 Emotional Experiences

Perceptions and emotions are inextricably linked and affect one another. It is critical to understand this since how someone interprets a situation can further influence the emotions they experience, which can have an impact on his or her general well-being. Participants in this study talked about how their emotional states changed as a result of the breaches they encountered. Anger, disappointment, and displeasure were the three most prevalent reactions noted. In line with earlier studies on the effects of PCB, all of the emotional responses contained a variety of unpleasant emotions (e.g., Alcover, Rico, Turnley, & Bolino, 2017; Parzefall & Coyle-Shapiro, 2011; Rigotti, 2009; Zagenczyk, Gibney, Kiewitz & Restubog, 2009). Similar to the results of the study,

the current study revealed that PCB is strongly connected with psychological contract violation (PCV), which is an emotional response resulting from breach events (Robinson & Morrison, 2000). In more detail, PCB experiences that lead to negative emotional experiences are work overload, decreased organisational support, unclear and complicated systems, slow movement, and the problems of culture.

Indeed, the experience of pleasant or unpleasant organisational events determines employees' emotions (Bal, de Lange, Jansen, & van Der Velde, 2008; Mignonac & Herrbach, 2004; Zhao et al., 2007). Perceived psychological contract breach then can be considered a significant work-related event that results in employees' negative emotional reactions, such as fear, disappointment, anger, or frustration (Morrison & Robinson, 1997; Zhao et al., 2007).

5.1.2.2 Difficulty in doing well in jobs

Besides emotional experiences, the current study discovered that PCB also led to difficulties in carrying out jobs well. Particularly, there were experiences of getting distracted in doing work, delay in finishing work, and having difficulty managing time at work. In other words, they found it difficult to fully engage in work. Such findings support previous studies such as Rayton and Yalabik (2014), Akkermans, Bal, and De Jong (2019), Perera, Chew, and Nielsen (2017) that found that in situations of a perceived psychological contract breach, employees are less likely to feel devoted, enthusiastic, and absorbed in their work, which means they are inclined to be disengaged from their jobs.

The current research expanded upon these studies. These studies overlooked the issue of which dimension of engagement that is specifically affected by the breach. Kahn (1990, p. 694) argues that when fully engaged in work, "people employ and express themselves physically, cognitively, and emotionally during role performances". Expanding Kahn's (1990) work, Schaufeli, Salanova, González-Romá, and Bakker (2002) introduced the three dimensions of engagement, namely vigour, dedication, and absorption. According to them, vigour refers to "high levels of energy and mental resilience while working" (p.74). Dedication is "a sense of

significance, enthusiasm, inspiration, pride and challenge” (p.74). Finally, absorption is “being fully concentrated and deeply engrossed in one’s work, whereby time passes quickly, and one has difficulties with detaching oneself from work” (p.75). The current study offered a more detailed explanation by demonstrating that the PCB affects the dimension of absorption, whereby such a stressful event made it difficult for academics to manage time and be fully focused on their work.

5.1.2.3 Facing problems in social life

The other issue revealed in the current study is that PCB can lead to the occurrence of problems in social life, which means that PCB decreases work-family balance. As has been displayed in Chapter Four, due to PCB, academics got complaints from their family and are difficult to socialize with people in their social circle. Their social life is depleted by overload and overtime work.

Such situations indicate that PCB has led individuals to experience inter-role conflict in which the role pressures from professional spheres and social life are conflicting in some respects. The individuals whose time is mostly seized by doing work were physically limited from interacting with people in their social circles. In short, there is a time-based work-life conflict, in which there are demands on a time slot from both work and social life domains. Greenhaus and Beutell (1985) elucidated that time-based is a conflict that occurs when the time pressures of one role led individuals to onerously meet the needs of another role. As such, it becomes physically challenging for an individual to complete activities required by his or her non-work roles when time is spent on work-related duties.

Previous studies showed how a perceived breach in a psychological contract affects employees’ relationships with family members. For example, Hoobler (2006) and Liang (2019) found that individuals tend to express negative emotions resulting from PCB to people at home which subsequently triggers the occurrence of conflict between the individuals and their families. Concerning this, the present study expands upon such studies by demonstrating that PCB not only contributes to work-family conflict but also to a broader set of life experiences.

5.2 OBJECTIVE 2: EXPLORING THE EXPERIENCES OF PSYCHOLOGICAL CONTRACT BREACH RESOLUTION

The previous section has presented breaches of psychological contracts experienced by Indonesian Muslim academics. Following the situations in which the organisation did not fulfil its obligations, the academics then engaged in various coping activities to resolve the situation. As shown in Figure 5.1, the current study revealed conventional as well as religious PCB resolutions (discussed in section 5.3) that the academics chose to resolve their situation.

5.2.1 Voicing Out the Feelings of Frustration

Supporting previous research, such as Parzefall and Coyle-Shapiro (2011), Bankins (2015), and Perera, Chew, and Nielsen (2018), the current study found voice to be one of the ways used by individuals to deal with PCB. However, the current study provides a more detailed explanation, particularly in terms of the voice channels the individuals chose. Voice was used in two ways. Firstly, voice was expressed by talking directly to the party that they see as responsible for the situation. Secondly, voice was done indirectly, which means that employees ask other parties or colleagues to help them communicate their dissatisfaction to the responsible party. The former was chosen since employees have access to the responsible party, while the latter was preferred due to a hierarchical gap between employees and the responsible party.

This is in line with Luchak's (2003) notion of direct and indirect voice. Direct voice is direct two-way communication to enact change. Meanwhile, indirect voice is communication that is done through a third party. The literature suggests that is used to express employees' concerns to the management, indirect voice is typically done by involving employee representation, such as trade union (Kwon & Farndale, 2020; Lavelle, Gunnigle, & McDonnell, 2010; Luchak, 2003). However, the present study suggests that when such an employee representation does not exist, leaders play a significant substituting role. Employees rely on their leaders to speak out about their

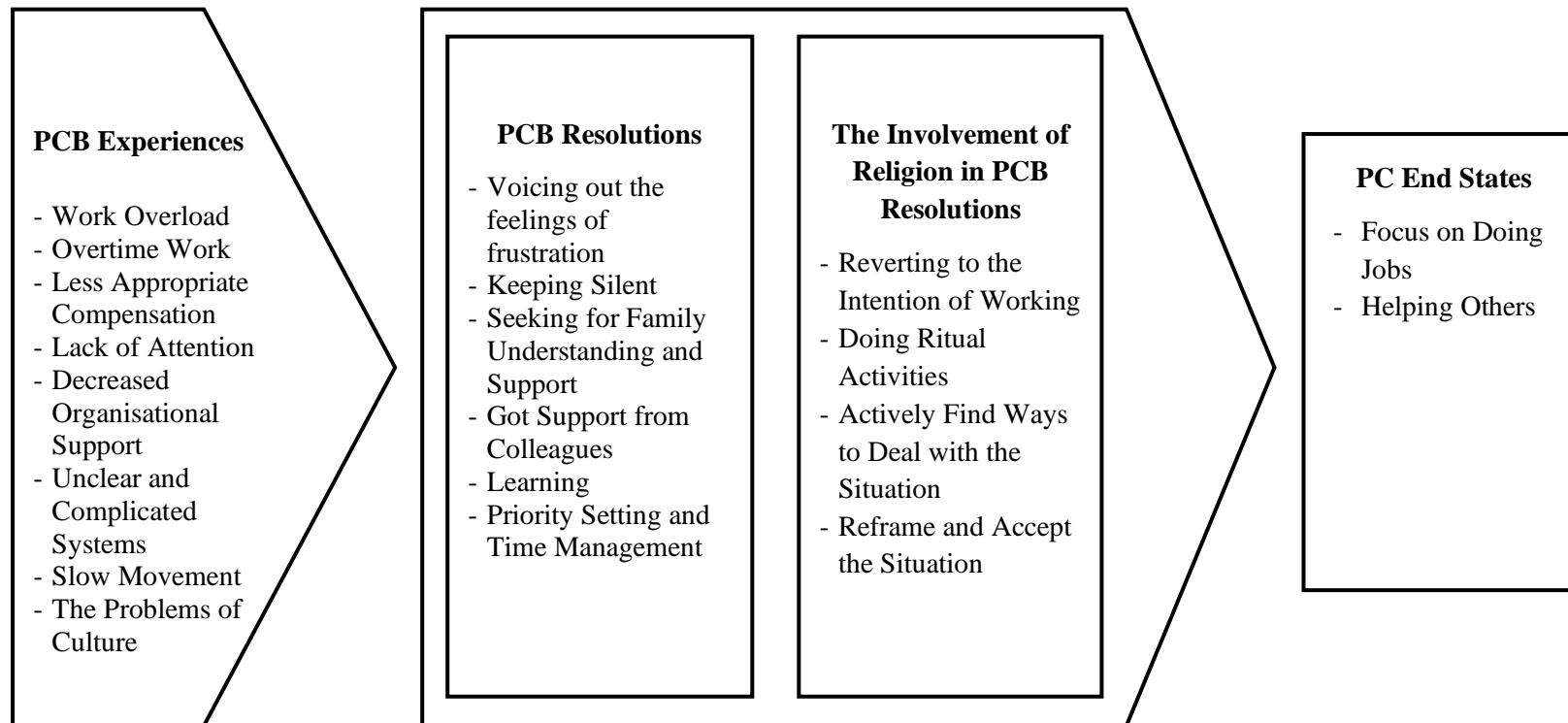


Figure 5.1 The Process of PCB Resolution

feelings since the leaders are closer to the management in terms of the hierarchical gap.

5.2.2 Keeping Silent

Contrary to voice, silence was preferred by some participants as their resolution mechanism during PCB. As has been pointed out by earlier studies (e.g., Kong & Jolly, 2019; Wang & Hsieh, 2014), when there is mistreatment in the workplace, silence has been the most passive reaction that individuals will show. The academics' silence shows their unwillingness to actively react to PCB. Based on the finding, two forms of silence were found. First, academics were frustrated because of the failure of their voice. Even though initially they voiced their feelings, ultimately, they just accepted the situation when they observed such an effort did not work. As such, they did nothing at all and accepted the situation as it was. Second, the silence manifested among academics was rooted in their reluctance to speak out.

Regarding the latter form of silence, previous studies revealed factors that contribute to employees' reluctance to speak out about their concerns regarding the organisation's failure in fulfilling their PC. For instance, they need to maintain resources. Rai and Agarwal (2018) found that the experience of a breach is frequently followed by an inability to put the issues out of the mind that cause unpleasant emotional experiences (Morrison & Robinson, 1997). Such a situation is profoundly worrying for employees since it reduces their emotional energy and other psychological resources, consciously and unconsciously. In such cases, the employees would rather not speak out to lessen the psychological distress brought on by contract violation (Morrison & Robinson, 1997) and will focus on acts that will preserve their remaining resources (Griep et al., 2016; Ng et al., 2014).

In addition, studies (Bari, Ghaffar, & Ahmad, 2020; Hao et al., 2022; Rai & Agarwal, 2018; Wang & Hsieh, 2014), mostly quantitative, found that people might engage in defensive silence, relational silence, and ineffectual silence to react to PCB. In defensive silence, people fear negative consequences if they speak up. In other words, voicing their concern is seen as personally risky. Furthermore, by engaging in relational silence, people mean to protect their social relationships (e.g., with their

supervisor) in the workplace. This is due to a subordinate; they have no choice but to endure such a relationship. Finally, ineffectual silence is preferred since speaking up will not be useful to combat mistreatment or bring positive change to the situation.

Extending such studies, the current study demonstrated that being silent to react to PCB can also be reinforced by a situational factor, which in turn, decreases individuals' confidence to speak up. To illustrate, many functionaries in management are seniors in terms of either tenure or age. Those who are seniors are seen as having more power. As the organisational members, participants feel they are powerless to get the situation bettered. As a consequence, the situation hinders the individuals' communication with the organisation (Xu, Lin, & Duan, 2022). This kind of situation then led them to engage in diffident silence (Brinsfield, 2013), in which they were insecure and less confident to speak up, and thus, restricted from sounding off their negative experiences. Ultimately, individuals just accepted the situation as it was. Consistent with Zagencyk et al. (2015), employees with high feelings of power asymmetry are inclined to accept a stressful situation in the workplace.

Additionally, the current study also found that the silence occurred because the breach was still acceptable or tolerable, meaning that it did not exceed the individual's limits. The issues of acceptable breaches of a psychological contract have been reported by previous studies. For example, an empirical study by Rigotti (2009) displayed changes in violation feelings, job satisfaction, and turnover intention after a specific threshold for perceived PC breaches was exceeded. Other studies, conceptual ones, were done by Schalk and Roe (2007) and Jones and Griep (2018). They demonstrated how individuals try to resolve PC breaches until stressful events exceed their tolerance limits, which makes it no longer acceptable. The present study then gave a more detailed explanation by suggesting that when breaches become intolerable, individuals are more likely to change their coping actions accordingly to resolve stressful events. For instance, they will change their effort from silence to voice.

5.2.3 Seeking for Family Understanding and Support

Getting support from people surrounding them was important for individuals during the discrepancy. This strategy was used to reduce interference between work and family. Supporting previous studies (Arefin, Alam, Li, & Long, 2020; McNulty, 2014; Stoner, Gallagher, & Stoner, 2011), the present study found that getting proper support from family members is important for individuals to gain power and confidence in overcoming psychological contract breach. As such, it enhances and strengthens their acceptance and adaptation to the work situation (Halbesleben, 2006; Lim & Lee, 2011; Wilson, Polzer-Debruyne, Chen, & Fernandes, 2017).

At the same time, the current study also expanded upon such previous studies by demonstrating that family understanding is very important in gaining family support. As suggested by Halbesleben and Rotondo (2007), when family members understand one's work condition, they can provide proper support for doing work. They can also provide solutions for an employee to successfully deal with problems in the workplace. More importantly, giving understanding to the family can increase family commitment to the organisation which subsequently encourages employees to invest more resources to remain in the organisation.

5.2.4 Support from Colleagues

Aside from family members, support from colleagues was also important. Individuals in an organisation interact not just with their managers, but also with their co-workers, with whom they often develop close friendships. Workplace friendship is typically characterized by the open, unstructured, and reciprocal relationship among organisational members in a work environment (Berman, West, & Richter, 2001; Xiao, Mao, Quan, & Qing, 2020). This network gives the employees the emotional as well as social support they need to deal with challenging work situations and offers channels through which to access resources in a time of stress (Hobfoll & Shirom, 2001). The academics reported they got a large amount of support from their colleagues. Furthermore, teamwork was highly valued, and it was clear that the academics have a collegial bond which was not only built with their colleagues but also with students.

Support from co-workers and leaders can help employees in difficult situations (Bavik, Shaw, & Wang, 2020; Doden, Grote, & Rigotti, 2018). According to a growing corpus of studies, how employees respond to situations at work may differ based on the resources that are available to them (Guidetti, Converso, Loera, & Viotti, 2018; Hobfoll, 1989; Jiang, Hu, Näswall, Bohle, & Wang, 2020; Lam, Huang, & Janssen, 2010; Rahim, 2019). Workplace relationships, particularly those with co-workers and colleagues, are a significant source of resources for employees and are crucial in determining how they will respond to events at work (Halbesleben, 2006).

Numerous studies have looked into the functions of sources of support found in the workplace as potent tools for overcoming PCB (Pfrombeck et al., 2020; Tomprou & Bankins, 2019). By expressing their dissatisfaction and anger, individuals can let their stress out and reduce tension (van Emmerik, Euwema, & Bakker, 2007) and from a psychological perspective, it acts as a recovery mechanism (Mayo, Sanchez, Pastor, & Rodriguez, 2012; Sonnentag, 2008). Getting assistance helps one feel good about one's self and able to handle challenging situations (Hobfoll, 2002; Hobfoll, Freedy, Lane, & Geller, 1990). Even though the problem may still exist, some consolation can be experienced by venting out their feelings.

Furthermore, in line with Hobfoll (1988), social support can both increase an individual's available resources and can substitute or strengthen other lacking resources. To define the nature of resources more precisely, Hobfoll came up with a list of resources related to the conservation of resources model. Among the resources are workplace-related resources, such as "support from co-workers". Even though family members and friends may be understanding of the demands experienced by individuals in the workplace (emotional support), they may not be able to offer practical assistance that would help resolve those demands (instrumental support). Regarding this, co-workers are in a position that can provide suggestions that could reduce demands at work, or in certain situations, could even directly lessen workload demands at work, such as by taking over one's tasks (Ray & Miller, 1994).

5.2.5 Learning

Aside from being a source of support, colleagues are also a source of learning. Making colleagues role models led participants to respond to PCB accordingly. This finding is in line with social learning theory that posited that when there are role models in a work environment, employees will aspire to follow in their footsteps (Bandura, 1986). The colleagues to whom participants in the present study referred as role models are what Gibson (2003, 2004) calls as close role models, that is individuals whose behaviours are observed closely and adapted accordingly. In other words, close role models are people with whom individuals frequently interact and they gain some influence from them. As such, the individuals emulate what the models do in the workplace, including how they react to stressful situations in the workplace.

Among those who used 'learning' to deal with PCB, there was a participant who said that learning from colleagues was not his preference. This kind of way was chosen since his previous effort did not work. Since then, he observed how his colleague deals with the same situation. This finding is in line with Lazarus and Folkman's (1984) transactional theory of stress and coping. They posited that when a way of coping does not effectively change the situation, an individual will engage in and activate other efforts.

Furthermore, learning from co-workers also indicates the importance of organisational climate. The current study revealed that organisational climate plays an important role in shaping individual attitudes and behaviour because there was a shared perception of the discrepant events. In general, the organisational climate is important for looking at the general level of affective commitment among colleagues in an organisation. This is due to common manifestations of commitment in an organisation that can act as a powerful signalling function and an influential guide for individuals to determine their behaviour. This is in accordance with the literature on team commitment (e.g., Drach-Zahavy & Freund, 2007) which argues that teams can possess a shared orientation regarding their commitment to the organisation. Subsequently, this team-level commitment can contribute to individual team members' perceptions, attitudes, and behaviour. Akkermans et al.'s (2019) empirical study demonstrates that this is particularly true for PCB. To make sense of PCB,

people observe their unit to gauge how committed and loyal their colleagues are to the organisation.

Another point to add is the importance of organisational climate in dealing with PCB also implies that people adapt attitudes and behaviours to their social context (Ho, Rousseau, & Levesque, 2006; Salancik & Pfeffer, 1978). PCB is a stressful experience because it involves a complicated evaluation of implicit agreements made between an individual and an organisation (Morrison & Robinson, 1997). Hence, it could be challenging for the individual to fully understand this on his or her own. The social climate of the workplace then offers individuals cues on how to understand and make sense of stressful events, as well as provides them with suggestions on what would be proper attitudes and behaviours.

As Morrison and Robinson (1997) have argued, once employees begin to interpret the perceived breach, they consider their social context to evaluate how essential their breach is, thereby contributing to the subsequent effect on their attitudes and behaviours. The average organisational climate is then crucial for individuals to remain committed to their organisation. Therefore, when they experience PCB, and they observe that their co-workers in the organisation are highly committed to the organisation, this situation is a signal for the employees to determine what would be appropriate responses to the discrepant events.

5.2.6 Priority Setting and Time Management

Another way used was setting their priority in doing work and managing time well. Priority setting enables individuals in this group to sort out important activities by developing priority plans. In other words, they set their objectives and priorities in doing work by concentrating on goal-directed tasks (Kaufman-Scarborough & Lindquist, 1999). As such, the individuals spend time on prioritized work and carefully allocate their time to assorted job activities. This time management gives them a sense of control over their time and many facets of work (Claessens, Eerde, Rutte, & Roe, 2004; Häfner & Stock, 2010; Macan, 1994). This finding also supports Macan's (1994) model of time management in which she argues that priority setting is strongly connected with time management. According to her, there are three

dimensions of time management, namely goal setting and prioritizing, mechanics of time management (e.g., making notes, to-do lists, and schedules), and preference for organisation (i.e., carrying out work systematically).

Academics explain that by developing priority plans and managing time, they can get their work done effectively. This finding is in line with the transactional theory of stress which proposes that an individual who controls a stressor will find it less hindering and will therefore be less likely to experience negative effects (Lazarus & Folkman, 1984; Liu & Li, 2018). In this sense, good time-management skills can lead an individual to efficiently allocate and use their time resources and quickly pick up where they left off on interrupted jobs (Aeon, Faber, & Panaccio, 2021). Overall, this finding displays that PCB in the form of high job demand can reinforce individuals to improve their time management skills (Yaşar & Sağsan, 2020) and encourage them to have positive views toward time, and come up with better levels of self-efficacy (Claessens, van Eerde, Rutte, & Roe, 2007; Lušňáková, Dicsérová, & Šajbidorová, 2021) to effectively deal with demanding work.

5.3 OBJECTIVE 3: INVESTIGATING THE INVOLVEMENT OF RELIGION IN PSYCHOLOGICAL CONTRACT BREACH RESOLUTION

Aside from conventional ways, the findings of the present study showed that there were also involvements of religion in getting PCB resolved. This indicates that religion plays a significant role in the process of breach recovery. As Muslims, the participants believe that Islamic teachings can provide solutions during difficult situations. The involvement of Islamic teachings in dealing with PCB was then manifested in various forms, ranging from reverting to the intention of working, doing ritual activities, actively finding ways to deal with the situation, to reframe and accepting the situation.

5.3.1 Reverting to the Intention of Working

For participants, as Muslims, recalling their intention of working plays an important role in overcoming PCB. Such a way of resolution functions as an interfering

mechanism which pushes PCB recovery. For the academics, by intending their work as worship, they view their work as meaningful. Viewing work as worship derived from Islamic teaching. In Islam, work is *ibadah* (worship) (Ali & Al-Owaihah, 2008; Javed, Fatima, Yasin, Jahanzeb, & Rawwas, 2019), particularly it is considered as *al ibadah ghairu al mahdhah* (non-pure worships or social worship) (Ali & Al-Owaihah, 2008; Ali, Noordin, & Achour, 2018; Clercq, Azeem, & Mahmud, 2018; Javed et al., 2019). Such teaching may be the reason why Muslims frequently turn to religion when they are in difficult situations (Keshavarzi & Ali, 2019; Koenig & Al Shohaib, 2019).

This finding shows that for the academics, there is a strong connection between religion and the workplace. Religion has an important and natural inclusion in carrying out work. Hence, the intention of working as a worship was a ‘powerful motivating factor’ (Ahmad, 2009) to combat the discrepant events.

Islamic teaching emphasizes an individual’s intention, which means that any action’s value is determined by the associated intention, rather than the outcomes. Prophet Muhammad (PBUH) conveyed:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

Actions are (judged) by motives (*niyyah*), so each man will have what he intended (Bukhari and Muslim).

The hadith indicates that in Islam, work is considered worship if it is carried out with good intentions. It is not only a responsibility but also a tremendous virtue to earn one’s life via decent labour. Prophet Muhammad stated: “Never has anyone eaten a better thing than when he eats of his own hands” (Bukhari). Islamic literature affirms the value of work as a means of dispersing wealth and upholding the dignity of life. As Prophet Muhammad said, work is the highest manner of worshipping Allah. “Worshipping has seventy avenues; the best of them is the involvement in an honestly earned living” (Tabrani and Daruqutni). Therefore, the intention of working is essential. Muslims’ economic activities need to be done to obtain Allah’s pleasure (Ali & Al-Owaihah, 2008). In other words, Islam views work as a means of meeting basic needs as well as obtaining Allah’s blessings. Every job He gave is a duty that

demands that must be carried out in good faith and without hypocrisy. Allah says in the Qur'an:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say that my prayer and devoutness and my living and dying is for the Lord of the Worlds (Surah Al An'am, verse 162).

Another point to add, the current study found that participants' intention of working was shaped by organisational values. In other words, the participant's perception of the organisational values contributes to their work orientation. This is consistent with Rosso, Dekas and Wrzesniewski's (2010) assertion that organisational values play an important role in forming an employee's orientation in carrying out workplace activities.

5.3.2 Doing Ritual Activities

Besides recalling the intention of working, there were also ritual activities done, namely making supplication and *muhasabah* (self-introspection). In Islam, ritual activities or generally called *al ibadah al mahdhah* (pure worship) are frequently used by Muslims to deal with stressors (Fischer, Ai, Aydin, Frey, & Haslam, 2010), including stressors that exist in the workplace (Achour, Grine, Roslan, & Nor, 2014; Achour, Nor, & Yusoff, 2016; Tahir et al., 2018). Worship in this matter can be in the form of prayers, fasting, *sadaqah* (charity), reciting the Qur'an and any kind of activity in the attempt to get closer to Allah. Going deeper, the current research reveals that Islamic ritual activities are also used by Muslim employees in PCB recovery.

Additionally, such ritual activities play a significant role in managing individuals' emotions affected by stressful events. It can ease the academics' minds in the occurrence of PCB. This is consistent with Tahir et al. (2018) who suggested that ritual activities can bring beneficial and influential impacts in terms of protecting people and resolving problems in life. The feeling of stress, then, can be figured out if Muslims endlessly bear in mind the short span of life and keep engaging with Allah

through the performing of *zikr* (all activities related to remembrance of Allah) (Achour et al., 2019; Jalal, Samir, & Hinton, 2017). These spiritual instruments are prepared for Muslims to help them cope with all kinds of problems in life such as job-related anxiety, and work-family conflict (Clercq, Haq, & Azeem, 2017; Sav, 2016). Allah states in the Qur'an:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured (Surah Ar Ra'd, verse 28).

This means that worship for Muslims could help them reduce life's stress (Achour et al., 2015) which subsequently impacts their mental health positively (Munsoor & Munsoor, 2017).

5.3.3 Actively Find Ways to Deal with the Situation

For participants, involving religion in dealing with PCB did not mean merely doing ritual activities. Beyond that, participants also engaged in behavioural activities. They actively acted to resolve the situation, such as *tabayyun* (seeking clarification) and *musyawarah* (consultation). For them, as Muslims, such problem-focused coping (Chen, 2016; Lazarus & Folkman, 1984) is essential because Islam teaches all Muslims to do so (Achour, Bensaïd, et al., 2016; Aflakseir, 2012).

The academics' efforts to deal with PCB and for the betterment of the situation are an important dimension of *tawakkul*, which is surrendering the control of all matters to Allah that requires an effort in the first place (Hoque et al., 2013). This means that Islamic teaching requires Muslims to put effort and at the same time maintain their faith in Allah to get their problems resolved. Allah says in the Holy Quran, "Man will get only what he will try for" (Surah Najm verse 39). Therefore, just sitting idle is not *tawakkul*. Efforts have to be put in to recover from stressful situations (Bonab & Koohsar, 2011). From the Islamic perspective, merely maintaining faith and relying on Allah without putting in the effort is not *tawakkul*. Instead, it is a misunderstanding that problems will be automatically resolved just by

putting *tawakkul* in Allah without making the necessary efforts for it. Without effort, a stressful event is difficult to recover from. Islamic teaching does not support this misperception (Abdul-Wahhab, 1996; Ibn Kathir, 2006). Thus, in *tawakkul*, an effort is defined as undertaking constructive works that will help one meet his objectives, resolve his issues, and lead a better life (Huda et al., 2018).

5.3.4 Reframe and Accept the Situation

For some academics, reframing was favoured to combat stressful situations. For example, some academics conveyed that their current experiences in terms of low compensation and work overload are the consequences of being a lecturer. This finding aligns with Parzefall and Coyle-Shapiro (2011). In a qualitative study on the sense-making process of psychological contract breach, they discussed the accumulation of breaches and how these breaches triggered emotional responses, alterations in reciprocity, and reinterpretations of the triggering event. They contend that breaches that cause strong negative feelings have the most long-lasting impacts and lead to disparities in reciprocity. On the other hand, unresolved breaches could be the cause of attempts to reframe stressful events, in an effort to lessen the negative experience.

Changing the way in viewing a negative experience in a positive light can affect the emotion it causes. For instance, by concentrating on the positive aspects within the organisation (e.g., strong social relationships and no negative competition among staff), individuals reevaluate the situation so that the meaning of an event is altered (Bankins, 2015; Kanu et al., 2022). By engaging in reframing psychological contract breaches in a more positive light, employees are inclined to still value their employment relationship and can reduce the negative views regarding the breach. As a result, they could keep current positive effects while reducing adverse consequences effects brought on by breaches (Perera et al., 2018).

However, different from the conventional perspective, the reframe found in the current study also has a religious root. For instance, participants viewed the PCB as a test and *qadarullah* (Allah's will). This finding is consistent with Pargament (1997). He posited that religion could help an individual deal with difficult situations through

religious reframing, that is reappraising a stressful event using religion's point of view. An empirical study by Hefti (2011) supports this notion. He found that religion is a coping mechanism that encourages an internal locus of control in difficult times. Religion also can help an individual to reframe stressful situations not only in terms of how an individual sees what he or she is experiencing but also in a way that motivates him or her to deal with the stressors.

Islamic beliefs provide individuals with a meaningful interpretation of a stressful situation. Al-Qur'an clearly points out that the difficulties in this world are to test the believers and also guide people to be patient and think positively in confronting their problems (Achour, Bensaid, et al., 2016; Aflakseir, 2012). By focusing on the Muslim community, an empirical study conducted Abu-Raiya, Pargament, Mahoney, and Stein (2008) demonstrates that religious reframing plays an important role in the process of figuring out stressful events. This is rooted in Islamic teaching that is facing a stressful situation, a Muslim need to understand the reality that this world is just temporary and full of tests (Achour et al., 2015). Thus, luxuries in the world should be viewed as few, and whatever pleasures exist in this world are not always perfect (Barhem, Younies, & Muhamad, 2009).

This finding is also consistent with Ibn Kathir (2006). According to him, Allah will test His believing servants. This implies that, from the Islamic perspective, the presence of stressors is a form of test from Allah. By keeping this perspective in mind, a Muslim would find true meaning in this life and would be able to rectify his or her wrongdoings. Hence, in line with The Prophet Muhammad's (peace be upon him) utterance, any event in Muslims' lives is good. This means that according to Islam, stressful events are not a bad thing. Islamic beliefs provide individuals with a meaningful interpretation of such events. Al-Qur'an clearly points out that the difficulties in this world are to test the believers and also guide people to be patient and think positively in confronting their problems (Achour, Bensaid, et al., 2016; Aflakseir, 2012).

Furthermore, regarding participants' acceptance, from an Islamic point of view, it reflects the concept of *ridha*. The term '*ridha*' depicts the acceptance of things from Allah that can be in the form of pleasures, hope, favours, troubles, pain,

misfortune, and any other experiences (Khalil, 2014; Mitha, 2019). In support, Ibn Kathir (2006) conveyed that someone who is in a difficult situation and believes that it is Allah's decree, He or she will comfort his or her heart and feelings. This means that a person who puts his or her trust in Allah will not be stressed or depressed since he or she believes that whatever Allah destined is the best for His servant. Overall, trusting in Allah purely provides a mechanism for the academics to figure out PCB because all issues are surrendered to Him.

Additionally, Al Ghazali (2000) classifies *ridha* in accepting stressful situations into three. First, *ridha* with infliction or a bitter experience because of love (*mahabbah*) to Allah. This love could remove such bitter feelings. Second, *ridha* is related to the willingness to experience suffering. One's faith and knowledge make him or her realize that suffering can bring betterment into his or her life. To illustrate, someone is willing to consume bitter herbs when he or she wants to treat a serious illness. Finally, *ridha* is related to the belief that Allah has provided lessons learned from painful experiences. Regarding this notion, most participants in the current study can be classified into the last category. In this sense, they believe that experiencing PCB will bring them to a better condition in the future, either in terms of working life, personal life, or both of them.

Overall, the above discussion has presented the PCB resolution and the involvement of religion in the resolution. The discussion also demonstrated that the involvement of religion in the resolution not merely involves *al ibadah al mahdhah* (pure worship), but also *al ibadah ghairu al mahdhah* (non-pure worship or social worship). As such, the current study expands existing literature on PCB resolution that so far merely focused on the conventional framework and neglected the religious perspective, the Islamic perspective in particular.

5.4 OBJECTIVE 4: DETERMINING THE CONTRIBUTION OF PSYCHOLOGICAL CONTRACT BREACH RESOLUTION TO PSYCHOLOGICAL CONTRACT END STATES

Participants' PCB resolutions have resulted in various PC end states (Tomprou & Bankins, 2019; Tomprou et al., 2015), that is the change in the nature of employment relationships resulting from PCB resolutions (Bankins, 2015; Kraak et al., 2017; Krause & Moore, 2018; Peng et al., 2016). This study identified two PC end states as the outcomes of PCB resolutions the individuals have gone through, namely focus on doing jobs and helping others.

5.4.1 Focus on Doing Jobs

Post-resolution models proposed by Tomprou et al. (2015) assume that after going through PCB resolutions, individuals may reactivate or bounce back to their initial PC. The finding of the present study supports this assumption. In this sense, all participants sharply criticized the institution's changes. After recovering from the situation, some individuals then focus on reactivating their obligations as employees, such as by continuing their tasks and focusing on productivity. Since these participants expressed equivalent obligations between pre-breach and post-breach, the current study assessed them as working under an equivalent contract.

Three reasons can be presented to explain why the individuals bounce back to their initial obligations. First, they see the ways they use to overcome the PCB did not work. For example, after participants voiced their concerns regarding lack of attention, they found the situation did not change. Since the PCB resolution was unsuccessful, the individuals decided to just let the situation as it is and return to their daily work activities. In other words, similar to Bankins (2015), the individuals' efforts could only repair the contract, not the breach.

Tomprou et al.'s (2015) posited that such unsuccessful PCB resolution is the main contributor to the occurrence of PC impairment or PC dissolution. Empirical studies (e.g., Hansen & Griep, 2019; Krause & Moore, 2018; Van Der Schaft, Xander, Van Der Heijden, & Solinger, 2020) also support this notion. However, the current

study suggested the contrary. It was demonstrated that experiencing unsuccessful PCB resolution does not necessarily lead individuals to deteriorate their contributions to the organisation. Instead, they can also remain with their initial contributions.

Second, there was an inclination to emulate colleagues' behaviour. The present study revealed that colleagues have an important role in PCB resolution and in forming PC end states. They not only provide social support (Pfrombeck et al., 2020; Tomprou & Bankins, 2019) but also can act as role models. Unlike Zagenczyk et al.'s (2009) study which found that role models do not provide any contribution to PCB resolution, the current study showed that having a role model and learning from him or her (Bandura, 1986) in terms of how they face the same situation can be useful ways to address PCB.

Finally, the third explanation is related to religious reasons. Compared to PC reactivation in which employees simply bounce back to their initial psychological contracts, these participants stay committed to the organisation by actively incorporating new perceived contracts from the organisation while still engaging in their pre-breach day-to-day workplace activities. The current study found that such new contracts are strongly connected to religious teaching, in this sense, Islamic teaching. For instance, while previously they had worked only for money or career, currently they work because they are following Islamic tenets. For the participants, carrying out their obligations is reinforced by Islamic tenets.

This finding indicates that doing their job is beyond carrying out obligations. It is more about adhering to Islamic teaching since the job is about trustworthiness and a form of worship. As suggested by Zarkasyi (2021), this kind of behaviour reflects the implementation of the Islamic faith. Referring to Al-Baihaqi (2003), Zarkasyi (2021) explains that in Islam, there are 77 branches of faith, out of which are extraordinary in all activities, including work. Similarly, according to Faruqi (1992), Islamic principles call for ethical commitment manifested in actions. From the framework of the Islamic worldview, Islam is a religion that encompasses a holistic way of life in which the worldly and religious aspects are inextricably linked. The Islamic worldview constructed upon the holy revelation of Al-Qur'an provides guidance for Muslims in their worldly life as well as for their life in the hereafter (Berghout, 2009). Based on

this perspective, then, Muslims have to uphold their worldly requirements and at the same time fulfil their religious obligations (Al-Attas, 1995). This finding indicates the inclusion of religious considerations in professional activities, which essentially offers a solid foundation for addressing negative workplace events experienced by employees and more importantly to build a better relationship with the organisation.

Islam highly advocates Muslims be responsible for what they are doing (Ali & Al-Owaihan, 2008; Javed et al., 2019). This encourages them to reach the coveted objectives via consistent effort as well as to complete their tasks in a timely manner (Hassan, Miglietta, Paltrinieri, & Floreani, 2018; Vogelgesang, Leroy, & Avolio, 2013). Thus, from the Islamic perspective, employees must carry out their tasks with keen enthusiasm and perform to the best of their abilities. An employee is also required to perform his job responsibilities honestly and rigorously and adhere to the time constraints that have been mentioned in his contracts. Allah SWT says:

وَيْلٌ لِّلْمُطَفِّفِينَ ۗ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۖ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۗ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ

Woe to those who give less (than due). Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected. For a tremendous Day (Al-Muthaffifin: 1-5).

Taking all these into account, an employee needs to fulfil duties assigned to him following his agreement with the employment contract. Additionally, a Muslim employee should not use work time to attend to personal matters or engage in any other personal pursuits. In other words, Islam forbids an employee from betraying his or her employer's trust. Allah says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts (Surah Al-Anfal verse 27).

5.4.2 Helping Others

Besides the focus on doing jobs, there are also participants whose new contract is linked to interpersonal relationships and professional identity. For instance, they focus on helping their co-workers in terms of dealing with the same stressful situation and mentoring them in terms of carrying out academic work. These participants reported that what they focused on was merely doing their work. Currently, for them, voluntarily helping their co-workers is important as well. As such, it can be seen that unlike those who still engage in their pre-breach work activities, these participants form and engage in new post-breach work activities.

Helping behaviour is a dimension of organisational citizenship behaviour (OCB) (Podsakoff, Mackenzie, Paine, & Bachrach, 2000; Smith, Organ, & Near, 1983), that is extra efforts made by an employee that goes beyond what is expected, and contribute to the organisation's effective functioning (Dyne, Graham, & Dienesch, 1994; Ocampo et al., 2018; Organ, 1997). Studies have addressed the issue of how PCB contributes to OCB (Chen, Tsui, & Zhong, 2008; Shih & Chuang, 2013; Suazo & Romero, 2011; Tufan & Wendt, 2020) as well as to its specific dimension, i.e., helping behaviour (Johnson & O'Leary-Kelly, 2003; Suazo, Turnley, & Mair-Dalton, 2005).

However, while most of the studies focused on and found the negative contribution of PCB to helping behaviour, the current study is on the contrary. The interviewed participants reported helping behaviour following PCB they have experienced. This means that instead of displaying negative consequences (i.e., abandoning interpersonal work relationships), the academics chose to display positive ones (i.e., helping co-workers to go through difficulties at work).

Previous studies have investigated the helping behaviour exhibited by employees in the workplace. For instance, Spitzmuller and Van Dyne (2013) propose two types of helping behaviour, namely proactive helping and reactive helping. The authors contended that proactive helping behaviour is displayed to fulfil the helper's personal needs. On the other hand, reactive helping behaviour is exhibited to satisfy the needs of others and to reciprocate others' past positive treatment. More recently, in

a conceptual study, Chou and Stauffer (2016) classify helping behaviour into three, namely unsolicited proactive helping behaviour, unsolicited reactive helping behaviour, and solicited reactive helping behaviour. Unsolicited proactive helping behaviour is voluntary help demonstrated before one is asked by his or her counterparts. Unsolicited reactive helping behaviour refers to voluntary help displayed before one is asked to do so because he or she perceives that his or her co-workers may need help. Finally, solicited reactive helping behaviour is voluntary help exhibited after co-workers sought help from the employee. The finding of the current study then supports the notion of unsolicited reactive helping behaviour which helps an employee give to co-workers based on the perception that the co-workers may need his or her help.

Nevertheless, at the same time, the present study is also contrary to Chou and Stauffer's (2016) notion of an individual's motives in displaying such helping behaviour. They propose that unsolicited proactive helping behaviour is mainly motivated by one's characteristics. Meanwhile, unsolicited reactive helping behaviour is motivated by social and instrumental exchange, which means that such behaviour is aimed at obtaining future personal interests and benefits. Finally, solicited reactive helping behaviour is "motivated by self-oriented motives" (p. 879).

Contrarily, the present study found that exhibiting unsolicited reactive helping behaviour is not necessarily motivated by seeking future benefits. Instead, such behaviour was primarily encouraged by a sense of calling rooted in Islamic teachings. They care about co-workers in dealing with difficulties at work since, first, they were in such a situation previously and do not want their co-workers to experience such difficulties any longer. Secondly, it is because, for academics, Islam obligates its adherences to help others in need. This means that regardless of potential future benefits for the self, the ultimate goal of the employees is benefiting others and adhering to religious orders. Thus, the notion of pure altruism (Andreoni, 1990; Li, Kirkman, & Porter, 2014) is neglected in Chou and Stauffer's (2016) study. Allah stated in the Qur'an:

... وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ عِوَاثِ اللَّهِ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

...And help one another in (doing) virtue and piety, and do not help one another in committing sin and enmity. And be mindful of Allah. Surely Allah is severe in punishment (Al Maidah: 2).

In general, these findings (i.e., focus on doing jobs and helping others) indicated that all elements of the participants' new contract are elements of ideological currency. As advocates of ideological-infused contracts, Thompson and Bunderson (2003) said individuals may willingly contribute to the organisation beyond their normal work. They may also work in the organisation for the pursuit of values they hold in their life. In this sense, the current study identified contents of the ideological contract that are connected to religion, interpersonal relationships, and professional identity. As such, the PCB resolution the employees went through led them to shift their contract from a relational to an ideological one. For instance, some participants experienced a lack of institutional support and unclear systems, which are aspects of socio-emotional PC. In turn, however, the participants raised their focus on helping and mentoring colleagues, which are the elements of ideological currency related to interpersonal relationships and professional identity.

This finding differs from Tomprou et al.'s (2015) notion of PC reactivation and has much in common with what Krause and Moore (2018) call PC reconstruction. In PC reconstruction, according to Krause and Moore (2018), employees deliberately switch from one type of contract to another. In other words, instead of restoring past contracts, employees are inclined to shape new contracts. They significantly restructured their interactions with their employer by changing key elements of their psychological contracts. They contributed roughly the same amount to the organisation as they did before the breach, and they received roughly the same amount in return as a result of the rebuilding of their psychological contracts. For such individuals, reconstructing their psychological contracts required great efforts with the goal of preserving an equal and long-lasting relationship with the organisation.

Nevertheless, extending upon Krause and Moore (2018), the PC reconstruction found in the current study has a religious root. The occurrence of both PC end states

was triggered by Islamic teaching. For the academics, focusing on doing jobs and helping others are forms of adhering to a religious order. In other words, Islamic teaching plays an important role in shaping such PC end states.

5.5 CHAPTER SUMMARY

This chapter presented the academics' various experiences of psychological contract breaches. The PCB resolutions then showed that not all breaches are negatively responded to, so their contribution to attitudes and behaviours can vary. Furthermore, the present study also displayed that Islamic teachings play a significant role in PCB resolution. The PCB resolutions and the involvement of religion in the resolution did not occur sequentially. Instead, it occurred simultaneously. Consequently, the PC end states experienced by individuals have resulted from the simultaneous process of the resolution. Taken together, the conventional and religious PCB resolutions simultaneously contribute to how people develop new contracts. This focus on the involvement of religion in PCB resolution has resulted in some important insights into understanding how religion guides employees to go through discrepant events in the workplace.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

The previous chapters have presented the objectives of the study, how the study was carried out, and a discussion of the findings. This chapter then provides key findings relevant to the research questions, followed by an outline of the contributions of the study. Finally, limitations and recommendations are highlighted before the chapter ends with a chapter summary.

6.1 OVERVIEW OF THE STUDY

The experience of psychological contract breach resolution can be complex. The current study aims to obtain a deeper understanding of PCB resolution from the Islamic perspective. The involvement of a religious perspective is needed to reveal religious coping used by employees, Muslim employees, in particular, to deal with PCB. Moreover, the involvement of a religious perspective is also needed to uncover more positive assessments of and reactions to the discrepancy.

To meet these objectives, a phenomenological method was utilized. Eleven in-depth semi-structured interviews and document reviews were conducted. The main findings of the study demonstrated PCB experiences, PCB resolution, the involvement of religion in the resolution, and PC end states.

6.2 KEY FINDINGS OF THE STUDY

Key findings of the current study have rendered answers to research questions demonstrated in Chapter One:

1. What are the experiences of Indonesian Muslim academics about psychological contract breach?
2. What are the experiences of Indonesian Muslim academics about psychological contract breach resolution?

3. How is religion involved in the process of psychological contract breach resolution as experienced by Indonesian Muslim academics?
4. How does Indonesian Muslim academics' psychological contract breach resolution contribute to their psychological contract end state?

6.2.1 Research Question 1

Research question 1 in this study aimed to identify breaches of psychological contracts experienced by Indonesian Muslim academics. The in-depth interviews with the academics revealed that the experiences of PCB involved transactional, relational, and ideological breaches. The current study found that PCBs have led academics to experience negative emotional experiences, such as annoyance, disappointment, and anger. Moreover, the stressful events were also barriers for the academics in carrying out their work well. Additionally, because of the PCBs, academics also face problems managing a social life.

6.2.2 Research Question 2

After revealing the PCB experiences, this study then moved to investigate how the academics resolved the discrepant events. The ways academics used to deal with PCB involved voice, silence, seeking family understanding and support, getting support from colleagues, learning, and priority setting and time management. Compared to previous literature on PCB resolution, these findings provided a deeper explanation. Regarding voice, because of the absence of employee representation, leaders play a significant substituting role in voicing the academics' concerns. For silence, instead of engaging in defensive silence, relational silence, and ineffectual silence (Bari et al., 2020; Hao et al., 2022; Rai & Agarwal, 2018; Wang & Hsieh, 2014), the academics engage in diffident silence to react to PCB. Furthermore, as family support is important to combat PCB, the current study showed that family understanding is strongly essential in gaining such family support. The current study also expanded the literature by showing that aside from being a source of support, colleagues are also a source of learning. The academics emulated what their colleagues do in the workplace, including how they react to a stressful situation in the workplace.

6.2.3 Research Question 3

In expanding the literature on PCB resolution, the current study demonstrated that religion plays a significant role in the process of breach recovery. As Muslims, the academics believe that Islamic teachings can provide solutions during difficult situations. The involvement of Islamic teachings in dealing with PCB was manifested in various forms, ranging from reverting to the intention of working, doing ritual activities, actively finding ways to deal with the situation, to reframe and accepting the situation. For the academics, there is a strong connection between religion and the workplace. Religion has an important and natural inclusion in carrying out work. As such, the intention of working as worship was a ‘powerful motivating factor’ (Ahmad, 2009) to combat the discrepant events. Furthermore, performing rituals was also favoured following the stressful situation. More particularly, such rituals play a significant role in lessening individuals’ negative emotions resulting from PCB.

Interestingly, for participants, involving religion in dealing with PCB did not mean merely doing rituals. Beyond that, the academics also engaged in behavioural activities and actively found ways to get the situation resolved. This indicates that Islamic PCB resolution involves not only *al ibadah al mahdhah* (pure worship) but also *al ibadah ghairu al mahdhah* (non-pure worship or social worship). Finally, a reframing of the situation was also found. And unlike the conventional perspective, the reframing found in the current study also has a religious root. Islamic beliefs provide individuals with a meaningful interpretation of a stressful situation.

6.2.4 Research Question 4

This study identified two PC end states as the outcomes of PCB resolutions the individuals have gone through, namely focus on doing jobs and helping others. Regarding focus on doing the job, the current study provides a new insight in terms of how such a PC end state was shaped. Unlike existing literature which posited that this PC end state was shaped by successful PCB resolution, the current study found that it is shaped by both successful (i.e., learning) and unsuccessful (i.e., voice) PCB resolution. Additionally, the present study also found that this PC end state has an

Islamic religious root. Doing their job beyond obligations is more about adhering to Islamic teaching.

Regarding the second PC end state, which is helping others, the current study gave a more detailed explanation. While most previous studies focused on and found the negative contribution of PCB to helping behaviour, the current study found the contrary. This can be explained by a sense of calling rooted in Islamic teachings that encouraged the academics to display such behaviour.

Overall, these findings (i.e., focus on doing jobs and helping others) indicate that all elements of the participants' new contract are the elements of ideological currency related to religion, interpersonal relationships, and professional identity. As such, the PCB resolution the employees went through led them to shift their contract from a relational to an ideological one. This finding then differs from Tomprou et al.'s (2015) notion of PC reactivation and is in line with Krause and Moore's (2018) PC reconstruction. In PC reconstruction, employees deliberately switch from one type of contract to another. In other words, instead of restoring past contracts, employees are inclined to shape new contracts.

6.3 CONTRIBUTIONS OF THE STUDY

6.3.1 Theoretical Contribution

6.3.1.1 Contribution to Underlying Theories

The theories that shaped the current study are social exchange theory, sensemaking theory, and job demand-resource. Social exchange theory was popularised by Blau (1964). This theory contends that relationships occur when both parties are willing to contribute desired resources and have reciprocal obligations to one another. When one party feels that the other party has not contributed equally, he or she may reduce his or her contribution to the relationship to reciprocate the unfavourable treatment in the social exchange. The current study expands this theory by showing that employees' reactions to unfair treatment were not necessarily negative. The findings of the study

revealed constructive behaviours driven by Islamic teachings as the reactions to psychological contract breaches.

The second underlying theory is Weick's (1995) sensemaking theory. This theory posits that given unusual situations, individuals will interpret the situations and react based on the interpretation. On the one hand, the findings of the study support this notion. On the other hand, the current study also extends this theory. In the finding, it was found that Islamic teachings had been the foundation of the individual's interpretation of the psychological contract breach. As such, this finding indicates that religious teachings, Islamic teachings in particular, have played an important role and are powerful sensemaking resources amidst stressful situations in the workplace.

The third underlying theory is job demand-resource (JD-R) introduced by Demerouti, Bakker, Nachreiner, and Schaufeli (2001). This theory argued that job demand, that is the aspects of the job that link to physiological and/or psychological costs, could be reduced by job resource, and conditions of work that supply resources for employees. Nevertheless, while the job resource in the JD-R model is focused more on resources in a work situation, this study found job resources rooted in Islamic teachings. The current study showed that job resources rooted in Islamic teaching as important resources in the JD-R model. Specifically, this study demonstrated that viewing work as meaningful is a vital aspect of being religious and this framework acted as a strategy used by employees to deal with PCB. Hence, it can be seen that religion provides PCB resolutions for individuals, and this enables individuals to pursue a high-quality relationship with their organisation.

6.3.1.2 Contribution to the Literature

6.3.1.2.1 Contribution to the Literature on PCB Resolution

The current study provided some contributions to the literature on PCB resolution. The first contribution is to literature in indirect voice. While existing literature suggests that indirect voice can be done through a trade union or other kind of employee representative, this study found the important substituting role of a leader in

voicing out an employee's concerns in the absence of such an employee representative.

The current study also expanded upon previous studies that have widely addressed the issue of defensive silence, relational silence, and ineffectual silence in which employees can engage to react to PCB (Bari et al., 2020; Hao et al., 2022; Rai & Agarwal, 2018; Wang & Hsieh, 2014). In this sense, it was found that employees can also engage in diffident silence in which their reaction to PCB was due to their feeling of insecurity and low self-confidence rooted in high power asymmetry existing in the institution.

Furthermore, the current study also found a connection between family understanding and family support, whereby the former has an important role in gaining the latter. In other words, by giving understanding to their family, the academics could then get proper support from family members to overcome psychological contract breaches. This finding reflected the contribution of the study to the literature on family social support. Additionally, the present study also showed that the academics made their colleagues a source of learning. It expanded upon previous studies on PCB resolution (e.g., Pfrombeck, Doden, Grote, & Feierabend, 2020; Tomprou & Bankins, 2019) which still considered colleagues as a source of social support.

In addition to such PCB resolutions, the present study also revealed the involvement of Islamic teaching in the resolution. In this sense, four Islamic religious-related PCB resolutions were found, namely reverting to the intention of working, doing ritual activities, actively finding ways to deal with the situation, and reframing and accepting the situation. This finding, hence, extended existing literature that so far still overlooks the Islamic perspective in PCB resolution.

6.3.1.2.2 Contribution to the Literature on the PC End States

This study identified two PC end states that resulted from PCB resolutions the academics have gone through, namely focus on doing jobs and helping others. These findings expanded what Krause and Moore (2018) called PC reconstruction. In this

study, it was found that PC reconstruction has an Islamic religious root. Focus on doing jobs and helping others, for academics, are part of adhering to the Islamic order. Hence, Islamic teaching has played an important role in forming the PC reconstruction.

6.3.2 Practical Contribution

Policymakers and higher education administrators, in particular, could benefit from understanding how the experience of PCB and PCB resolution contribute to employees' behaviour. In particular, they can use the findings in this study as references in creating programs that promote employees' positive contributions to the organisation. Additionally, this study could also be beneficial for academics in dealing with PCB since it addressed a model of PCB resolution as well as the involvement of religious teachings in the resolution.

6.3.3 Methodological Contribution

This study used phenomenology as its method to capture the experience of Muslim employees regarding PCB resolution. This is very uncommon since most studies on PCB resolution used a quantitative approach. Additionally, the focus on Muslim employees has made this study distinct from previous ones which focused on more general participants.

6.4 LIMITATIONS OF THE STUDY

This study has limitations, just like any other study. This section addresses the limitations of this study. The first limitation is in the method used. Considering the qualitative design of the study, the results cannot be applied and generalized to the entire workforce of workers in various settings.

Another limitation is that the situations surrounding the breaches were not thoroughly investigated. Following a breach, internal and external organisational conditions may have an impact on an individual's behaviour. If an employee believes that a promise was violated because of events beyond their organisation's control,

they may have a different PCB resolution than those who believe that their organisation deliberately breached the promise.

An additional limitation is regarding the scope of the study. This study focused on Muslim academics working in an Islamic organisation. Consequently, PCB and PCB resolutions experienced by Muslim academics working in non-Islamic organisations were not investigated.

6.5 RECOMMENDATIONS

6.5.1 Recommendations for Future Studies

Since this study has limitations, opportunities for future studies are numerous. The findings of the current study have answered the research questions. However, for a more thorough investigation, there are areas of inquiry that need to be taken into account. First, the results cannot be applied and generalized to the entire workforce of workers in various settings. Hence, future studies could use quantitative methods to solve this limitation.

Moreover, this study did not consider the context surrounding the breaches. Therefore, it would be beneficial for future studies to carry out a deeper exploration of the situations under which the stressful events occurred. Furthermore, it is important to explore the participants' experience of PCB as well as when and how long the PCB is experienced. Employees with more recent PCB experiences may have more intense feelings or perceptions of the discrepant event.

Additionally, the participants in the current study were only Muslim academics working in an Islamic higher education institution. Future studies can wider the scope of the study by employing academics working in non-Islamic higher education institutions or Muslim employees from other Islamic and non-Islamic organisations. The experience of such employees with PCB and their PCB resolution may be different.

Overall, the current study offered novel information about PCBs and PCB resolutions and how such experiences contribute to the formation of new psychological contracts. Important areas were addressed to provide a path for future studies conducted on this phenomenon. These recommendations can be considered by future studies to come up with further contributions.

6.5.2 Recommendations for Higher Education Administrators

This study provides several recommendations for higher education administrators. Firstly, this study found an important role of a direct leader in PCB resolution. This shows that support from their leaders can lead to a positive impact on employees' behaviours. This finding implied that managers and leaders need to learn more about PCBs and receive training on how to handle them. Regardless of whether the employer can fully accommodate the employee's request, being receptive to feedback and suggestions from the employee can promote a more favourable leader-member exchange relationship. As a result, this could lead to a worker who wants to stay and will keep providing the company with his or her best effort.

Furthermore, this study found that negative culture can hinder employees' efforts to resolve PCB. Using this discovery, top management can identify and reduce the negative culture practised by organisational members to support employees to obtain a successful PCB resolution. Moreover, it is also possible for the organisation to help employees obtain family understanding regarding work situations. This can be done, for instance, by creating programs that involve not only employees but also their families.

Additionally, this study revealed the important role of Islamic religious teaching in the PCB resolution. Based on this finding, an organisation can reinforce the engagement of Muslim academics with Islamic teachings, for instance, by facilitating religious activities in the workplace. More particularly for Islamic higher education institutions, the management can create an Islamic organisational culture to strengthen the engagement of Muslim employees with Islamic teachings. Such strong religious engagement then can be beneficial for both organisations and employees when PCB is perceived.

6.5.3 Recommendations for Academics

For academics, to combat PCB, this study showed that gaining family understanding is important to gain family support. Such family understanding can be gained by building good communication with their family. By understanding the work situation, it is expected that the family can provide proper support for the employees to deal with PCB. Moreover, employees can also learn from their colleagues in terms of how to deal with the same work situation successfully. Particularly, Muslim academics can refer to Islamic religious teachings to deal with PCB. This is because Islam provides ways for its believers to figure out any kind of stressful situation.

6.5.4 Recommendations for the Related Ministry

Besides recommendations for higher education administrators and academics, there are also recommendations for the related ministry, namely the Ministry of Education, Culture, Research, and Technology, Republic of Indonesia. There should be sufficient support given to academics, including both financial and non-financial. Additionally, this study also calls for religious support. Such supports are expected to lessen the negative effects of PCB perceived by academics and lead to successful PCB resolution.

6.6 CHAPTER SUMMARY

This study has provided the experience of PCB and PCB resolution from an Islamic perspective. The findings of the study have allowed the exploration of PCB, PCB resolution, the involvement of religion in the resolution, and PC end states. Based on the findings, a conclusion has been drawn and the contributions of the study have been presented as well. The study also came up with recommendations that can be considered by future studies on PCB resolution as well as practitioners to manage academics' psychological contracts.

REFERENCES

- Abdel-Khalek, A. M. (2011). Islam and mental health: A few speculations. *Mental Health, Religion & Culture, 14*(2), 87–92. <https://doi.org/10.1080/13674676.2010.544867>
- Abdel-Khalek, A. M. (2014). Religiosity and Well-Being in a Muslim Context. In C. Kim-Prieto (Ed.), *Religion and spirituality across cultures* (pp. 71–85). Springer. <https://doi.org/10.1007/978-94-017-8950-9>
- Abdul-Wahhab, M. bin. (1996). *Kitab At-Tauhid*. Riyadh: Dar as Salam.
- Abdullah, A. (2017). The Mediating Role of Psychological Contract. In *Managing the Psychological Contract* (pp. 43–81). Cham: Palgrave Macmillan. <https://doi.org/10.1007/978-3-319-53538-8>
- Abu-Raiya, H., Pargament, K. I., Mahoney, A., & Stein, C. (2008). A Psychological Measure of Islamic Religiousness: Development and Evidence for Reliability and Validity. *The International Journal for the Psychology of Religion, 291–315*. <https://doi.org/10.1080/10508610802229270>
- Achnak, S., Griep, Y., & Vantilborgh, T. (2018). I Am So Tired ... How Fatigue May Exacerbate Stress Reactions to Psychological Contract Breach. *Frontiers in Psychology, 9*, 231. <https://doi.org/10.3389/fpsyg.2018.00231>
- Achnak, S., & Vantilborgh, T. (2021). Do individuals combine different coping strategies to manage their stress in the aftermath of psychological contract breach over time? A longitudinal study. *Journal of Vocational Behavior, 31*, 103651.
- Achour, M., Azmi, I. B. A. G., Isahak, M. Bin, Nor, M. R. M., & Yusoff, M. Y. Z. M. (2019). Job Stress and Nurses Well-Being: Prayer and Age as Moderators. *Community Mental Health Journal, 55*(7), 1226–1235. <https://doi.org/10.1007/s10597-019-00410-y>
- Achour, M., Bensaid, B., & Nor, M. R. B. M. (2016). An Islamic Perspective on Coping with Life Stressors. *Applied Research in Quality of Life, 11*(3), 663–685. <https://doi.org/10.1007/s11482-015-9389-8>
- Achour, M., Grine, F., Nor, M. R. M., & Yusoff, M. Y. Z. M. (2015). Measuring Religiosity and Its Effects on Personal Well-Being: A Case Study of Muslim Female Academicians in Malaysia. *Journal of Religion and Health, 54*, 984–997. <https://doi.org/10.1007/s10943-014-9852-0>
- Achour, M., Grine, F., Roslan, M., & Nor, M. (2014). Work-family conflict and coping strategies: Qualitative study of Muslim female academicians in Malaysia. *Mental Health, Religion & Culture, 17*(10), 1002–1014. <https://doi.org/10.1080/13674676.2014.994201>

- Achour, M., Nor, M. R. M., & Yusoff, M. Y. Z. M. (2016). Islamic Personal Religiosity as a Moderator of Job Strain and Employee's Well-Being: The Case of Malaysian Academic and Administrative Staff. *Journal of Religion and Health*, 55, 1300–1311. <https://doi.org/10.1007/s10943-015-0050-5>
- Adams, S., Quagraine, F. A., & Klobodu, E. K. M. (2014). Psychological contract formation: The influence of demographic factors. *International Area Studies Review*, 17(3), 279–294. <https://doi.org/10.1177/2233865914545523>
- Aeon, B., Faber, A., & Panaccio, A. (2021). Does time management work? A meta-analysis. *Plos ONE*, 16(1), e0245066. <https://doi.org/10.1371/journal.pone.0245066>
- Aflakseir, A. (2012). Religiosity, Personal Meaning, and Psychological Well-being: A Study among Muslim Students in England. *Pakistan Journal of Social and Clinical Psychology*, 10(1), 27–31.
- Afrianty, T. W., Issa, T., & Burgess, J. (2016). Indonesian Work Life Balance Policies and Their Impact on Employees in the Higher Education Sector. In C. J. Sushil & J. Burgess (Eds.), *Flexible Work Organizations. Flexible Systems Management* (pp. 119–133). New Delhi: Springer. <https://doi.org/10.1007/978-81-322-2834-9>
- Agarwal, P. (2017). Role of Personality in the Formation of Psychological Contract. *Global Business Review*, 18(4), 1–18. <https://doi.org/10.1177/0972150917692407>
- Ahmad, K. (2009). Leadership and work motivation from the cross cultural perspective perspective. *International Journal of Commerce and Management*, 19(1), 72–84. <https://doi.org/10.1108/10569210910939681>
- Ajjawi, R., & Higgs, J. (2007). Using Hermeneutic Phenomenology to Investigate How Experienced Practitioners Learn to Communicate Clinical Reasoning. *The Qualitative Report*, 12(4), 612–638.
- Akkermans, J., Bal, P. M., & De Jong, S. B. (2019). Buffering the Breach: Examining the Three-Way Interaction between Unit Climate Level, Strength, and Psychological Contract Breach. *Frontiers in Psychology*, 10, 473. <https://doi.org/10.3389/fpsyg.2019.00473>
- Al-Attas, S. M. N. (1995). Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam. Kuala Lumpur: International Institute of Islamic Thought and Civilization.
- Al-Baihaqi, A. B. A. I. A.-H. (2003). *al-Jaami' li Syu'ab al-Iman*. Riyadh: Maktaba ar-Rusyd.
- Al Ghazali, A. H. M. bin M. (2000). *Prinsip Dasar Agama: Terjemah Kitabul Al-Arba'in fii Ushuliddin*. Jakarta: Pustaka Al-Amani.
- Alcover, Carlos-Maria, Rico, R., Turnley, W. H., & Bolino, M. C. (2017). Understanding the changing nature of psychological contracts in 21st century

- organizations: A multiple-foci exchange relationships approach and proposed framework. *Organizational Psychology Review*, 7(1), 4–35. <https://doi.org/10.1177/2041386616628333>
- Alcover, Carlos-María, Rico, R., Turnley, W. H., & Bolino, M. C. (2017). Multi-dependence in the formation and development of the distributed psychological contract. *European Journal of Work and Organizational Psychology*, 26(1), 16–29. <https://doi.org/10.1080/1359432X.2016.1197205>
- Aldossari, M., Robertson, M., & Chaudhry, S. (2022). I didn't promise, I said inshallah: Saudi Arabian employees' perceptions of the importance of implicit promises within the psychological contract. *European Management Review*, 1–19. <https://doi.org/10.1111/emre.12539>
- Alewell, D., & Rastetter, D. (2020). On the (ir) relevance of religion for human resource management and diversity management: A German perspective. *German Journal of Human Resource Management*, 34(1), 9–31. <https://doi.org/10.1177/2397002219882399>
- Ali, A. J., & Al-Owaihan, A. (2008). Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), 5–19. <https://doi.org/10.1108/13527600810848791>
- Ali, A. R. A. H., Noordin, K. Bin, & Achour, M. (2018). The Islamic approach of obligations in mutual relations between employee and employer. *International Journal of Ethics and Systems*, 34(3), 338–351. <https://doi.org/10.1108/IJOES-12-2017-0227>
- Amor, A. M., Vázquez, J. P. A., & Faíña, J. A. (2020). Transformational leadership and work engagement: Exploring the mediating role of structural empowerment. *European Management Journal*, 38(1), 169–178. <https://doi.org/10.1016/j.emj.2019.06.007>
- Andreoni, J. (1990). Impure Altruism and Donations to Public Goods: A Theory of Warm-Glow Giving. *The Economic Journal*, 100(401), 464–477.
- Anney, V. N. (2014). Ensuring the Quality of the Findings of Qualitative Research: Looking at Trustworthiness Criteria. *Journal of Emerging Trends in Educational Research and Policy Studies*, 5(2), 272–281.
- Arefin, M. S., Alam, M. S., Li, S.-L., & Long, L. (2020). Spillover Effects of Organizational Politics on Family Satisfaction: The Role of Work-to-Family Conflict and Family Support. *Personnel Review*. <https://doi.org/10.1108/PR-02-2020-0107>
- Argyris, C. (1960). *Understanding Organizational Behavior*. Illinois: The Dorsey Press, Inc.
- Arquisola, M. J., Zutshi, A., Rentschler, R., & Billsberry, J. (2020). Academic leaders' double bind: Challenges from an Indonesian perspective. *International Journal of Educational Management*, 34(2), 397–416.

<https://doi.org/10.1108/IJEM-10-2018-0328>

- Arshad, R. (2016). Psychological contract violation and turnover intention: do cultural values matter? *Journal of Managerial Psychology*, 31(1), 251–264. <https://doi.org/10.1108/JMP-10-2013-0337>
- Asadullah, M. A., Akram, A., Imran, H., & Arain, G. A. (2017). When and which employees feel obliged: A personality perspective of how organizational identification develops. *Journal of Work and Organizational Psychology*, 33(2), 125–135. <https://doi.org/10.1016/j.rpto.2017.02.002>
- Aselage, J., & Eisenberger, R. (2003). Perceived organizational support and psychological contracts: A theoretical integration. *Journal of Organizational Behavior*, 24(5), 491–509.
- Ashforth, B. E., Schinoff, B. S., & Brickson, S. L. (2020). “My Company is Friendly,” “Mine’s a Rebel”: Anthropomorphism and Shifting Organizational Identity from “What” to “Who.” *Academy of Management Review*, 45(1), 29–57. <https://doi.org/10.5465/amr.2016.0496>
- Bakker, A. B., & Demerouti, E. (2007). The Job Demands-Resources model: State of the art. *Journal of Managerial Psychology*, 22(3), 309–328. <https://doi.org/10.1108/02683940710733115>
- Bakker, A. B., & Demerouti, E. (2008). Towards a model of work engagement. *Career Development International*, 13(3), 209–223. <https://doi.org/10.1108/13620430810870476>
- Bakker, A. B., & Demerouti, E. (2017). Job Demands-Resources Theory: Taking Stock and Looking Forward. *Journal of Occupational Health Psychology*, 22(3), 273–285.
- Bakker, A. B., Demerouti, E., & Euwema, M. C. (2005). Job Resources Buffer the Impact of Job Demands on Burnout. *Journal of Occupational Health Psychology*, 10(2), 170–180. <https://doi.org/10.1037/1076-8998.10.2.170>
- Bal, P. M., de Lange, A. H., Jansen, P. G. W., & van Der Velde, M. E. G. (2008). Psychological contract breach and job attitudes: A meta-analysis of age as a moderator. *Journal of Vocational Behavior*, 72(1), 143–158. <https://doi.org/10.1016/j.jvb.2007.10.005>
- Bal, P. M., Hofmans, J., & Polat, T. (2017). Breaking psychological contracts with the burden of workload: A weekly study of job resources as moderators. *Applied Psychology: An International Review*, 66(1), 143–167.
- Bal, P. M., Jansen, P. G. W., Van Der Velde, M. E. G., de Lange, A. H., & Rousseau, D. M. (2010). The role of future time perspective in psychological contracts: A study among older workers. *Journal of Vocational Behavior*, 76(3), 474–486. <https://doi.org/10.1016/j.jvb.2010.01.002>
- Bal, P. M., & Vink, R. (2011). Ideological currency in psychological contracts: The

- role of team relationships in a reciprocity perspective. *The International Journal of Human Resource Management*, 22(13), 2794–2817. <https://doi.org/10.1080/09585192.2011.560869>
- Balabanova, E., Ehrnrooth, M., Koveshnikov, A., & Efendiev, A. (2019). Employee exit and constructive voice as behavioral responses to psychological contract breach in Finland and Russia: A within- and between-culture examination. *The International Journal of Human Resource Management*, 1–32. <https://doi.org/10.1080/09585192.2019.1699144>
- Balabanova, E., Ehrnrooth, M., Koveshnikov, A., & Efendiev, A. (2022). Employee exit and constructive voice as behavioral responses to psychological contract breach in Finland and Russia: A within-and between-culture examination. *International Journal of Human Resource Management*, 33(2), 360–391.
- Bandura, A. (1986). *Social Foundations of Thought and Action*. Englewood Cliffs, N.J.: Prentice-Hall.
- Bankins, S. (2015). A process perspective on psychological contract change: Making sense of, and repairing, psychological contract breach and violation through employee coping actions. *Journal of Organizational Behavior*, 36, 1071–1095. <https://doi.org/10.1002/job>
- Barhem, B., Younies, H., & Muhamad, R. (2009). Religiosity and work stress coping behavior of Muslim employees. *Education, Business and Society: Contemporary Middle Eastern Issues*, 2(2), 123–137. <https://doi.org/10.1108/17537980910960690>
- Bari, M. W., Ghaffar, M., & Ahmad, B. (2020). Knowledge-hiding behaviors and employees' silence: Mediating role of psychological contract breach. *Journal of Knowledge Management*. <https://doi.org/10.1108/JKM-02-2020-0149>
- Barua, A. (2007). Husserl, Heidegger, and the Transcendental Dimension of Phenomenology. *Indo-Pacific Journal of Phenomenology*, 7, 1–10.
- Bavik, Y. L., Shaw, J. D., & Wang, X.-H. (2020). Social Support: Multidisciplinary Review, Synthesis, and Future Agenda. *Academy of Management Annals*, 14(2), 726–758.
- Bednall, J. (2006). Epoche and bracketing within the phenomenological paradigm. *Issues in Educational Research*, 16(2), 123–138.
- Berghout, A. (2009). The Islamic Worldview: Glimpses on Studies and Definitions. In A. Berghout (Ed.), *Introduction to the Islamic Worldview: Study of Selected Essentials* (pp. 1–34). Kuala Lumpur: IIUM Press.
- Berman, E. M., West, J. P., & Richter, M. N. (2001). Workplace Relations: Friendship Patterns and Consequences (According to Managers). *Public Administration Review*, 62(2), 217–230.
- Biggs, A., Brough, P., & Drummond, S. (2017). Lazarus and Folkman's Psychological

- Stress and Coping Theory. In C. L. Cooper & J. C. Quick (Eds.), *The Handbook of Stress and Health* (pp. 351–364). West Sussex: John Wiley & Sons Ltd.
- Blau, P. M. (1964). *Exchange and Power in Social Life*. New York: Wiley.
- Blau, P. M. (2017). *Exchange and Power in Social Life* (2nd Ed). New York: Routledge.
- Boddy, R., & Jankowicz, D. (2022). Sociality and the Psychological Contract of Work. *Journal of Constructivist Psychology*, 35(1), 178–198. <https://doi.org/10.1080/10720537.2020.1805061>
- Bonab, B. G., & Koohsar, A. A. H. (2011). Social and Reliance on God as a core construct of Islamic psychology. *Social and Behavioral Sciences*, 30, 216–220. <https://doi.org/10.1016/j.sbspro.2011.10.043>
- Bordia, P., Restubog, S. L. D., Bordia, S., & Tang, R. L. (2017). Effects of Resource Availability on Social Exchange Relationships: The Case of Employee Psychological Contract Obligations. *Journal of Management*, 43(5), 1447–1471. <https://doi.org/10.1177/0149206314556317>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40.
- Briliana, V., & Mursito, N. (2017). Exploring antecedents and consequences of Indonesian Muslim youths' attitude towards halal cosmetic products: A case study in Jakarta. *Asia Pacific Management Review*, 1–9. <https://doi.org/10.1016/j.apmr.2017.07.012>
- Brinkmann, S. (2014). Unstructured and semi-structured interviewing. In P. Leavy (Ed.), *The Oxford handbook of qualitative research* (pp. 277–299). Oxford University Press.
- Brinsfield, C. T. (2013). Employee silence motives: Investigation of dimensionality and development of measures. *Journal of Organizational Behavior*, 34(5), 671–697.
- Britt, T. W., Crane, M., Hodson, S. E., & Adler, A. B. (2016). Autonomy Work Environment Effective and Ineffective Coping Strategies in a Low-Autonomy Work Environment. *Journal of Occupational Health Psychology*, 21(2), 154–168.
- Brown, A. D., Colville, I., & Pye, A. (2015). Making Sense of Sensemaking in Organization Studies. *Organization Studies*, 36(2), 265–277. <https://doi.org/10.1177/0170840614559259>
- Bryman, A. (2012). *Social research methods* (4th editio). New York: Oxford University Press.
- Bucholtz, M. (2000). The Politics of Transcription. *Journal of Pragmatics*, 32(10), 1439–1465.

- Bunderson, J. S. (2001). How work ideologies shape the psychological contract of professional employees: doctor's responses to perceived breach. *Journal of Organizational Behavior*, 22, 717–741.
- Burbyka, M., Klochko, A., Logvinenko, M., & Gorbachova, K. (2017). Separate aspects of legal regulation of women's labour rights. *International Journal of Law and Management*, 59(2), 271–283. <https://doi.org/10.1108/IJLMA-02-2016-0021>
- Buvik, K. (2020). It's time for a drink! Alcohol as an investment in the work environment. *Drugs: Education, Prevention and Policy*, 27(1), 86–91. <https://doi.org/10.1080/09687637.2019.1570082>
- Callea, A., Urbini, F., Ingusci, E., & Chirumbolo, A. (2016). The relationship between contract type and job satisfaction in a mediated moderation model: The role of job insecurity and psychological contract violation. *Economic and Industrial Democracy*, 37(2), 399–420. <https://doi.org/10.1177/0143831X14546238>
- Cassar, V., & Briner, R. B. (2005). Psychological contract 'breach': A multiple component perspective to an over-researched construct? *Revista de Psicología Social*, 20(1), 125–137. <https://doi.org/10.1174/0213474052871079>
- Cassar, V., Briner, R. B., & Buttigieg, S. (2016). What's in a broken promissory obligation? Developing and testing a multiple component form measure of psychological contract breach. *The International Journal of Human Resource Management*, 27(5), 567–592. <https://doi.org/10.1080/09585192.2015.1025089>
- Cassar, V., Buttigieg, S. C., & Briner, R. B. (2013). Causal Explanations of Psychological Contract Breach Characteristics. *The Psychologist-Manager Journal*, 16(2), 85–106. <https://doi.org/10.1037/h0094949>
- Chambel, M. J., Lorente, L., Carvalho, V., & Martinez, I. M. (2016). Psychological contract profiles among permanent and temporary agency workers. *Journal of Managerial Psychology*, 31(1), 79–94.
- Chan, S. (2021). The interplay between relational and transactional psychological contracts and burnout and engagement. *Asia Pacific Management Review*, 26(1), 30–38. <https://doi.org/10.1016/j.apmr.2020.06.004>
- Chang, W., Busser, J., & Liu, A. (2020). Authentic leadership and career satisfaction: The mediating role of thriving and conditional effect of psychological contract fulfillment. *International Journal of Contemporary Hospitality Management*, 32(6), 2117–2136. <https://doi.org/10.1108/IJCHM-06-2019-0551>
- Chaudhry, A., & Song, L. J. (2014). Rethinking psychological contracts in the context of organizational change: The moderating role of social comparison and social exchange. *The Journal of Applied Behavioral Science*, 50(3), 337–363. <https://doi.org/10.1177/0021886314521291>
- Chaudhry, A., Wayne, S. J., & Schalk, R. (2009). A Sensemaking Model of Employee Evaluation of Psychological Contract Fulfillment: When and How Do Employees

- Respond to Change? *The Journal of Applied Behavioral Science*, 45(4), 498–520. <https://doi.org/10.1177/0021886309341739>
- Chen, S.-C. (2016). The relationships between multifoci workplace aggression and work-family conflict. *The International Journal of Human Resource Management*, 1537–1564. <https://doi.org/10.1080/09585192.2016.1255983>
- Chen, Z. X., Tsui, A. S., & Zhong, L. (2008). Reactions to psychological contract breach: A dual perspective. *Journal of Organizational Behavior*, 29(5), 527–548. <https://doi.org/10.1002/job>
- Chou, S. Y., & Stauffer, J. M. (2016). A theoretical classification of helping behavior and helping motives. *Personnel Review*, 45(5), 871–888. <https://doi.org/10.1108/PR-03-2015-0076>
- Chun, C.-A., Moos, R. H., & Cronkite, R. C. (2006). Culture: A Fundamental Context for the Stress and Coping Paradigm. In W. P.T.P. & W. L.C.J. (Eds.), *Handbook of Multicultural Perspectives on Stress and Coping. International and Cultural Psychology*. (pp. 29–53). Boston, MA: Springer.
- Claessens, B. J. C., Eerde, W. V. A. N., Rutte, C. G., & Roe, R. A. (2004). Planning behavior and perceived control of time at work. *Journal of Organizational Behavior*, 25(8), 937–950.
- Claessens, B. J. C., van Eerde, W., Rutte, C. G., & Roe, R. A. (2007). A Review of Time Management Literature. *Personnel Review*, 36(2), 255–276. <https://doi.org/10.1108/00483480710726136>
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative Inquiry: Experience and Story in Qualitative Research. Anthropology and Education Quarterly*. San Francisco: Jossey-Bass.
- Clarke, M., & Scurry, T. (2017). The role of the psychological contract in shaping graduate experiences: a study of public sector talent management programmes in the UK and Australia. *The International Journal of Human Resource Management*, 1–27. <https://doi.org/10.1080/09585192.2017.1396545>
- Clercq, D. De, Azeem, M. U., & Mahmud, N. (2018). When is an Islamic work ethic more likely to spur helping behavior? The roles of despotic leadership and gender. *Personnel Review*, 47(3), 630–650. <https://doi.org/10.1108/PR-06-2017-0192>
- Clercq, D. De, Haq, I. U., & Azeem, M. U. (2017). Perceived threats of terrorism and job performance: The roles of job-related anxiety and religiousness. *Journal of Business Research*, 78, 23–32. <https://doi.org/10.1016/j.jbusres.2017.04.013>
- Cohen, A. (2012). The relationship between individual values and psychological contracts. *Journal of Managerial Psychology*, 27(3), 283–301. <https://doi.org/10.1108/02683941211205826>
- Cohen, A. (2015). *Fairness in the Workplace: A Global Perspective*. London:

Palgrave Macmillan. <https://doi.org/10.1057/9781137524317>

- Collins, B. (2020). Defining the employee in the gig economy: Untangling the web of contract. In *Conflict and Shifting Boundaries in the Gig Economy: An Interdisciplinary Analysis* (pp. 23–43). Emerald Publishing Limited. <https://doi.org/10.1108/978-1-83867-603-220201003>
- Conroy, S. A., Becker, W. J., & Menges, J. I. (2017). The meaning of my feelings depends on who I am: Work-related identifications shape emotion effects in organizations. *Academy of Management Journal*, *60*(3), 1071–1093.
- Conway, N., & Briner, R. B. (2002). A daily diary study of affective responses to psychological contract breach and exceeded promises. *Journal of Organizational Behavior*, *23*, 287–302.
- Conway, N., & Briner, R. B. (2005). *Understanding psychological contracts at work: A critical evaluation of theory and research*. New York: Oxford University Press.
- Conway, N., & Briner, R. B. (2009). Fifty years of psychological contract research: What do we know and what are the main challenges? In G. P. Hodgkinson & J. K. Ford (Eds.), *International Review of Industrial and Organizational Psychology* (Vol. 24, pp. 71–131).
- Conway, N., Guest, D., & Trenberth, L. (2011). Testing the differential effects of changes in psychological contract breach and fulfillment. *Journal of Vocational Behavior*, *79*, 267–276. <https://doi.org/10.1016/j.jvb.2011.01.003>
- Conway, N., & Pekcan, C. (2019). Psychological contract research: Older, but is it wiser? In Y. Griep & C. Cooper (Eds.), *Handbook of Research on the Psychological Contract at Work* (pp. 10–34). Cheltenham, UK: Edward Elgar Publishing Limited.
- Corbin, J., & Morse, J. M. (2003). The unstructured interactive interview: Issues of reciprocity and risks when dealing with sensitive topics. *Qualitative Inquiry*, *9*(3), 335–354. <https://doi.org/10.1177/1077800403251757>
- Costa, S. C. P. (2016). *Psychological Contract Breach: Underlying Mechanisms and Defining Boundary Conditions*. Nova de Lisboa.
- Costa, S., & Neves, P. (2017). It is your fault! How blame attributions of breach predict employees' reactions. *Journal of Managerial Psychology*, *32*(7), 470–483. <https://doi.org/10.1108/JMP-01-2017-0023>
- Costa, S. P., & Neves, P. (2017). Forgiving is good for health and performance: How forgiveness helps individuals cope with the psychological contract breach. *Journal of Vocational Behavior*, *100*, 124–136. <https://doi.org/10.1016/j.jvb.2017.03.005>
- Coyle-Shapiro, J. A.-M., & Neuman, J. H. (2004). The psychological contract and individual differences: the role of exchange and creditor ideologies. *Journal of*

Vocational Behavior, 64, 150–164.

- Coyle-Shapiro, J., Costa, S. P., Doden, W., & Chang, C. (2019). Psychological Contracts: Past, Present, and Future. *Annual Review of Organizational Psychology and Organizational Behavior*, 6(1), 145–169.
- Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd editio). Thousand Oaks, California: Sage Publications.
- Creswell, J. W. (2009). *Research design: Qualitative, Quantitative, and Mixed Methods Approach* (3rd editio). Thousand Oaks, California: Sage Publications.
- Cristofaro, M. (2022). Organizational sensemaking: A systematic review and a Co-evolutionary model. *European Management Journal*, 40(3), 393–405. <https://doi.org/10.1016/j.emj.2021.07.003>
- Cropanzano, R., & Mitchell, M. S. (2005). Social Exchange Theory: An Interdisciplinary Review. *Journal of Management*, 31(6), 874–901.
- Crotty, M. (1998). *The Foundations of Social Research: Meaning and Perspective in the Research Process*. London: Sage Publications.
- Crowther, S., & Thomson, G. (2020). From Description to Interpretive Leap: Using Philosophical Notions to Unpack and Surface Meaning in Hermeneutic Phenomenology Research. *International Journal of Qualitative Methods*, 19. <https://doi.org/10.1177/1609406920969264>
- Dabos, G. E., & Rousseau, D. M. (2004). Mutuality and Reciprocity in the Psychological Contracts of Employees and Employers. *Journal of Applied Psychology*, 89(1), 52–72. <https://doi.org/10.1037/0021-9010.89.1.52>
- Dabos, G. E., & Rousseau, D. M. (2013). Psychological Contracts and Informal Networks in Organizations: The Effects of Social Status and Local Ties. *Human Resource Management*, 52(4), 485–510. <https://doi.org/10.1002/hrm>
- Darke, P., Shanks, G., & Broadbent, M. (1998). Successfully completing case study research: combining rigour, relevance and pragmatism. *Information Systems Journal*, 8(4), 273–289.
- Davies, S., White, G. R. T., Samuel, A., & Martin, H. (2021). Dialectics and dilemmas arising from Covid-19 immunity testing: Presenting a workforce management paradox paradox. *Journal of Work-Applied Management*. <https://doi.org/10.1108/JWAM-11-2020-0052>
- Davis, A. S., & Van der Heijden, B. I. J. M. (2018). Reciprocity matters: Idiosyncratic deals to shape the psychological contract and foster employee engagement in times of austerity. *Human Resource Development Quarterly*, 29(4), 329–355. <https://doi.org/10.1002/hrdq.21327>
- Dawson, G. S., Karahanna, E., & Buchholtz, A. (2014). A Study of Psychological Contract Breach Spillover in Multiple-Agency Relationships in Consulting

- Professional Service Firms. *Organization Science*, 25(1), 149–170.
- De Clercq, D., & Belausteguigoitia, I. (2017). Mitigating the negative effect of perceived organizational politics on organizational citizenship behavior: Moderating roles of contextual and personal resources. *Journal of Management & Organization*, 23(5), 689–708.
- De Clercq, D., & Belausteguigoitia, I. (2020). Coping and laughing in the face of broken promises: Implications for creative behavior. *Personnel Review*, 49(4), 993–1014.
- De Clercq, D., Haq, I. U., & Azeem, M. U. (2020). Perceived contract violation and job satisfaction: Buffering roles of emotion regulation skills and work-related self-efficacy. *International Journal of Organizational Analysis*, 28(2), 383–398.
- de Jong, J., Rigotti, T., & Mulder, J. (2017). One after the other: Effects of sequence patterns of breached and overfulfilled obligations. *European Journal of Work and Organizational Psychology*, 26(3), 337–355. <https://doi.org/10.1080/1359432X.2017.1287074>
- De Ruiter, M., Schalk, R., Schaveling, J., & van Gelder, D. (2017). Psychological Contract Breach in the Anticipatory Stage of Change: Employee Responses and the Moderating Role of Supervisory Informational Justice. *The Journal of Applied Behavioral Science*, 53(1), 66–88. <https://doi.org/10.1177/0021886316672724>
- De Vos, A., De Stobbeleir, K., & Meganck, A. (2009). The Relationship Between Career-Related Antecedents and Graduates' Anticipatory Psychological Contracts. *Journal of Business and Psychology*, 24, 289–298. <https://doi.org/10.1007/s10869-009-9107-3>
- Deacon, D., Bryman, A., & Fenton, N. (1998). Collision or collusion? A discussion and case study of the unplanned triangulation of quantitative and qualitative research methods. *International Journal of Social Methodology*, 1(1), 47–63. <https://doi.org/10.1080/13645579.1998.10846862>
- Deas, A. (2021). Psychological contract of digital natives: Are we measuring what they expect? In M. Coetzee & A. Deas (Eds.), *Redefining the Psychological Contract in the Digital Era Issues for Research and Practice* (pp. 297–313). Cham: Springer. <https://doi.org/10.1007/978-3-030-63864-1>
- Deas, A., & Coetzee, M. (2020). Psychological contract, career concerns, and retention practices satisfaction of employees: Exploring interaction effects. *Current Psychology*, 1–9.
- Delahaij, R., & Dam, K. Van. (2016). Coping style development: The role of learning goal orientation and metacognitive awareness. *Personality and Individual Differences*, 92, 57–62. <https://doi.org/10.1016/j.paid.2015.12.012>
- Delobbe, N., Cooper-thomas, H. D., & Hoe, R. D. E. (2015). A new look at the psychological contract during organizational socialization: The role of

- newcomers' obligations at entry. *Journal of Organizational Behavior*, 37(6), 845–867. <https://doi.org/10.1002/job>
- Demerouti, E., Bakker, A., Nachreiner, F., & Schaufeli, W. B. (2001). The Job Demands-Resources Model of Burnout. *Journal of Applied Psychology*, 86(3), 499–512.
- Deng, H., Coyle-Shapiro, J., Zhu, Y., & Wu, C. (2022). Serving the cause when my organization does not: A self-affirmation model of employees' compensatory responses to ideological contract breach. *Personnel Psychology*, 1–26. <https://doi.org/10.1111/peps.12546>
- Denzin, Norman K. (1978). *The research act: A theoretical introduction to sociological methods* (2nd editio). New York: McGraw-Hill.
- Dewe, P., & Cooper, C. L. (2007). Coping research and measurement in the context of work related stress. In G. P. Hodgkinson & J. K. Ford (Eds.), *International Review of Industrial and Organizational Psychology* (Vol. 22, pp. 141–191). Chichester, UK: John Wiley & Sons Ltd.
- DiFonzo, N., Alongi, A., & Wiele, P. (2020). Apology, Restitution, and Forgiveness After Psychological Contract Breach. *Journal of Business Ethics*, 161, 53–69. <https://doi.org/10.1007/s10551-018-3984-1>
- Dijkstra, M. T. M., & Homan, A. C. (2016). Engaging in Rather than Disengaging from Stress: Effective Coping and Perceived Control. *Frontiers in Psychology*, 7, 1415. <https://doi.org/10.3389/fpsyg.2016.01415>
- Doden, W., Grote, G., & Rigotti, T. (2018). Does leader–member exchange buffer or intensify detrimental reactions to psychological contract breach? The role of employees' career orientation. *Journal of Vocational Behavior*, 106, 192–208.
- Drach-Zahavy, A., & Freund, A. (2007). Team effectiveness under stress: A structural contingency approach. *Journal of Organizational Behavior*, 28(8), 423–450. <https://doi.org/10.1002/job>
- Du, J., & Vantilborgh, T. (2020). Cultural Differences in the Content of Employees' Psychological Contract: A Qualitative Study Comparing Belgium and China. *Psychologica Belgica*, 60(1), 132–151. <https://doi.org/10.5334/PB.498>
- Duran, F., Bishopp, D., & Woodhams, J. (2019). Relationships between psychological contract violation, stress and well-being in firefighters. *International Journal of Workplace Health Management*. <https://doi.org/10.1108/IJWHM-09-2018-0114>
- Duran, F., Woodhams, J., & Bishopp, D. (2018). An Interview Study of the Experiences of Firefighters in Regard to Psychological Contract and Stressors. *Employee Responsibilities and Rights Journal*, 30, 203–226.
- Duran, F., Woodhams, J., & Bishopp, D. (2019). An Interview Study of the Experiences of Police Officers in Regard to Psychological Contract and Wellbeing. *Journal of Police and Criminal Psychology*, 34, 184–198.

- Duran, F., Woodhams, J., & Bishopp, D. (2021). The Relationships Between Psychological Contract Violation, Occupational Stress, and Well-Being in Police Officers. *International Journal of Stress Management*, 28(2), 141–146.
- Dyne, L. V. A. N., Graham, J. W., & Dienesch, R. M. (1994). Organizational Citizenship Behavior: Construct Redefinition, Measurement, and Validation. *Academy of Management Journal*, 37(4), 765–802.
- Easterby-Smith, M., Thorpe, R., & Jackson, P. R. (2015). *Management and business research* (5th editio). London: Sage Publications.
- Eisenberger, R., Cummings, J., Armeli, S., & Lynch, P. (1997). Perceived Organizational Support, Discretionary Treatment, and Job Satisfaction. *Journal of Applied Psychology*, 82(5), 812–820.
- Eisenberger, R., Huntington, R., Hutchison, S., & Sowa, D. (1986). Perceived Organizational Support. *Journal of Applied Psychology*, 71(3), 500–507.
- Elst, T. Vander, Cuyper, N. De, Baillien, E., Niesen, W., & Witte, H. De. (2016). Perceived Control and Psychological Contract Breach as Explanations of the Relationships Between Job Insecurity, Job Strain and Coping Reactions: Towards a Theoretical Integration. *Stress and Health*, 32(2), 100–116. <https://doi.org/10.1002/smi.2584>
- Emerson, R. M. (1962). Power-Dependence Relations. *American Sociological Review*, 27(1), 31–41.
- Evans, W. R., Allen, R. S., & Clayton, R. W. (2016). Ethical Leadership: Not Everyone Responds Equally. *Organization Management Journal*, 13(4), 215–229. <https://doi.org/10.1080/15416518.2016.1253453>
- Farnese, M. L., Livi, S., Barbieri, B., & Schalk, R. (2018). “You can see how things will end by the way they begin”: The contribution of early mutual obligations for the development of the psychological contract. *Frontiers in Psychology*, 9, 543. <https://doi.org/10.3389/fpsyg.2018.00543>
- Farrell, D. (1983). Exit, voice, loyalty, and neglect as responses to job dissatisfaction: A multidimensional scaling study. *Academy of Management Journal*, 26(4), 586–607.
- Faruqi, I. R. al. (1992). *Al Tawhid: Its Implication for Thought and Life*. Herndon: The International Institute of Islamic Thought.
- Fischer, P., Ai, A. L., Aydin, N., Frey, D., & Haslam, S. A. (2010). The Relationship Between Religious Identity and Preferred Coping Strategies: An Examination of the Relative Importance of Interpersonal and Intrapersonal Coping in Muslim and Christian Faiths. *Review of General Psychology*, 14(4), 365–381. <https://doi.org/10.1037/a0021624>
- Folkman, S. (1984). Personal Control and Stress and Coping Processes: A Theoretical Analysis. *Journal of Personality and Social Psychology*, 46(4), 839–852.

- Folkman, S., & Lazarus, R. S. (1985). If It Changes It Must Be a Process : Study of Emotion and Coping During Three Stages of a College Examination. *Journal of Personality and Social Psychology*, 48(1), 150–170.
- Fontana, A., & Frey, J. H. (2000). The interview: From structured questions to negotiated text. In N K Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (2nd editio, pp. 645–672). Thousand Oaks, California: Sage.
- Francis, J. J., Johnston, M., Robertson, C., Glidewell, L., Entwistle, V., Eccles, M. P., & Grimshaw, J. M. (2010). What is an adequate sample size? Operationalising data saturation for theory-based interview studies. *Psychology & Health*, 25(10), 1229–1245. <https://doi.org/10.1080/08870440903194015>
- Fu, C., & Cheng, C. (2014). Unfulfilled expectations and promises, and behavioral outcomes. *International Journal of Organizational Analysis*, 22(1), 61–75. <https://doi.org/10.1108/IJOA-08-2011-0505>
- Fusch, P. I., & Ness, L. R. (2015). Are We There Yet? Data Saturation in Qualitative Research. *The Qualitative Report*, 20(9), 1408–1416.
- Gao, S. (2015). *The measurement of tertiary education quality in Indonesia through the education production function model and policy recommendations for quality improvement*. University of Pittsburgh.
- Garcia, P. R. J. M., Amarnani, R. K., Bordia, P., & Restubog, S. L. D. (2021). When support is unwanted: The role of psychological contract type and perceived organizational support in predicting bridge employment intentions. *Journal of Vocational Behavior*, 125, 103525. <https://doi.org/10.1016/j.jvb.2020.103525>
- Garcia, P. R. J. M., Bordia, P., Restubog, S. L. D., & Caines, V. (2018). Sleeping with a broken promise: The moderating role of generativity concerns in the relationship between psychological contract breach and insomnia among older workers. *Journal of Organizational Behavior*, 39(3), 326–338. <https://doi.org/10.1002/job.2222>
- Gardner, D. G., Pierce, J. L., & Peng, H. (2021). Social exchange and psychological ownership as complementary pathways from psychological contract fulfillment to organizational citizenship behaviors. *Personnel Review*, 50(6), 1479–1494. <https://doi.org/10.1108/PR-12-2019-0688>
- Gaus, N., & Hall, D. (2016). Performance Indicators in Indonesian Universities: The Perception of Academics. *Higher Education Quarterly*, 70(2), 127–144. <https://doi.org/10.1111/hequ.12085>
- Gibson, D. (2003). Developing the Professional Self-Concept: Role Model Construals in Early, Middle, and Late Career Stages. *Organization Science*, 14(5), 591–610.
- Gibson, D. E. (2004). Role models in career development: New directions for theory and research. *Journal of Vocational Behavior*, 65, 134–156. [https://doi.org/10.1016/S0001-8791\(03\)00051-4](https://doi.org/10.1016/S0001-8791(03)00051-4)

- Gill, M. (2014). The possibilities of phenomenology for organizational research. *Organizational Research Methods*, 17(2), 118–137. <https://doi.org/10.1177/1094428113518348>
- Gillet, N., Fouquereau, E., Huyghebaert, T., & Colombat, P. (2015). The Effects of Job Demands and Organizational Resources through Psychological Need Satisfaction and Thwarting. *Spanish Journal of Psychology*, 18(e28), 1–19. <https://doi.org/10.1017/sjp.2015.30>
- Ginev, D. (2019). The dialogical Self from the viewpoint of hermeneutic phenomenology. *Culture & Psychology*, 25(3), 275–301. <https://doi.org/10.1177/1354067X17738982>
- Gong, B., & Sims, R. L. (2023). Psychological contract breach during the pandemic: How an abrupt transition to a work from home schedule impacted the employment relationship. *Journal of Business Research*, 154, 113259. <https://doi.org/10.1016/j.jbusres.2022.08.023>
- Gouldner, A. W. (1960). The norm of reciprocity: A preliminary statement. *American Sociological Review*, 25(2), 161–178.
- Gramano, E. (2020). Work Performance and Organisational Flexibility: At the Core of the Employment Contract. In T. Addabbo, E. Ales, Y. Curzi, T. Fabbri, O. Rymkevich, & I. Senatori (Eds.), *Performance Appraisal in Modern Employment Relations An Interdisciplinary: An Interdisciplinary Approach* (pp. 88–108). Cham: Palgrave Macmillan.
- Greasley, K., & Ashworth, P. (2007). The phenomenology of ‘approach to studying’: the university student’s studies within the lifeworld. *British Educational Research Journal*, 33(6), 819–843. <https://doi.org/10.1080/01411920701656977>
- Greenhaus, J. H., & Beutell, N. J. (1985). Sources of Conflict between Work and Family Roles. *Academy of Management Review*, 10(1), 76–88.
- Griep, Y., Bankins, S., Elst, T. Vander, & De Witte, H. (2021). How psychological contract breach affects long-term mental and physical health: The longitudinal role of effort-reward imbalance. *Applied Psychology: Health and Well-Being*, 13(2), 263–281. <https://doi.org/10.1111/aphw.12246>
- Griep, Y., Cooper, C., Robinson, S., Rousseau, D. M., Hansen, S. D., Tomprou, M., ... Linde, B. J. (2019). Psychological contracts: Back to the future. In Y. Griep & C. Cooper (Eds.), *Handbook of Research on the Psychological Contract at Work* (pp. 397–414). Cheltenham, UK: Edward Elgar Publishing Limited.
- Griep, Y., & Vantilborgh, T. (2018). Let’s get cynical about this! Recursive relationships between psychological contract breach and counterproductive work behaviour. *Journal of Occupational and Organizational Psychology*, 91(2), 421–429. <https://doi.org/10.1111/joop.12201>
- Griep, Y., Vantilborgh, T., Baillien, E., & Pepermans, R. (2016). The mitigating role of leader-member exchange when perceiving psychological contract violation: A

- diary survey study among volunteers. *European Journal of Work and Organizational Psychology*, 25(2), 254–271. <https://doi.org/10.1080/1359432X.2015.1046048>
- Griep, Y., Vantilborgh, T., & Jones, S. K. (2018). The relationship between psychological contract breach and counterproductive work behavior in social enterprises: Do paid employees and volunteers differ? *Economic and Industrial Democracy*, 1–19. <https://doi.org/10.1177/0143831X17744029>
- Groenewald, T. (2004). A Phenomenological Research Design Illustrated. *International Journal of Qualitative Methods*, 3(1), 42–55. <https://doi.org/10.1177/160940690400300104>
- Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N K Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 105–117). Thousand Oaks, California: Sage.
- Guest, G., Bunce, A., & Johnson, L. (2006). How Many Interviews Are Enough?: An Experiment with Data Saturation and Variability. *Field Methods*, 18(1), 59–82. <https://doi.org/10.1177/1525822X05279903>
- Guidetti, G., Converso, D., Loera, B., & Viotti, S. (2018). Concerns about change and employee wellbeing: The moderating role of social support. *Journal of Workplace Learning*, 30(3), 216–228. <https://doi.org/10.1108/JWL-09-2017-0083>
- Gutt, E.-A. (2000). *Translation and Relevance: Cognition and Context*. London: Routledge.
- Häfner, A., & Stock, A. (2010). Time Management Training and Perceived Control of Time at Work Time. *The Journal of Psychology*, 144(5), 429–447. <https://doi.org/10.1080/00223980.2010.496647>
- Halbesleben, J. R. B. (2006). Sources of Social Support and Burnout: A Meta-Analytic Test of the Conservation of Resources Model, 91(5), 1134–1145. <https://doi.org/10.1037/0021-9010.91.5.1134>
- Halbesleben, J. R. B., & Rotondo, D. M. (2007). Developing Social Support in Employees: Human Resource Development Lessons From Same-Career Couples. *Advances in Developing Human Resources*, 9(4), 544–555. <https://doi.org/10.1177/1523422307305492>
- Halim, A., Kusuma, P., & Syam, A. H. (2018). The Main Role of Locus of Control and Professional Ethics on Lecturer's Performance (Indonesian Lecturer Empirical Study). *International Review of Management and Marketing ISSN*., 8(5), 9–17.
- Hamdan, A. (2008). Cognitive restructuring: An Islamic perspective. *Journal of Muslim Mental Health*, 3(1), 99–116. <https://doi.org/10.1080/15564900802035268>

- Hamjah, S. H., Akhir, N. S. M., Ismail, Z., Ismail, A., & Arib, N. M. (2017). The Application of Ibadah (Worship) in Counseling: Its Importance and Implications to Muslim Clients. *Journal of Religion and Health*, 56(4), 1302–1310. <https://doi.org/10.1007/s10943-015-0122-6>
- Han, Y., Sears, G., & Zhang, H. (2018). Revisiting the “give and take” in LMX: Exploring equity sensitivity as a moderator of the influence of LMX on affiliative. *Personnel Review*, 47(2), 555–571. <https://doi.org/10.1108/PR-05-2017-0152>
- Hansen, S. D., & Griep, Y. (2019). Psychological Contracts. In Y. Griep & C. Cooper (Eds.), *Handbook of Research on the Psychological Contract at Work* (pp. 119–132). Cheltenham, UK: Edward Elgar Publishing Limited.
- Hao, L., Zhu, H., He, Y., Duan, J., Zhao, T., & Meng, H. (2022). When Is Silence Golden? A Meta-analysis on Antecedents and Outcomes of Employee Silence. *Journal of Business and Psychology*, 1–25. <https://doi.org/10.1007/s10869-021-09788-7>
- Harun, H., Wardhaningtyas, S., Khan, H. Z., An, Y., & Masdar, R. (2019). Understanding the institutional challenges and impacts of higher education reforms in Indonesia, 0962, 954–962. <https://doi.org/10.1080/09540962.2019.1627063>
- Hassan, M. K., Miglietta, F., Paltrinieri, A., & Floreani, J. (2018). The effects of Shariah board composition on Islamic equity indices’ performance. *Business Ethics: A European Review*, 27(3), 248–259. <https://doi.org/10.1111/beer.12185>
- Hauk, N., Görnitz, A. S., & Krumm, S. (2019). The mediating role of coping behavior on the age-technostress relationship: A longitudinal multilevel mediation model. *Plos ONE*, 14(3), e0213349.
- Hefti, R. (2011). Integrating Religion and Spirituality into Mental Health Care, Psychiatry and Psychotherapy. *Religions*, 2, 611–627. <https://doi.org/10.3390/rel2040611>
- Heidegger, M. (1962). *Being and time*. (J. Macquarrie & E. Robinson, Trans.). San Francisco, CA: Harper and Row.
- Hein, S. F., & Austin, W. J. (2001). Empirical and Hermeneutic Approaches to Phenomenological Research in Psychology: A Comparison. *Psychological Methods*, 6(1), 3–17. <https://doi.org/10.1037//1082-989X.6.1.3>
- Henderson, K. E., & Leary-kelly, A. M. O. (2021). Unraveling the Psychological Contract Breach and Violation Relationship: Better Evidence for Why Broken Promises Matter. *Journal of Managerial Issues*, 33(2), 140–156.
- Henderson, K. E., Welsh, E. T., & O’Leary-Kelly, A. M. (2019). “Oops, I Did It” or “It Wasn’t Me:” An Examination of Psychological Contract Breach Repair Tactics. *Journal of Business and Psychology*, 35, 347–362.

- Ho, V. T., Rousseau, D. M., & Levesque, L. L. (2006). Social networks and the psychological contract: Structural holes, cohesive ties, and beliefs regarding employer obligations. *Human Relations*, 59(4), 459–481. <https://doi.org/10.1177/0018726706065370>
- Hobfoll, S. E. (1988). *The Ecology of Stress*. New York: Hemisphere Publishing.
- Hobfoll, S. E. (1989). Conservation of Resources: A New Attempt at Conceptualizing Stress. *American Psychologist*, 44(3), 513–524.
- Hobfoll, S. E. (2002). Social and Psychological Resources and Adaptation. *Review of General Psychology*, 6(4), 307–324. <https://doi.org/10.1037//1089-2680.6.4.307>
- Hobfoll, S. E., Freedy, J., Lane, C., & Geller, P. (1990). Conservation of social resources: Social support resource theory. *Journal of Social and Personal Relationships*, 7(4), 465–478.
- Hobfoll, S. E., Johnson, R. J., Ennis, N., & Jackson, A. P. (2003). Resource Loss, Resource Gain, and Emotional Outcomes Among Inner City Women. *Journal of Personality and Social Psychology*, 84(3), 632–643. <https://doi.org/10.1037/0022-3514.84.3.632>
- Hobfoll, S. E., & Shirom, A. (2001). Conservation of Resources Theory: Applications to Stress and Management in the Workplace. In R. T. Golembiewski (Ed.), *Handbook of Organization Behavior* (pp. 57–80). New York: Marcel Dekker.
- Hodzi, M. B., Annor, F., & Darkwah, E. (2021). An exploration of work-related experiences of domestic workers in Accra, Ghana. *Journal of Workplace Behavioral Health*, 36(4), 309–334. <https://doi.org/10.1080/15555240.2021.1941068>
- Holland, D., & Scullion, H. (2019). Towards a talent retention model: Mapping the building blocks of the psychological contract to the three stages of the acquisition process. *The International Journal of Human Resource Management*, 1–46. <https://doi.org/10.1080/09585192.2019.1569546>
- Homans, G. C. (1961). *Social Behavior: Its Elementary Forms*. New York: Harcourt, Brace & World.
- Hoobler, J. M. (2006). Abusive Supervision and Family Undermining as Displaced Aggression. *Journal of Applied Psychology*, 91(5), 1125–1133. <https://doi.org/10.1037/0021-9010.91.5.1125>
- Hoque, N., Khan, M. A., & Mowla, M. M. (2013). Organisational culture: features and framework from Islamic perspective. *Humanomics*, 29(3), 202–219. <https://doi.org/10.1108/H-06-2013-0040>
- Huda, M., Sudrajat, A., Muhamat, R., Teh, K. S. M., & Jalal, B. (2018). Strengthening divine values for self-regulation in religiosity: Insights from Tawakkul (trust in God). *International Journal of Ethics and Systems*, 35(3), 323–344. <https://doi.org/10.1108/IJOES-02-2018-0025>

- Hussain, S., Gul, H., Usman, M., & Islam, Z. U. (2016). Breach of Psychological Contract, Task Performance, Workplace Deviance: Evidence from Academia in Khyber Pukhtunkhwa, Pakistan. *International Business and Management, 13*(2), 12–20. <https://doi.org/10.3968/8837>
- Husserl, E. (1931). *Ideas: General Introduction to Pure Phenomenology*. (W. Gibson, Trans.). Evanston, IL: Northwestern University Press.
- Husserl, E. (1962). *Ideas: General Introduction to Pure Phenomenology*. (W. Gibson, Trans.). New York: Collier Books.
- Husserl, E. (1970). *The crisis of European sciences and transcendental phenomenology*. (D. Carr, Trans.). Evanston, IL: Northwestern University Press.
- Huy, P. T., & Takahashi, K. (2018). Determinants of psychological contract breach: an empirical study of Vietnamese employees. *Management Research Review, 41*(1), 29–45. <https://doi.org/10.1108/MRR-11-2016-0244>
- Ibn Kathir, A. al F. I. I. I. U. (2006). *Tafseer Ibn Kathir*. Beirut: Dar al Kutub Ilmiyyah.
- Indonesia Act No 14 Year 2005, Pub. L. No. No 12 Year 2005 (2005). Indonesia: Ministry of Law and Human Rights.
- Irum, A., Ghosh, K., & Pandey, A. (2020). Workplace incivility and knowledge hiding: A research agenda. *Benchmarking: An International Journal, 27*(3), 958–980. <https://doi.org/10.1108/BIJ-05-2019-0213>
- Islam, T., Khan, M. M., Khawaja, F. N., & Ahmad, Z. (2017). Nurses reciprocation of perceived organizational support: Moderating role of psychological contract breach. *International Journal of Human Rights in Healthcare, 10*(2), 123–131.
- Jalal, B., Samir, S. W., & Hinton, D. E. (2017). Adaptation of CBT for Traumatized Egyptians: Examples from Culturally Adapted CBT (CA-CBT). *Cognitive and Behavioral Practice, 24*(1), 58–71. <https://doi.org/10.1016/j.cbpra.2016.03.001>
- Jalali, A., Jaafar, M., & Hidzir, N. I. (2020). Indirect effect of workplace bullying on emotional exhaustion through job insecurity among Malaysian workers: The buffering role of religion. *Journal of Islamic Accounting and Business Research, 11*(7), 1325–1342. <https://doi.org/10.1108/JIABR-11-2018-0182>
- Jamil, A., Raja, U., & Darr, W. (2013). Psychological Contract Types as Moderator in the Breach-Violation and Violation-Burnout Relationships. *The Journal of Psychology: Interdisciplinary and Applied, 147*(5), 491–515. <https://doi.org/10.1080/00223980.2012.717552>
- Javed, B., Fatima, T., Yasin, R. M., Jahanzeb, S., & Rawwas, M. Y. A. (2019). Impact of abusive supervision on deviant work behavior: The role of Islamic work ethic. *Business Ethics: A European Review, 28*(2), 221–233. <https://doi.org/10.1111/beer.12212>

- Jiang, H., Chen, Y., Sun, P., & Yang, J. (2017). The Relationship between Authoritarian Leadership and Employees' Deviant Workplace Behaviors: The Mediating Effects of Psychological Contract Violation and Organizational Cynicism. *Frontiers in Psychology*, 8, 732. <https://doi.org/10.3389/fpsyg.2017.00732>
- Jiang, L., Hu, S., Näswall, K., Bohle, S. L., & Wang, H.-J. (2020). Why and when cognitive job insecurity relates to affective job insecurity? A three-study exploration of negative rumination and the tendency to negative gossip. *European Journal of Work and Organizational Psychology*, 1–15. <https://doi.org/10.1080/1359432X.2020.1758669>
- Jiang, L., Probst, T. M., & Benson, W. L. (2014). Why me? The frog-pond effect, relative deprivation and individual outcomes in the face of budget cuts. *Work & Stress*, 28(4), 387–403. <https://doi.org/10.1080/02678373.2014.965241>
- Jiang, L., Probst, T. M., & Benson, W. L. (2017). Organizational context and employee reactions to psychological contract breach: A multilevel test of competing theories. *Economic and Industrial Democracy*, 38(3), 513–534. <https://doi.org/10.1177/0143831X15579288>
- Jimenez, P., & Dunkl, A. (2017). The Buffering Effect of Workplace Resources on the Relationship between the Areas of Worklife and Burnout. *Frontiers in Psychology*, 8, 12. <https://doi.org/10.3389/fpsyg.2017.00012>
- Johnson, J. L., & O'Leary-Kelly, A. M. (2003). The effects of psychological contract breach and organizational cynicism: Not all social exchange violations are created equal. *Journal of Organizational Behavior*, 24(5), 627–647.
- Jones, S. K., & Griep, Y. (2018). “I Can Only Work So Hard Before I Burn Out.” A Time Sensitive Conceptual Integration of Ideological Psychological Contract Breach, Work Effort, and Burnout. *Frontiers in Psychology*, 9, 131. <https://doi.org/10.3389/fpsyg.2018.00131>
- Jonsson, L., & Thorgren, S. (2017). Trainee programs: an emerging model on psychological contract reciprocity. *Personnel Review*, 46(8), 1738–1754. <https://doi.org/10.1108/PR-01-2016-0011>
- Kahn, W. A. (1990). Psychological Conditions of Personal Engagement and Disengagement at Work. *Academy of Management Journal*, 33(4), 692–724.
- Kanu, G. C., Ugwu, L. E., Ogba, F. N., Ujoatuonu, I. V., Ezech, M. A., Eze, A., ... Ugwu, L. I. (2022). Psychological Contract Breach and Turnover Intentions Among Lecturers: The Moderating Role of Organizational Climate. *Frontiers in Education*, 7, 784166. <https://doi.org/10.3389/feduc.2022.784166>
- Kasekende, F., Munene, J. C., Ntayi, J. M., & Ahiauzu, A. (2015). The interaction effect of social exchanges on the relationship between organizational climate and psychological contract. *Leadership & Organization Development Journal*, 36(7), 833–848. <https://doi.org/10.1108/LODJ-01-2014-0007>

- Kasekende, F., Munene, J. C., Ntayi, J. M., Ahiauzu, A., Kasekende, F., & Munene, J. C. (2016). Building psychological contract: the role of leader member exchanges. *Evidence-Based HRM: A Global Forum for Empirical Scholarship*, 4(3), 257–278. <https://doi.org/10.1108/EBHRM-06-2015-0024>
- Kashif, M., Zarkada, A., & Thurasamy, R. (2017). The moderating effect of religiosity on ethical behavioural intentions: An application of the extended theory of planned behaviour to Pakistani bank employees. *Personnel Review*, 46(2), 429–448. <https://doi.org/10.1108/PR-10-2015-0256>
- Kaufman-Scarborough, C., & Lindquist, J. D. (1999). Time management and polychronicity: Comparisons, contrasts, and insights for the workplace. *Journal of Managerial Psychology*, 14(3/4), 288–312.
- Keshavarzi, H., & Ali, B. (2019). Islamic Perspectives on Psychological and Spiritual Well-Being and Treatment. In H. S. Moffic, J. Peteet, A. Z. Hankir, & R. Awaad (Eds.), *Islamophobia and Psychiatry: Recognition, Prevention, and Treatment* (pp. 41–53). Cham: Springer Nature Switzerland.
- Khalil, A. (2014). Contentment, Satisfaction and Good-Pleasure: Rida in Early Sufi Moral Psychology. *Studies in Religion/Sciences Religieuses*, 43(3), 371–389. <https://doi.org/10.1177/0008429814538227>
- Kiazad, K., Seibert, S. E., & Kraimer, M. L. (2014). Psychological contract breach and employee innovation: A conservation of resources perspective. *Journal of Occupational and Organizational Psychology*, 87, 535–556. <https://doi.org/10.1111/joop.12062>
- Kickul, J., Lester, S. W., & Belgio, E. (2004). Attitudinal and behavioral outcomes of psychological contract breach: A cross cultural comparison of the United States and Hong Kong Chinese. *International Journal of Cross Cultural Management*, 4(2), 229–252.
- Kiefer, T., Barclay, L. J., Conway, N., & Briner, R. B. (2022). An event-based approach to psychological contracts: The importance of examining everyday broken and fulfilled promises as discrete events. *Journal of Organizational Behavior*, 43(8), 1377–1395. <https://doi.org/10.1002/job.2656>
- Kiewitz, C., Restubog, S. L. D., Zagenczyk, T., & Hochwarter, W. (2009). The Interactive Effects of Psychological Contract Breach and Organizational Politics on Perceived Organizational Support: Evidence from Two Longitudinal Studies. *Journal of Management Studies*, 46(5), 806–834. <https://doi.org/10.1111/j.1467-6486.2008.00816.x>
- Kim, K., & Moon, H. K. (2021). How do socialization tactics and supervisor behaviors influence newcomers' psychological contract formation? The mediating role of information acquisition. *The International Journal of Human Resource Management*, 32(6), 1312–1338. <https://doi.org/10.1080/09585192.2018.1521460>
- Kim, T. T., Karatepe, O. M., & Lee, G. (2018). Psychological contract breach and

- service innovation behavior: Psychological capital as a mediator. *Service Business*, 12(2), 305–329. <https://doi.org/10.1007/s11628-017-0347-4>
- Knapp, J., Diehl, M.-R., & Dougan, W. (2020). Towards a social-cognitive theory of multiple psychological contracts. *European Journal of Work and Organisational Psychology*, 29(2), 200–214. <https://doi.org/10.1080/1359432X.2019.1709538>
- Koburtay, T., Jamali, D., & Aljafari, A. (2023). Religion, spirituality, and well-being: A systematic literature review and futuristic agenda. *Business Ethics, the Environment & Responsibility*, 32(1), 341–357. <https://doi.org/10.1111/beer.12478>
- Koch, T., & Ba, R. G. N. (1995). Interpretive approaches in nursing research: The influence of Husserl and Heidegger, (1985), 827–836.
- Koenig, H. G., & Al Shohaib, S. S. (2019). Religiosity and Mental Health in Islam. In H. S. Moffic, J. Peteet, A. Z. Hankir, & R. Awaad (Eds.), *Islamophobia and Psychiatry: Recognition, Prevention, and Treatment* (pp. 55–65). Cham: Springer Nature Switzerland.
- Kong, D. T., & Jolly, P. M. (2019). A Stress Model of Psychological Contract Violation among Ethnic Minority Employees. *Cultural Diversity and Ethnic Minority Psychology*, 25(3), 424.
- Korotkov, K., & Yarrow, N. (2022). *Options to Improve Indonesia' s Inclusive Education Curriculum*. Washington, D.C.
- Kotter, J. P. (1973). The Psychological Contract: Managing the Joining-Up Process. *California Management Review*, 15, 91–99.
- Kraak, J. M., Lunardo, R., Herrbach, O., & Durrieu, F. (2017). Promises to employees matter, self-identity too: Effects of psychological contract breach and older worker identity on violation and turnover intentions. *Journal of Business Research*, 70, 108–117. <https://doi.org/10.1016/j.jbusres.2016.06.015>
- Kraak, J. M., Russo, M., & Jiménez, A. (2018). Work-life balance psychological contract perceptions for older workers. *Personnel Review*, 47(6), 1194–1210. <https://doi.org/10.1108/PR-10-2017-0300>
- Krause, A. J., & Moore, S. Y. (2017). Ideological Currency in the Psychological Contracts of Corporate Manufacturing Employees. *Employee Responsibilities and Rights Journal*, 29(1), 15–36. <https://doi.org/10.1007/s10672-017-9289-1>
- Krause, A. J., & Moore, S. Y. (2018). Working in imbalance: How employees revise their psychological contracts in a post-breach environment. *Employee Responsibilities and Rights Journal*, 30, 253–278.
- Krivokapic-skoko, B., & O'Neill, G. (2008). University Academics' Psychological Contracts in Australia: A Mixed Method Research Approach. *The Electronic Journal of Business Research Methods*, 6(1), 61–72.

- Krivokapic-Skoko, B., O'Neill, G., & Dowell, D. (2010). "I really still care about my teaching": The impact of breaches of the psychological contract upon academic staff within an Australian university. In P. Ballantine & J. Finsterwalder (Eds.), *Australian and New Zealand Marketing Academy (ANZMAC) Conference* (pp. 1–9). Christchurch, New Zealand: College of Business and Economics, University of Canterbury.
- Kultalahti, S., & Viitala, R. (2015). Generation Y - challenging clients for HRM? *Journal of Managerial Psychology*, 30(1), 101–114. <https://doi.org/10.1108/JMP-08-2014-0230>
- Kutaula, S., Gillani, A., & Budhwar, P. S. (2020). An analysis of employment relationships in Asia using psychological contract theory: A review and research agenda. *Human Resource Management Review*, 30(4), 100707. <https://doi.org/10.1016/j.hrmr.2019.100707>
- Kwon, B., & Farndale, E. (2020). Employee voice viewed through a cross-cultural lens. *Human Resource Management Review*, 30(1), 100653. <https://doi.org/10.1016/j.hrmr.2018.06.002>
- Lam, A., & Campos, A. de. (2015). 'Content to be sad' or 'runaway apprentice'? The psychological contract and career agency of young scientists in the entrepreneurial university. *Human Relations*, 68(5), 811–841. <https://doi.org/10.1177/0018726714545483>
- Lam, C. K., Huang, X., & Janssen, O. (2010). Contextualizing Emotional Exhaustion and Positive Emotional Display: The Signaling Effects of Supervisors' Emotional Exhaustion and Service Climate. *Journal of Applied Psychology*, 95(2), 368–376. <https://doi.org/10.1037/a0017869>
- Lambert, L. S., Bingham, J. B., & Zabinski, A. (2019). Affective commitment, trust, and the psychological contract: Contributions matter, too! *European Journal of Work and Organizational Psychology*, 29(2), 294–314. <https://doi.org/10.1080/1359432X.2019.1697743>
- Lambey, L. (2015). *Mental models of employment and the psychological contracts of Indonesian academics: An exploratory study*. The University of Newcastle, Australia.
- Lambey, L., Karamoy, H., Lambey, R., & Kalangi, L. (2019). Exploring Psychological Contract Breach of Indonesian Academics. *Advances in Economics, Business and Management Research*, 74, 112–115.
- Lan, T., Pickles, J., & Zhu, S. (2015). State regulation, economic reform and worker rights: the contingent effects of China's labour contract law. *Journal of Contemporary Asia*, 45(2), 266–293.
- Lapointe, É., Vandenberghe, C., & Fan, S. X. (2022). Psychological contract breach and organizational cynicism and commitment among self-initiated expatriates vs. host country nationals in the Chinese and Malaysian transnational education sector. *Asia Pacific Journal of Management*, 39(1), 319–342.

- Lauterbach, A. A. (2018). Hermeneutic Phenomenological Interviewing: Going Beyond Semi-Structured Formats to Help Participants Revisit Experience. *The Qualitative Report*, 23(11), 2883–2898.
- Lavelle, J., Gunnigle, P., & McDonnell, A. (2010). Patterning employee voice in multinational companies. *Human Relations*, 63(3), 395–418.
- Laverty, S. M. (2003). Hermeneutic Phenomenology and Phenomenology: A Comparison of Historical and Methodological Considerations. *International Journal of Qualitative Methods*, 2(3), 21–35. <https://doi.org/10.1177/160940690300200303>
- Lazarus, R. S. (1991). *Emotion and Adaptation*. New York: Oxford University Press.
- Lazarus, R. S., & Folkman, S. (1984). *Stress, Appraisal and Coping*. New York: Springer Publishing Company.
- Lee, Jean, Chiang, F. F. T., van Esch, E., & Cai, Z. (2016). Why and when organizational culture fosters affective commitment among knowledge workers: The mediating role of perceived psychological contract fulfilment and moderating role of organizational tenure. *The International Journal of Human Resource Management*, 29(6), 1178–1207. <https://doi.org/10.1080/09585192.2016.1194870>
- Lee, Junghyun, & Taylor, M. S. (2014). Dual roles in psychological contracts: When managers take both agent and principal roles. *Human Resource Management Review*, 24, 95–107. <https://doi.org/10.1016/j.hrmr.2013.03.001>
- Lelek-Kratiuk, M., & Szczygieł, M. (2022). Stress appraisal as a mediator between the sense of coherence and the frequency of stress coping strategies in women and men during COVID-19 lockdown. *Personality and Social Psychology*, 63(4), 365–375. <https://doi.org/10.1111/sjop.12813>
- Lester, S. W., Turnley, W. H., Bloodgood, J. M., & Bolino, M. C. (2002). Not seeing eye to eye: Differences in supervisor and subordinate perceptions of and attributions for psychological contract breach. *Journal of Organizational Behavior*, 23(1), 39–56.
- Levinson, H., Price, C. R., Munden, K. J., Mandl, H. J., & Solley, C. M. (1962). *Men, Management, and Mental Health*. Cambridge, Mass.: Harvard University Press.
- Lewicki, R. J., & Bunker, B. B. (1996). Developing and Maintaining Trust in Work Relationship. In R. M. Kramer & T. R. Tyler (Eds.), *Trust in Organizations: Frontiers of Theory and Research* (pp. 133–174). San Francisco, CA: Jossey-Bass. <https://doi.org/10.4135/9781452243610.n7>
- Li, H., Yao, X., Zhao, T., Lai, L., & Fan, J. (2022). Testing the effects of a coping orientation program in reducing newcomers' psychological contract breach: A field experiment. *Journal of Vocational Behavior*, 138, 103786.
- Li, N., Kirkman, B. L., & Porter, C. O. L. H. (2014). Toward a model of work team

- altruism. *Academy of Management Review*, 39(4), 541–565.
- Li, S., & Chen, Y. (2018). The Relationship Between Psychological Contract Breach and Employees' Counterproductive Work Behaviors: The Mediating Effect of Organizational Cynicism and Work Alienation. *Frontiers in Psychology*, 9, 1273. <https://doi.org/10.3389/fpsyg.2018.01273>
- Li, X., Zhu, P., Yu, Y., Zhang, J., & Zhang, Z. (2017). The effect of reciprocity disposition on giving and repaying reciprocity behavior. *Personality and Individual Differences*, 109, 201–206. <https://doi.org/10.1016/j.paid.2017.01.007>
- Liang, H. (2019). Are Emotions Transmitted From Work to Family? A Crossover Model of Psychological Contract Breach. *Psychological Reports*, 122(1), 288–304. <https://doi.org/10.1177/0033294117750630>
- Lim, S., & Lee, A. (2011). Work and Nonwork Outcomes of Workplace Incivility: Does Family Support Help? *Journal of Occupational Health Psychology*, 16(1), 95–111. <https://doi.org/10.1037/a0021726>
- Lin, C.-P., Tsai, Y.-H., & Mahatma, F. (2017). Understanding turnover intention in cross-country business management. *Personnel Review*, 46(8), 1717–1737. <https://doi.org/10.1108/PR-07-2016-0176>
- Lin, X., Lu, L., Ozer, M., & Tang, H. (2023). Am I Motivated to Share Knowledge for Better Innovative Performance? An Approach and Avoidance Framework. *Journal of Applied Psychology*, 108(1), 138–151.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. Newbury Park, CA: Sage Publications. <https://doi.org/10.1002/9781405165518.wbeosn006>
- Liu, C., & Li, H. (2018). Stressors and Stressor Appraisals: The Moderating Effect of Task Efficacy. *Journal of Business and Psychology*, 33(1), 141–154. <https://doi.org/10.1007/s10869-016-9483-4>
- Livne-Ofer, E., Coyle-Shapiro, J. A.-M., & Pearce, J. L. (2019). Eyes Wide Open: Perceived Exploitation and Its Consequences. *Academy of Management Journal*, 62(6).
- Low, C. H. (2016). What do employees want and why? An exploration of employees' preferred psychological contract elements across career stages. *Human Relations*, 69(7), 1457–1481. <https://doi.org/10.1177/0018726715616468>
- Lubis, A. H., & Huda, M. (2019). The motivational propensity and consistency of EFL undergraduate students in selecting research topic and design A longitudinal narrative inquiry. *Journal of Applied Research in Higher Education*, 11(4), 753–769. <https://doi.org/10.1108/JARHE-07-2018-0124>
- Luchak, A. A. (2003). What Kind of Voice Do Loyal Employees Use? *British Journal of Industrial Relations*, 41(1), 115–134.
- Lušňáková, Z., Dicsérová, S., & Šajbidorová, M. (2021). Efficiency of Managerial

- Work and Performance of Managers: Time Management Point of View. *Behavioral Sciences*, 11(12), 166.
- Ma, B., Liu, S., Lassleben, H., & Ma, G. (2019). The relationships between job insecurity, psychological contract breach and counterproductive workplace behavior. *Personnel Review*, 48(2), 595–610. <https://doi.org/10.1108/PR-04-2018-0138>
- Ma, J., Peng, Y., & Wu, B. (2021). Challenging or Hindering? The Roles of Goal Orientation and Cognitive Appraisal in Stressor-Performance Relationships. *Journal of Organizational Behavior*, 42(3), 388–406. <https://doi.org/10.1002/job.2503>
- Macan, T. H. (1994). Time Management: Test of a Process Model. *Journal of Applied Psychology*, 79(3), 381–391.
- Madrid, H. P., Patterson, M. G., & Leiva, P. I. (2015). Negative Core Affect and Employee Silence: How Differences in Activation, Cognitive Rumination, and Problem-Solving Demands Matter. *Journal of Applied Psychology*, 100(6), 1887–1898.
- Maham, R., & Bhatti, O. K. (2019). Impact of Taqwa (Islamic piety) on employee happiness: A study of Pakistan's banking sector. *Cogent Business & Management*, 6(1), 1–22. <https://doi.org/10.1080/23311975.2019.1678554>
- Maham, R., Bhatti, O. K., & Öztürk, A. O. (2020). Impact of Islamic spirituality and Islamic social responsibility on employee happiness with perceived organizational justice as a mediator. *Cogent Business & Management*, 7(1), 1788875. <https://doi.org/10.1080/23311975.2020.1788875>
- Maitlis, S., & Christianson, M. (2014). Sensemaking in Organizations: Taking Stock and Moving Forward. *The Academy of Management Annals*, 8(1), 57–125. <https://doi.org/10.1080/19416520.2014.873177>
- March, J. G., & Simon, H. A. (1958). *Organisations*. New York: John Wiley & Sons, Inc.
- Marlier, A. M. (2014). *An Examination of the Psychological Contracts of Contingent Faculty Teaching at Urban, Proprietary Colleges*. The University of Wisconsin-Milwaukee.
- Mayo, M., Sanchez, J. I., Pastor, J. C., & Rodriguez, A. (2012). Supervisor and coworker support: A source congruence approach to buffering role conflict and physical stressors. *The International Journal of Human Resource Management*, 23(18), 3872–3889. <https://doi.org/10.1080/09585192.2012.676930>
- Mcgrath, M. L., Millward, L. J., & Banks, A. (2015). Workplace emotion through a psychological contract lens. *Qualitative Research in Organizations and Management: An International Journal*, 10(3), 206–226. <https://doi.org/10.1108/QROM-06-2014-1227>

- McNulty, Y. (2014). Modern Expatriation Through the Lens of Global Careers, Psychological Contracts, and Individual Return on Investment. *Global Business and Organizational Excellence*, 33(3), 6–22. <https://doi.org/10.1002/joe>
- Meiliani, M. (2014). *Career anchors and job satisfaction: The role of psychological empowerment in the Indonesian public university context*. University of Wollongong.
- Menninger, K. (1958). *Theory of psychoanalytic technique*. New York: Basic Books.
- Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation* (2nd editio). San Francisco, CA: Jossey-Bass.
- Metz, I., Kulik, C. T., Cregan, C., & Brown, M. (2017). The manager as employer agent: The role of manager personality and organizational context in psychological contracts. *Personnel Review*, 46(1), 136–153. <https://doi.org/10.1108/PR-04-2015-0087>
- Mignonac, K., & Herrbach, O. (2004). Linking work events, affective states, and attitudes: An empirical study of managers' emotions. *Journal of Business and Psychology*, 19(2), 221–240.
- Ministry of Education, Culture Research, and Technology, M. (2022). Higher Education Database. Retrieved October 8, 2020, from <https://pddikti.kemdikbud.go.id/dosen>
- Mitha, K. (2019). Sufism and Healing. *Journal of Spirituality in Mental Health*, 21(3), 194–205. <https://doi.org/10.1080/19349637.2018.1464423>
- Mittal, V., Rosen, J., & Leana, C. (2009). A dual-driver model of retention and turnover in the direct care workforce. *The Gerontologist*, 49(5), 623–634. <https://doi.org/10.1093/geront/gnp054>
- Montes, S. D., & Zweig, D. (2009). Do Promises Matter? An Exploration of the Role of Promises in Psychological Contract Breach. *Journal of Applied Psychology*, 94(5), 1243–1260.
- Morrison, E. W., & Robinson, S. L. (1997). When employees feel betrayed: A model of how psychological contract violations develops. *Academy of Management Journal*, 22(1), 226–256. <https://doi.org/10.2307/259230>
- Moser, K. J., Tumasjan, A., & Welpe, I. M. (2017). Small but attractive: Dimensions of new venture employer attractiveness and the moderating role of applicants' entrepreneurial behaviors. *Journal of Business Venturing*, 32(5), 588–610. <https://doi.org/10.1016/j.jbusvent.2017.05.001>
- Mousa, M. (2020). Organizational inclusion and academics' psychological contract: Can responsible leadership mediate the relationship? *Equality, Diversity and Inclusion: An International Journal*, 39(2), 126–144. <https://doi.org/10.1108/EDI-01-2019-0014>

- Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, California: Sage.
- Munsoor, M. S., & Munsoor, H. S. (2017). Well-being and the worshipper: A scientific perspective of selected contemplative practices in Islam. *Humanomics*, 33(2), 163–188. <https://doi.org/10.1108/H-08-2016-0056>
- Muraven, M., & Baumeister, R. F. (2000). Self-Regulation and Depletion of Limited Resources: Does Self-Control Resemble a Muscle? *Psychological Bulletin*, 126(2), 247–259. <https://doi.org/10.1037//0033-2909.126.2.247>
- Naidoo, V., Abarantyne, I., & Rugimbana, R. (2019). The impact of psychological contracts on employee engagement at a university of technology. *SA Journal of Human Resource Management*, 17(1), 1–11.
- Neubauer, B. E., Witkop, C. T., & Varpio, L. (2019). How phenomenology can help us learn from the experiences of others. *Perspectives on Medical Education*, 8(2), 90–97. <https://doi.org/10.1007/s40037-019-0509-2>
- Newton, J. (2002). Barriers to Effective Quality Management and Leadership: Case Study of Two Academic Departments. *Higher Education*, 44(2), 185–212.
- Ng, T. W. H., Feldman, D. C., & Butts, M. M. (2014). Psychological contract breaches and employee voice behaviour: The moderating effects of changes in social relationships moderating effects of changes in social relationships. *European Journal of Work and Organizational Psychology*, 23(4), 537–553. <https://doi.org/10.1080/1359432X.2013.766394>
- Noda, T., Takahashi, Y., & Murai, T. (2018). Coping mediates the association between empathy and psychological distress among Japanese workers. *Personality and Individual Differences*, 124, 178–183. <https://doi.org/10.1016/j.paid.2017.12.009>
- Ntalianis, F., & Darr, W. (2005). The influence of religiosity and work status on psychological contracts. *International Journal of Organizational Analysis*, 13(1), 89–105. <https://doi.org/10.1108/eb028999>
- O'Donohue, W. (2007). *Professional ideology and the psychological contract: An analysis of the psychological contracts of registered nurses, research scientists and primary school teachers employed in public sector organisations*. University of Tasmania.
- O'Donohue, W., Martin, A., & Torugsa, N. (Ann). (2015). Understanding individual responses to failure by the organisation to fulfil its obligations: Examining the influence of psychological capital and psychological contract type. *Human Resource Management Journal*, 25(1), 131–147.
- O'Donohue, W., & Nelson, L. (2009). The Role of Ethical Values in an Expanded Psychological Contract. *Journal of Business Ethics*, 90(2), 251–263. <https://doi.org/10.1007/s10551-009-0040-1>

- O'Donohue, W. O., Hutchings, K., & Hansen, S. D. (2018). Psychological contracts: Enhancing understanding of the expatriation experience. *The International Journal of Human Resource Management*, 29(8), 1379–1401. <https://doi.org/10.1080/09585192.2017.1278828>
- O'Donohue, W., Sheehan, C., Hecker, R., & Holland, P. (2007). The psychological contract of knowledge workers. *Journal of Knowledge Management*, 11(2), 73–82. <https://doi.org/10.1108/13673270710738924>
- O'Driscoll, F. (2013). *The employee-organisation relationship of university academics: Social exchange, psychological contract, and organisational support perspectives*. University of Limerick.
- O'Meara, K., Bennett, J. C., & Niehaus, E. (2016). Left Unsaid : The Role of Work Expectations and Psychological Contracts in Faculty Careers and Departure. *The Review of Higher Education*, 39(2), 269–297.
- O'Neil, G., Krivokapic-Skoko, B., Foundling, M., & Travaglione, A. (2006). Exploring Psychological Contracts Established by Academics: Empirical Evidence from an Australian University. In R. Chomvilailuk (Ed.), *UTCC International Conference in Business* (pp. 1–34). Bangkok: University of the Thai Chamber of Commerce.
- Ocampo, L., Acedillo, V., Bacunador, A. M., Balo, C. C., Lagdameo, Y. J., & Tupa, N. S. (2018). A historical review of the development of organizational citizenship behavior (OCB) and its implications for the twenty-first century. *Personnel Review*, 47(4), 821–862. <https://doi.org/10.1108/PR-04-2017-0136>
- Olekalns, M., & Vogus, T. J. (2020). Gradual Drifts, Abrupt Shocks: From Relationship Fractures to Relational Resilience. *Academy of Management Annals*, 14(1), 1–28.
- Oreg, S., Bartunek, J., Lee, G., & Do, B. (2018). An Affect-Based Model of Recipients' Responses to Organizational Change Events. *Academy of Management Review*, 43(1), 65–86.
- Organ, D. W. (1997). Organizational Citizenship Behavior: It's Construct Clean-Up Time. *Human Performance*, 10(2), 85–97.
- Osman-Gani, A. M., Hashim, J., & Ismail, Y. (2013). Establishing linkages between religiosity and spirituality on employee performance. *Employee Relations*, 35(4), 360–376. <https://doi.org/10.1108/ER-04-2012-0030>
- Paciello, M., Fida, R., Tramontano, C., Ghezzi, V., & Barbaranelli, C. (2019). Phenomenological configurations of workplace bullying: A cluster. *Personality and Individual Differences*, 151, 109395. <https://doi.org/10.1016/j.paid.2019.05.001>
- Pandey, J., & Singh, M. (2019). Positive Religious Coping as a Mechanism for Enhancing Job Satisfaction and Reducing Work-Family Conflict: A Moderated Mediation Analysis. *Journal of Management, Spirituality & Religion*, 16(3),

314–338. <https://doi.org/10.1080/14766086.2019.1596829>

- Pargament, K. I. (1997). *The psychology of religion and coping: Theory, research, practice*. New York: Guilford Press.
- Parzefall, M., & Coyle-Shapiro, J. A.-M. (2011). Making sense of psychological contract breach. *Journal of Managerial Psychology*, 26(1), 12–27. <https://doi.org/10.1108/02683941111099592>
- Pate, J. (2006). The changing contours of the psychological contract of breach: Unpacking context and circumstances of breach. *Journal of European Industrial Training*, 30(1), 32–47. <https://doi.org/10.1108/03090590610643860>
- Pate, J., & Scullion, H. (2010). The changing nature of the traditional expatriate psychological contract. *Employee Relations*, 32(1), 56–73. <https://doi.org/10.1108/01425451011002761>
- Pate, J., & Scullion, H. (2018). The flexpatriate psychological contract: A literature review and future research agenda. *The International Journal of Human Resource Management*, 29(8), 1402–1425. <https://doi.org/10.1080/09585192.2016.1244098>
- Peirce, G. L., Desselle, S. P., Draugalis, J. R., Spies, A. R., Davis, T. S., & Bolino, M. (2012). Identifying Psychological Contract Breaches to Guide Improvements in Faculty Recruitment, Retention, and Development. *American Journal of Pharmaceutical Education*, 76(6), 1–8.
- Peng, J. C., Jien, J.-J., & Lin, J. (2016). Antecedents and consequences of psychological contract breach. *Journal of Managerial Psychology*, 31(8), 1312–1326. <https://doi.org/10.1108/JMP-10-2015-0383>
- Peng, K. Z., Wong, C.-S., & Song, J. L. (2016). How do Chinese employees react to psychological contract violation? *Journal of World Business*, 51(5), 815–825. <https://doi.org/10.1016/j.jwb.2016.07.012>
- Perera, H. K., Chew, E. Y. T., & Nielsen, I. (2017). A Psychological Contract Perspective of Expatriate Failure. *Human Resource Management*, 56(3), 479–499. <https://doi.org/10.1002/hrm>
- Perera, H. K., Chew, Y. T., & Nielsen, I. (2018). A qualitative study of expatriates' perceptions of and process of responses to psychological contract breach. *The International Journal of Human Resource Management*, 29(8), 1454–1484. <https://doi.org/10.1080/09585192.2016.1244101>
- Persson, S., & Wasieleski, D. (2015). The seasons of the psychological contract: Overcoming the silent transformations of the employer-employee relationship. *Human Resource Management Review*, 25(4), 368–383. <https://doi.org/10.1016/j.hrmr.2015.02.003>
- Pertold, F., & Lakotova, L. (2020). Retirees and motivation to work by the type of employment contract: Impact of the Czech reform. *International Journal of*

Manpower, 41(5), 595–617. <https://doi.org/10.1108/IJM-12-2019-0544>

- Pfrombeck, J., Doden, W., Grote, G., & Feierabend, A. (2020). A study of organizational cynicism and how it is affected by social exchange relationships at work. *Journal of Occupational and Organizational Psychology*, 93(3), 578–604. <https://doi.org/10.1111/joop.12306>
- Piccoli, B., & Witte, H. De. (2015). Job insecurity and emotional exhaustion: Testing psychological contract breach versus distributive injustice as indicators of lack of reciprocity. *Work and Stress*, 29(3), 246–263. <https://doi.org/10.1080/02678373.2015.1075624>
- Podsakoff, P. M., Mackenzie, S. B., Paine, J. B., & Bachrach, D. G. (2000). Organizational Citizenship Behaviors: A Critical Review of the Theoretical and Empirical Literature and Suggestions for Future Research. *Journal of Management*, 26(3), 513–563.
- Pradhan, S., Srivastava, A., & Mishra, D. K. (2020). Abusive supervision and knowledge hiding: The mediating role of psychological contract violation and supervisor directed aggression. *Journal of Knowledge Management*, 24(2), 216–234. <https://doi.org/10.1108/JKM-05-2019-0248>
- Pramudita, A., Sukoco, B. M., Wu, W.-Y., & Usman, I. (2021). The effect of psychological contract on job related outcomes: The moderating effect of stigma consciousness. *Cogent Business & Management*, 8(1), 1947556. <https://doi.org/10.1080/23311975.2021.1947556>
- Pratama, A. A. N., Haryono, T., Wahyuni, S., Riani, A. L., & Endraswati, H. (2017). Spirituality, dual career family worker, demographic factors, and organizational commitment: Evidence from religious affairs in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 7(2), 277–304. <https://doi.org/10.18326/ijims.v7i2.277-304>
- Pratono, A. H. (2019). Linking religiosity to citizenship behaviour under materialism attitude: Empirical evidence from Indonesia. *International Journal of Ethics and Systems*, 35(1), 75–89. <https://doi.org/10.1108/IJOES-07-2018-0104>
- Probst, T. M., Petitta, L., Barbaranelli, C., & Austin, C. (2018). Safety-Related Moral Disengagement in Response to Job Insecurity: Counterintuitive Effects of Perceived Organizational and Supervisor Support. *Journal of Business Ethics*, 162, 343–368. <https://doi.org/10.1007/s10551-018-4002-3>
- Purwono, U., & French, D. C. (2016). Depression and its relation to loneliness and religiosity in Indonesian Muslim adolescents. *Mental Health, Religion & Culture*, 19(3), 218–228. <https://doi.org/10.1080/13674676.2016.1165190>
- Qu, S. Q., & Dumay, J. (2011). The qualitative research interview. *Qualitative Research in Accounting & Management*, 8(3), 238–264. <https://doi.org/10.1108/11766091111162070>
- Quratulain, S., Khan, A. K., Crawshaw, J., Arain, G. A., & Hameed, I. (2018). A

- study of employee affective organizational commitment and retention in Pakistan: The roles of psychological contract breach and norms of reciprocity. *The International Journal of Human Resource Management*, 29(17), 2552–2579.
- Rahim, N. B. (2019). Work-Family Conflict, Coping Strategies, and Flourishing: Testing for Mediation. *Asian Academy of Management Journal*, 24(2), 169–195.
- Rai, A., & Agarwal, U. (2018). Workplace bullying and employee silence: A moderated mediation model of psychological contract violation and workplace friendship. *Personnel Review*, 47(1), 226–256. <https://doi.org/10.1108/PR-03-2017-0071>
- Rai, A., & Agarwal, U. A. (2020). Linking interactional injustice to EVLN outcomes: Effects of psychological contract violation and conscientiousness (a moderated mediation model). *International Journal of Organizational Analysis*, 28(2), 488–506. <https://doi.org/10.1108/IJOA-03-2019-1693>
- Raja, U., Johns, G., & Ntalianis, F. (2004). The impact of personality on psychological contracts. *Academy of Management Journal*, 47(3), 350–367. <https://doi.org/10.2307/20159586>
- Rani, H., Arain, G. A., Kumar, A., & Shaikh, I. R. (2018). Interplay between trust and distrust in the workplace: Examining the effect of psychological contract breach on organizational disidentification. *Journal of Asia Business Studies*, 12(1), 1–16. <https://doi.org/10.1108/JABS-02-2015-0022>
- Ray, E. B., & Miller, K. I. (1994). Social Support, Home/Work Stress, and Burnout: Who Can Help? *Journal of Applied Behavioral Science*, 30(3), 357–373.
- Rayton, B. A., & Yalabik, Z. Y. (2014). Work engagement, psychological contract breach and job satisfaction. *The International Journal of Human Resource Management*, 25(17), 2382–2400. <https://doi.org/10.1080/09585192.2013.876440>
- Reimann, M. (2017). What Contributes to Psychological Contract Breach? Investigating a Multilevel Approach on The Interplay of Organizational and Individual Factors. *Psychosociological Issues in Human Resource Management*, 5(1), 7–45.
- Restubog, S. L. D., Bordia, P., Tang, R. L., & Krebs, S. A. (2010). Investigating the Moderating Effects of Leader-Member Exchange in the Psychological Contract Breach-Employee Performance Relationship: A Test of Two Competing Perspectives. *British Journal of Management*, 21, 422–437. <https://doi.org/10.1111/j.1467-8551.2009.00673.x>
- Restubog, S. L. D., Zagencyk, T. J., Bordia, P., & Tang, R. L. (2013). When employees behave badly: The roles of contract importance and workplace familism in predicting negative reactions to psychological contract breach. *Journal of Applied Social Psychology*, 43(3), 673–686. <https://doi.org/10.1111/j.1559-1816.2013.01046.x>

- Rhoades, L., & Eisenberger, R. (2002). Perceived Organizational Support: A Review of the Literature. *Journal of Applied Psychology*, 87(4), 698–714. <https://doi.org/10.1037//0021-9010.87.4.698>
- Richard, O. C., McMillan-Capehart, A., Bhuian, S. N., & Taylor, E. C. (2009). Antecedents and consequences of psychological contracts: Does organizational culture really matter? *Journal of Business Research*, 62(8), 818–825. <https://doi.org/10.1016/j.jbusres.2008.04.001>
- Rigotti, T. (2009). Enough is enough? Threshold models for the relationship between psychological contract breach and job-related attitudes. *European Journal of Work and Organizational Psychology*, 18(4), 442–463. <https://doi.org/10.1080/13594320802402039>
- Robinson, S. L. (1996). Trust and Breach of the Psychological Contract. *Administrative Science Quarterly*, 41(4), 574–599.
- Robinson, S. L., Kraatz, M. S., & Rousseau, D. M. (1994). Changing Obligations and The Psychological Contract: A Longitudinal Study. *Academy of Management Journal*, 37(1), 137–152.
- Robinson, S. L., & Morrison, E. W. (2000). The development of psychological contract breach and violation: A longitudinal study. *Journal of Organizational Behavior*, 21, 525–546.
- Robinson, S. L., & Rousseau, D. M. (1994). Violating the psychological contract: Not the exception hut the norm. *Journal of Organizational Behavior*, 15(3), 245–259. <https://doi.org/10.1002/job.4030150306>
- Rodwell, J., & Ellershaw, J. (2015). What is exchanged in psychological contracts? Multiple sets of obligations, targeted effort and uncertainty reduction. *Employee Relations*, 37(2), 232–247. <https://doi.org/10.1108/ER-06-2014-0075>
- Rodwell, J., Ellershaw, J., & Flower, R. (2015). Fulfill psychological contract promises to manage in-demand employees. *Personnel Review*, 44(5), 689–701. <https://doi.org/10.1108/PR-12-2013-0224>
- Roehl, M. T. (2019). The impact of SHRM on the psychological contract of employees: A typology and research agenda. *Personnel Review*, 48(6), 1580–1595. <https://doi.org/10.1108/PR-02-2018-0063>
- Roehling, M. V. (1997). The origins and early development of the psychological contract construct. *Journal of Management History*, 3(2), 204–217.
- Roehling, M. V. (2008). An Empirical Assessment of Alternative Conceptualizations of the Psychological Contract Construct: Meaningful Differences or “Much to do about Nothing”? *Employee Responsibilities and Rights Journal*, 20, 261–290. <https://doi.org/10.1007/s10672-008-9085-z>
- Ronnie, L., du Plessis, M., & Walters, C. (2022). Women academics and the changing psychological contract during COVID-19 lockdown. *Frontiers in Psychology*,

(4780). <https://doi.org/10.3389/fpsyg.2022.940953>

- Rosen, C. C., Chang, C., Johnson, R. E., & Levy, P. E. (2009). Perceptions of the organizational context and psychological contract breach: Assessing competing perspectives. *Organizational Behavior and Human Decision Processes*, *108*, 202–217. <https://doi.org/10.1016/j.obhdp.2008.07.003>
- Rosser, A. (2019). Big Ambitions, Mediocre Results: Politics, Power and the Quest for World-Class Universities in Indonesia. In D. S. L. Jarvis & K. H. Mok (Eds.), *Transformations in Higher Education Governance in Asia. Higher Education in Asia: Quality, Excellence* (pp. 81–99). Singapore: Springer Nature Singapore.
- Rosso, B. D., Dekas, K. H., & Wrzesniewski, A. (2010). On the meaning of work: A theoretical integration and review. *Research in Organizational Behavior*, *30*, 91–127. <https://doi.org/10.1016/j.riob.2010.09.001>
- Rousseau, D. M. (1989). Psychological and implicit contracts in organizations. *Employee Responsibilities and Rights Journal*, *2*(2), 121–139. <https://doi.org/10.1007/BF01384942>
- Rousseau, D. M. (1990). New hire perceptions of their own and their employer's obligations: A study of psychological contracts. *Journal of Organizational Behavior*, *11*(5), 389–400.
- Rousseau, D. M. (1995). *Psychological contracts in organisations: Understanding written and unwritten agreements*. Thousand Oaks, California: Sage Publications.
- Rousseau, D. M. (1998). The 'problem' of the psychological contract considered. *Journal of Organizational Behavior*, *19*, 665–671.
- Rousseau, D. M. (2001). Schema, promise and mutuality: The building blocks of the psychological contract. *Journal of Occupational and Organizational Psychology*, *74*(4), 511–541. <https://doi.org/10.1348/096317901167505>
- Rousseau, D. M. (2004). Psychological Contracts in the Workplace: Understanding the Ties That Motivate. *Academy of Management Executive*, *18*(1), 120–127. <https://doi.org/10.5465/AME.2004.14776197>
- Rousseau, D. M. (2011). The individual-organization relationship: The psychological contract. In S. Zedeck (Ed.), *Handbook of Industrial and Organizational Psychology (Vol. 3)* (pp. 191–220). Washington, D.C.: American Psychological Association.
- Rousseau, D. M., & Greller, M. M. (1994). Human Resource Practices: Administrative Contract Makers. *Human Resource Management*, *33*(3), 385–401.
- Rousseau, D. M., Hansen, S. D., & Tomprou, M. (2018). A dynamic phase model of psychological contract processes. *Journal of Organizational Behavior*, *39*(9), 1–18. <https://doi.org/10.1002/job.2284>

- Rousseau, D. M., & Tijoriwala, S. A. (1998). Assessing psychological contracts: Issues, alternatives and measures. *Journal of Organizational Behavior*, *19*, 679–695.
- Rousseau, D. M., & Wade-Benzoni, K. A. (1994). Linking Strategy and Human Resource Practices: How Employee and Customer Contracts Are Created. *Human Resource Management*, *33*(3), 463–489.
- Rupp, D. E., & Cropanzano, R. (2002). The mediating effects of social exchange relationships in predicting workplace outcomes from multifoci organizational justice. *Organizational Behavior and Human Decision Processes*, *89*(1), 925–946.
- Salancik, G. R., & Pfeffer, J. (1978). A Social Information Processing Approach to Job Attitudes and Task Design. *Administrative Science Quarterly*, *23*(2), 224–253.
- Salin, D., & Notelaers, G. (2017). The effect of exposure to bullying on turnover intentions: The role of perceived psychological contract violation and benevolent behaviour. *Work & Stress*, *31*(4), 355–374. <https://doi.org/10.1080/02678373.2017.1330780>
- Sandberg, J., & Tsoukas, H. (2020). Sensemaking Reconsidered: Towards a broader understanding through phenomenology. *Organization Theory*, *1*(1), 1–34. <https://doi.org/10.1177/2631787719879937>
- Sandy, W., & Shen, H. (2019). Publish to earn incentives: How do Indonesian professors respond to the new policy? *Higher Education*, *77*, 247–263.
- Santhanam, N., Kamalanabhan, T., Dyaram, L., & Ziegler, H. (2017). Impact of human resource management practices on employee turnover intentions: Moderating role of psychological contract breach. *Journal of Indian Business Research*.
- Saunders, M., Lewis, P., & Thornhill, A. (2009). *Research methods for business students* (5th editio). Harlow: Pearson.
- Saunders, M., Lewis, P., & Thornhill, A. (2016). *Research methods for business students* (7th editio). Harlow: Pearson.
- Saunders, M. N. K., & Townsend, K. (2016). Reporting and justifying the number of interview participants in organization and workplace research. *British Journal of Management*, *27*, 836–852. <https://doi.org/10.1111/1467-8551.12182>
- Sav, A. (2016). The role of religion in work-life interface. *The International Journal of Human Resource Management*, *30*(22), 3223–3244. <https://doi.org/10.1080/09585192.2016.1255905>
- Sawhney, G., Klinefelter, Z., & Britt, T. W. (2018). Integrating coping and recovery: Review and recommendations for future research. *Journal of Applied Biobehavioral Research*, *23*(4), 1–12. <https://doi.org/10.1111/jabr.12156>

- Saxena, A., Garg, N., Punia, B., & Prasad, A. (2020). Exploring role of Indian workplace spirituality in stress management: A study of oil and gas industry. *Journal of Organizational Change Management*, 33(5), 779–803. <https://doi.org/10.1108/JOCM-11-2019-0327>
- Sayers, J. K., Sears, K. L., Kelly, K. M., & Harbke, C. R. (2011). When Employees Engage in Workplace Incivility : The Interactive Effect of Psychological Contract Violation and Organizational Justice. *Employee Responsibilities and Rights Journal*, 23(4), 269–283. <https://doi.org/10.1007/s10672-011-9170-6>
- Schalk, R., De Ruiter, M., Van Loon, J., Kuijpers, E., & Van Regenmortel, T. (2018). Actively Coping with Violation: Exploring Upward Dissent Patterns in Functional, Dysfunctional, and Deserted Psychological Contract End States. *Frontiers in Psychology*, 9, 54. <https://doi.org/10.3389/fpsyg.2018.00054>
- Schalk, R., & Roe, R. E. (2007). Towards a Dynamic Model of the Psychological Contract. *Journal for the Theory of Social Behaviour*, 37(2), 167–182.
- Schalk, R., & Soeters, J. (2008). Psychological contracts around the globe: Cultural agreements and disagreements. In P. Smith, M. Peterson, & D. Thomas (Eds.), *Handbook of Crosscultural Management Research*. Sage Publications. <https://doi.org/10.4135/9781412982764.n7>
- Schärrer, L., & Sender, A. (2021). Boomerang independent contractors: An experimental study using a psychological contract approach. *The International Journal of Human Resource Management*, 1–21. <https://doi.org/10.1080/09585192.2021.2013922>
- Schaufeli, W. B., Salanova, M., González-Romá, V., & Bakker, A. B. (2002). The Measurement of Engagement and Burnout: A Two Sample Confirmatory Factor Analytic Approach. *Journal of Happiness Studies*, 3(1), 71–92.
- Schein, E. H. (1965). *Organizational psychology*. New Jersey: Prentice Hall.
- Schein, E. H. (1970). *Organizational psychology*. New Jersey: Prentice Hall.
- Schein, E. H. (1980). *Organizational psychology*. New Jersey: Prentice Hall.
- Schmidt, G. B. (2016). How adult attachment styles relate to perceived psychological contract breach and affective organizational commitment. *Employee Responsibilities and Rights Journal*, 28(3), 147–170. <https://doi.org/10.1007/s10672-016-9278-9>
- Schuster, T., Bader, A. K., Bader, B., & Rousseau, D. M. (2022a). Does what happens abroad stay abroad? Displaced aggression and emotional regulation in expatriate psychological contracts. *Journal of Occupational and Organizational Psychology*, 95(4), 867–888. <https://doi.org/10.1111/joop.12405>
- Schuster, T., Bader, B., Bader, A. K., & Rousseau, D. M. (2022b). When foreign waves hit home shores: Organizational identification in psychological contract breach-violation relationships during international assignments. *Journal of*

- Organizational Behavior*, 43(3), 369–385. <https://doi.org/10.1002/job.2576>
- Seidman, I. (2006). *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences* (Third Ed). New York: Teacher College Press.
- Sekaran, U., & Bougie, R. (2016). *Research methods for business* (7th edition). West Sussex: John Wiley & Sons.
- Senior, C., Fearon, C., McLaughlin, H., & Manaluren, S. (2017). How might your staff react to news of an institutional merger? A psychological contract approach. *International Journal of Educational Management*, 31(3), 364–382. <https://doi.org/10.1108/IJEM-05-2016-0087>
- Sewpersad, R., Ruggunan, S., Adam, J. K., & Krishna, S. B. N. (2019). The Impact of the Psychological Contract on Academics. *SAGE Open*, 9(2), 1–10. <https://doi.org/10.1177/2158244019840122>
- Shanahan, G., & Smith, M. (2021). Fair's fair: Psychological contracts and power in platform work. *International Journal of Human Resource Management*, 32(9), 4078–4109.
- Shao, L., Guo, H., Yue, X., & Zhang, Z. (2022). Psychological Contract, Self-Efficacy, Job Stress, and Turnover Intention: A View of Job Demand-Control-Support Model. *Frontiers in Psychology*, 13, 868692. <https://doi.org/10.3389/fpsyg.2022.868692>
- Shen, J. (2010). University academics' psychological contracts and their fulfilment. *Journal of Management Development*, 29(6), 575–591. <https://doi.org/10.1108/02621711011046549>
- Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, 22, 63–75.
- Shepherd, B. R., Fritz, C., Hammer, L. B., Guros, F., & Meier, D. (2019). Emotional Demands and Alcohol Use in Corrections: A Moderated Mediation Model. *Journal of Occupational Health Psychology*, 24(4), 438.
- Sherman, U. P., & Morley, M. J. (2015). On the Formation of the Psychological Contract: A Schema Theory Perspective. *Group & Organization Management*, 40(2), 160–192. <https://doi.org/10.1177/1059601115574944>
- Sherman, U. P., & Morley, M. J. (2016). Organizational inputs to the formation of the expatriate psychological contract: towards an episodic understanding. *The International Journal of Human Resource Management*, 29(8), 1513–1536. <https://doi.org/10.1080/09585192.2016.1244103>
- Shih, C.-T., & Chuang, C.-H. (2013). Individual differences, psychological contract breach, and organizational citizenship behavior: A moderated mediation study. *Asia Pacific Journal of Management*, 30(1), 191–210. <https://doi.org/10.1007/s10490-012-9294-8>

- Shin, H., Park, Y. M., Ying, J. Y., Kim, B., Noh, H., & Lee, S. M. (2014). Relationships Between Coping Strategies and Burnout Symptoms: A Meta-Analytic Approach. *Professional Psychology: Research and Practice*, *45*(1), 44–56. <https://doi.org/10.1037/a0035220>
- Shore, L. M., & Tetrick, L. E. (1994). The psychological contract as an explanatory framework in the employment relationship. In C. L. Cooper & D. M. Rousseau (Eds.), *Trends in organizational behavior* (pp. 91–109). Chichester: Wiley.
- Shoss, M., Van Hootegeem, A., Selenko, E., & De Witte, H. (2022). The Job Insecurity of Others: On the Role of Perceived National Job Insecurity During the COVID-19 Pandemic. *Economic and Industrial Democracy*, *44*(2), 385–409. <https://doi.org/10.31234/osf.io/qhpu5>
- Siu, O. L., Lo, B. C. Y., Ng, T. K., & Wang, H. (2021). Social support and student outcomes: The mediating roles of psychological capital, study engagement, and problem-focused coping. *Current Psychology*, 1–10.
- Sivarajan, R., Varma, A. M., & Reshmi. (2021). To Jugaad or Not? How Mumbai' s Gig Workers Thrive Against Psychological Contract Discrepancies. *South Asian Journal of Human Resources*, *8*(1), 103–132. <https://doi.org/10.1177/2322093721995311>
- Skinner, E. A., Edge, K., Altman, J., & Sherwood, H. (2003). Searching for the Structure of Coping: A Review and Critique of Category Systems for Classifying Ways of Coping. *Psychological Bulletin*, *129*(2), 216–269. <https://doi.org/10.1037/0033-2909.129.2.216>
- Sloan, Art, & Bowe, B. (2014). Phenomenology and hermeneutic phenomenology: the philosophy, the methodologies, and using hermeneutic phenomenology to investigate lecturers' experiences of curriculum design. *Quality & Quantity*, *48*(3), 1291–1303. <https://doi.org/10.1007/s11135-013-9835-3>
- Sloan, Arthur, & Bowe, B. (2014). Phenomenology and Hermeneutic Phenomenology: The Philosophy, the Methodologies and Using Hermeneutic Phenomenology to Investigate Lecturers ' Experiences of Curriculum Design. *Quality & Quantity*, *48*(3), 1291–1303.
- Smith, C. A., Organ, D. W., & Near, J. P. (1983). Organizational Citizenship Behavior: Its Nature and Antecedents. *Journal of Applied Psychology*, *68*(4), 653–663.
- Soares, M. E., & Mosquera, P. (2019). Fostering work engagement: The role of the psychological contract. *Journal of Business Research*, *101*, 469–476. <https://doi.org/10.1016/j.jbusres.2019.01.003>
- Solinger, O. N., Hofmans, J., Bal, P. M., & Jansen, P. G. W. (2016). Bouncing back from psychological contract breach: How commitment recovers over time. *Journal of Organizational Behavior*, *37*, 494–514. <https://doi.org/10.1002/job>
- Song, Y. H., Skarlicki, D. P., Shao, R., & Park, J. (2021). Reducing Customer-

- Directed Deviant Behavior: The Roles of Psychological Detachment and Supervisory Unfairness. *Journal of Management*, 47(8), 2008–2036. <https://doi.org/10.1177/0149206320925877>
- Sonnetag, S. (2008). Recovery, Work Engagement, and Proactive Behavior: A New Look at the Interface Between Nonwork and Work. *Journal of Applied Psychology*, 88(2003), 518–528.
- Sousa, D. (2014). Validation in Qualitative Research: General Aspects and Specificities of the Descriptive Phenomenological Method. *Qualitative Research in Psychology*, 11(2), 211–227. <https://doi.org/10.1080/14780887.2013.853855>
- Spitzmuller, M., & Van Dyne, L. (2013). Proactive and reactive helping: Contrasting the positive consequences of different forms of helping. *Journal of Organizational Behavior*, 34(4), 560–580. <https://doi.org/10.1002/job>
- Spreitzer, G., Sutcliffe, K., Dutton, J., Sonenshein, S., & Grant, Adam, M. (2005). A socially embedded model of thriving at work. *Organization Science*, 16(5), 537–549.
- Stoilkovska, B. B., & Marković, Z. (2015). The Role Of Optimism-Pessimism In Anticipatory Psychological Contract Formation. *Social and Behavioral Sciences*, 171, 145–152. <https://doi.org/10.1016/j.sbspro.2015.01.100>
- Stoner, J. S., Gallagher, V. C., & Stoner, C. R. (2011). The Interactive Effects of Emotional Family Support and Perceived Supervisor Loyalty on the Psychological Contract Breach — Turnover Relationship. *Journal of Managerial Issues*, 23(2), 124–143.
- Strauss, A., & Corbin, J. M. (1998). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Thousand Oaks, California: Sage.
- Suazo, M. M., & Romero, E. F. S. (2011). Implications of psychological contract breach: A perceived organizational support. *Journal of Managerial Psychology*, 26(5), 366–382. <https://doi.org/10.1108/02683941111138994>
- Suazo, M. M., Turnley, W. H., & Mai-Dalton, R. R. (2005). The Role of Perceived Violation in Determining Employees' Reactions to Psychological Contract. *Journal of Leadership & Organizational Studies*, 12(1), 24-36.
- Suddick, K. M., Cross, V., Vuoskoski, P., Galvin, K. T., & Stew, G. (2020). The Work of Hermeneutic Phenomenology. *International Journal of Qualitative Methods*, 19. <https://doi.org/10.1177/1609406920947600>
- Sverdlik, N., Oreg, S., & Berson, Y. (2019). When Do Leaders Initiate Changes? The Roles of Coping Style and Organization Members' Stability-Emphasizing Values. *Applied Psychology: An International Review*, 0(0), 1–23. <https://doi.org/10.1111/apps.12224>
- Syed, J., & Ali, A. J. (2010). Principles of employment relations in Islam: A normative view. *Employee Relations*, 32(5), 454–469.

<https://doi.org/10.1108/01425451011061630>

- Szkody, E., & McKinney, C. (2020). Appraisal and Social Support as Moderators for Stress and Physical and Psychological Quality of Life. *Stress and Health, 36*(5), 586–595. <https://doi.org/10.1002/smi.2957>
- Tahir, L. M., Khan, A., Musah, M. B., Ahmad, R., Daud, K., Al-Hudawi, S. H. V., ... Talib, R. (2018). Administrative Stressors and Islamic Coping Strategies Among Muslim Primary Principals in Malaysia: A Mixed Method Study. *Community Mental Health Journal, 54*(5), 649–663. <https://doi.org/10.1007/s10597-017-0206-8>
- Tang, J., Mo, L., & Liu, W.-B. (2021). The attributes of organizational change: How person-organization value congruence. *Journal of Organizational Change Management, 34*(1), 121–136. <https://doi.org/10.1108/JOCM-04-2017-0122>
- Taylor, J. (2016). Working Extra Hours in the Australian Public Service: Organizational Drivers and Consequences. *Review of Public Personnel Administration, 38*(2), 193–217. <https://doi.org/10.1177/0734371X16658335>
- Taylor, M. S., & Tekleab, A. G. (2004). Taking stock of psychological contract research: Assessing progress, addressing troublesome issues, and setting research priorities. In J. a-M. J. Coyle-Shapiro, L. M. Shore, M. S. Taylor, & L. E. Tetrick (Eds.), *The employment relationship: Examining psychological and contextual perspectives*. New York: Oxford University Press.
- Thomas, D. C., Ravlin, E. C., Liao, Y., Morrell, D. L., & Au, K. (2016). Collectivist Values, Exchange Ideology and Psychological Contract Preference. *Management International Review, 56*, 255–281. <https://doi.org/10.1007/s11575-015-0275-2>
- Thompson, J. A., & Bunderson, J. S. (2003). Violations of Principle: Ideological Currency in the Psychological Contract. *The Academy of Management Review, 28*(4), 571–586.
- Thompson, M., & Heron, P. (2005). The difference a manager can make: Organizational justice and knowledge worker commitment. *The International Journal of Human Resource, 16*(3), 383–404. <https://doi.org/10.1080/0958519042000339561>
- Tipples, R., Krivokapic-skoko, B., & O'Neill, G. (2007). University Academics' Psychological Contracts in Australia and New Zealand. *New Zealand Journal of Employment Relations, 32*(2), 33–52.
- Tomprou, M., & Bankins, S. (2019). Managing the aftermath of psychological contract violation: Employee-organizational interplay, calling, and socio-cognitive coping in vulnerable work populations. In Y. Griep & C. Cooper (Eds.), *Handbook of Research on the Psychological Contract at Work* (pp. 206–222). Cheltenham, UK: Edward Elgar Publishing Limited.
- Tomprou, M., & Nikolaou, I. (2011). A model of psychological contract creation upon organizational entry. *Career Development International, 16*(4), 342–363.

<https://doi.org/10.1108/13620431111158779>

- Tomprou, M., Rousseau, D. M., & Hansen, S. D. (2015). The psychological contracts of violation victims: A post-violation model. *Journal of Organizational Behavior*, 36(4), 561–581. <https://doi.org/10.1002/job.1997>
- Toyibah, D. (2017). *Gendered academic careers: A comparison of Indonesia and New Zealand*. The University of Auckland.
- Trotman, D. (2006). Interpreting imaginative lifeworlds: Phenomenological approaches in imagination and the evaluation of educational practice. *Qualitative Research*, 6(2), 245–265. <https://doi.org/10.1177/1468794106062712>
- Tufan, P., & Wendt, H. (2020). Organizational identification as a mediator for the effects of psychological contract breaches on organizational citizenship behavior: Insights from the perspective of ethnic minority employees. *European Management Journal*, 38(1), 179–190. <https://doi.org/10.1016/j.emj.2019.07.001>
- Turnley, W. H., & Feldman, D. C. (1999). The impact of psychological contract violations on exit, voice, loyalty, and neglect. *Human Relations*, 52(7), 895–922. <https://doi.org/10.1177/001872679905200703>
- Turnley, W. H., & Feldman, D. C. (2000). Re-Examining the Effects of Psychological Contract Violations: Unmet Expectations and Job Dissatisfaction as Mediators. *Journal of Organizational Behavior*, 21, 25–42. [https://doi.org/10.1002/\(SICI\)1099-1379\(200002\)21:1<25::AID-JOB2>3.0.CO;2-Z](https://doi.org/10.1002/(SICI)1099-1379(200002)21:1<25::AID-JOB2>3.0.CO;2-Z)
- Usman, A. H., Stapa, Z., & Abdullah, M. F. R. (2020). How to deal with workplace stress: A Sufist psychotherapy approach. *Mental Health, Religion & Culture*, 23(7), 625–638. <https://doi.org/10.1080/13674676.2020.1735323>
- Van Der Schaft, A., Xander, L., Van Der Heijden, B., & Solinger, O. N. (2020). The influence of social interaction on the dynamics of employees' psychological contracting in digitally transforming organizations. *European Journal of Work and Organizational Psychology*, 29(2), 164–182. <https://doi.org/10.1080/1359432X.2019.1656284>
- van Emmerik, I. J. H., Euwema, M. C., & Bakker, A. B. (2007). Threats of Workplace Violence and the Buffering Effect of Social Support. *Group & Organization Management*, 32(2), 152–175.
- van Gilst, E., Schalk, R., Kluijtmans, T., & Poell, R. (2020). The role of remediation in mitigating the negative consequences of psychological contract breach: A qualitative study in the banking sector. *Journal of Change Management*, 1–19. <https://doi.org/10.1080/14697017.2020.1737180>
- van Manen, M. (1997). *Researching lived experience: Human science for an action sensitive pedagogy* (Second Edi). New York: Routledge.
- Vantilborgh, T. (2019). Emerging, crystalizing, and changing psychological contracts

- over time: Introducing the iPC-network model. In Y. Griep & C. Cooper (Eds.), *Handbook of Research on the Psychological Contract at Work* (pp. 316–336). Cheltenham, UK: Edward Elgar Publishing Limited.
- Vantilborgh, T., Bidee, J., Pepermans, R., Willems, J., Huybrechts, G., & Jegers, M. (2014). Effects of ideological and relational psychological contract breach and fulfilment on volunteers' work effort. *European Journal of Work and Organizational Psychology*, 23(2), 217–230. <https://doi.org/10.1080/1359432X.2012.740170>
- Vantilborgh, Tim, Bidee, J., Pepermans, R., Griep, Y., & Hofmans, J. (2016). Antecedents of Psychological Contract Breach: The Role of Job Demands, Job Resources, and Affect. *PLoS ONE*, 11(5), 1–22. <https://doi.org/10.1371/journal.pone.0154696>
- Vantilborgh, Tim, Bidee, J., Pepermans, R., Willems, J., & Jegers, M. (2013). Revisiting the Relationship between Personality and Psychological Contracts: A Moderated Mediation Model Explaining Volunteer Performance. *Social Service Review*, 87(1), 158–186.
- Vogelgesang, G. R., Leroy, H., & Avolio, B. J. (2013). The mediating effects of leader integrity with transparency in communication and work engagement/performance. *The Leadership Quarterly*, 24(3), 405–413. <https://doi.org/10.1016/j.leaqua.2013.01.004>
- Wang, Y., & Hsieh, H. (2014). Employees' reactions to psychological contract breach: A moderated mediation analysis. *Journal of Vocational Behavior*, 85(1), 57–66. <https://doi.org/10.1016/j.jvb.2014.04.003>
- Wang, Z., McNally, R., & Lenihan, H. (2019). The role of social capital and culture on social decision-making constraints: A multilevel investigation. *European Management Journal*, 37(2), 222–232. <https://doi.org/10.1016/j.emj.2018.04.004>
- Webster, J. R., & Adams, G. A. (2020). The Differential Role of Job Demands in Relation to Nonwork Domain Outcomes Based on The Challenge-Hindrance Framework. *Work & Stress*, 34(1), 5–33.
- Weick, K. E. (1995). *Sensemaking in Organizations*. Thousand Oaks, California: Sage Publications.
- Weick, K. E., Sutcliffe, K. M., & Obstfeld, D. (2005). Organizing and the Process of Sensemaking. *Organization Science*, 16(4), 409–421. <https://doi.org/10.1287/orsc.1050.0133>
- Weiß, E.-E., & Süß, S. (2019). Protective faith? The role of religiosity in the stressor-strain relationship in helping professions. *The International Journal of Human Resource Management*, 30(16), 2418–2444. <https://doi.org/10.1080/09585192.2017.1325387>
- Welander, J., Blomberg, H., & Isaksson, K. (2020). Exceeded expectations: Building stable psychological contracts among newly recruited social workers in a

- Swedish context. *Nordic Social Work Research*, 10(1), 66–79. <https://doi.org/10.1080/2156857X.2018.1548372>
- Wiechers, H. E., Coyle-Shapiro, J. A.-M., Lub, X. D., & ten Have, S. (2022). The tremors of interconnected triggers over time: How psychological contract breach can erupt. *Journal of Organizational Behavior*, 43(7), 1172–1189. <https://doi.org/10.1002/job.2645>
- Williams, C. C., & Kayaoglu, A. (2017). Evaluating the prevalence of employees without written terms of employment in the European Union. *Employee Relations*, 39(4), 487–502. <https://doi.org/10.1108/ER-10-2016-0189>
- Willig, C. (2007). Reflections on the Use of a Phenomenological Method Reflections on the Use of a Phenomenological. *Qualitative Research in Psychology*, 4(3), 209–225. <https://doi.org/10.1080/14780880701473425>
- Willis, P. (2004). From “The Things Themselves” to a “Feeling of Understanding”: Finding Different Voices in Phenomenological Research. *Indo-Pacific Journal of Phenomenology*, 4(1), 1–13.
- Wilson, M. G., Polzer-Debruyne, A., Chen, S., & Fernandes, S. (2017). Shift Work Interventions for Reduced Work-Family Conflict. *Employee Relations*, 29(2), 162–177. <https://doi.org/10.1108/01425450710719996>
- Winter, G. (2000). A Comparative Discussion of the Notion of “Validity” in Qualitative and Quantitative Research. *The Qualitative Report*, 4(3), 1–14.
- Woodrow, C., & Guest, D. E. (2020). Pathways through organizational socialization: A longitudinal qualitative study based on the psychological contract. *Journal of Occupational and Organizational Psychology*, 93, 110–133. <https://doi.org/10.1111/joop.12285>
- Wratny, J. (2019). New forms of employment: A panoramic view of the issues. In J. Wratny & A. Ludera-Ruszel (Eds.), *New forms of employment: Current problems and future challenges* (pp. 3–14). Wiesbaden: Springer.
- Wu, W., Rafiq, M., & Chin, T. (2017). Employee well-being and turnover intention Evidence from a developing country with Muslim culture. *Career Development International*, 22(7), 797–815. <https://doi.org/10.1108/CDI-04-2017-0072>
- Wurtz, O. (2018). Expatriation, alcohol and drugs: antecedents and consequences of substance use in expatriation. *Journal of Global Mobility*, 6(3/4), 316–334. <https://doi.org/10.1108/JGM-08-2017-0035>
- Xiao, J., Mao, J.-Y., Quan, J., & Qing, T. (2020). Relationally Charged: How and When Workplace Friendship Facilitates Employee Interpersonal Citizenship. *Frontiers in Psychology*, 11, 190. <https://doi.org/10.3389/fpsyg.2020.00190>
- Xu, X., Lin, C., & Duan, L. (2022). Does hierarchical ranking matter to corporate innovation efficiency? An empirical study based on a corporate culture of seniority. *Chinese Management Studies*, 17(3), 594–619.

<https://doi.org/10.1108/CMS-06-2021-0258>

- Yan, J. F. C. (2018). *Impact of Psychological Contract Breach on Academics in the Higher-education Sector in Hong Kong*. University of Newcastle, Australia.
- Yang, Y., Brans, I., & Vantilborgh, T. (2022). Going above and beyond for your Beliefs: The Effects of Ideological Psychological Contract Breach and Fulfillment on pro-Social Rule Breaking. *Employee Responsibilities and Rights Journal*, 34(4), 515–538. <https://doi.org/10.1007/s10672-021-09400-3>
- Yang, Yang, Li, Z., Liang, L., & Zhang, X. (2019). Why and when paradoxical leader behavior impact employee creativity: Thriving at work and psychological safety. *Current Psychology*, 1–12.
- Yang, Yang, & Vantilborgh, T. (2022). The role of BIS/BAS in effective coping with psychological contract breach. *International Journal of Psychology*, 57(3), 420–432. <https://doi.org/10.1002/ijop.12826>
- Yaşar, H., & Sağsan, M. (2020). The Mediating Effect of Organizational Stress on Organizational Culture and Time Management: A Comparative Study With Two Universities. *Sage Open*, 10(2), 2158244020919507. <https://doi.org/10.1177/2158244020919507>
- Yeong, M. L., Ismail, R., Ismail, N. H., & Hamzah, M. I. (2018). Interview protocol refinement: fine-tuning qualitative research interview questions for multi-racial populations in Malaysia. *The Qualitative Report*, 23(11), 2700–2713.
- Yesufu, L. O. (2016). *The Effect of Human Resource Practices on the Psychological Contract of Academics*. (Doctoral dissertation, University of Bath).
- Yeung, E., & Shen, W. (2020a). Diversity climate promises in ideological psychological contracts: Racial differences in responses to breach and fulfilment. *European Journal of Work and Organizational Psychology*, 29(2), 262–278.
- Yeung, E., & Shen, W. (2020b). Diversity climate promises in ideological psychological contracts: Racial differences in responses to breach and fulfilment responses to breach and fulfilment. *European Journal of Work and Organizational Psychology*, 29(2), 262–278. <https://doi.org/10.1080/1359432X.2019.1703804>
- Yilmaz, K. (2013). Comparison of Quantitative and Qualitative Research Traditions: Epistemological, theoretical, and methodological differences. *European Journal of Education*, 48(2), 311–325.
- Yüksel, P., & Yıldırım, S. (2015). Theoretical Frameworks, Methods, and Procedures for Conducting Phenomenological Studies in Educational Settings. *Turkish Online Journal of Qualitative Inquiry*, 6(1), 1–20.
- Zacher, H., & Rudolph, C. W. (2021). Relationships between psychological contract breach and employee well-being and career-related behavior: The role of occupational future time perspective. *Journal of Organizational Behavior*, 42(1),

84–99. <https://doi.org/10.1002/job.2495>

- Zagenczyk, T. J., Cruz, K. S., Cheung, J. H., Scott, K. L., Kiewitz, C., & Galloway, B. (2015). The moderating effect of power distance on employee responses to psychological contract breach. *European Journal of Work and Organizational Psychology, 24*(6), 853–865. <https://doi.org/10.1080/1359432X.2014.961432>
- Zagenczyk, T. J., Gibney, R., Kiewitz, C., & Restubog, S. L. D. (2009). Mentors, supervisors and role models: Do they reduce the effects of psychological contract breach? *Human Resource Management Journal, 19*(3), 237–259. <https://doi.org/10.1111/j.1748-8583.2009.00097.x>
- Zarkasyi, H. F. (2021). *Minhaj: Berislam dari Ritual hingga Intelektual*. Jakarta: INSIST.
- Zhao, H., Wayne, S. J., Glibkowski, B. C., & Bravo, J. (2007). The Impact of Psychological Contract Breach on Work-Related Outcomes: A Meta-Analysis. *Personnel Psychology, 60*(3), 647–680.
- Zomeran, M. van, Leach, C. W., & Spears, R. (2012). Protesters as “Passionate Economists ”: A Dynamic Dual Pathway Model of Approach Coping With Collective Disadvantage. *Personality and Social Psychology Review, 16*(2), 180–199. <https://doi.org/10.1177/1088868311430835>

APPENDIX A

THE RESEARCHER'S BRACKETING

I am currently working as a lecturer at a private university. I have been working as a lecturer for eight years now. I initially joined this campus right after completing my master's degree. I had a strong motivation to become a lecturer. Prior to this, after completing my bachelor's degree, I worked as a banker at an Islamic bank. However, I felt uncomfortable with that job. This was exacerbated by the subpar quality of employees in the Islamic bank. It was evident from their lack of proficiency in Islamic economics. This motivated me to work as a lecturer to improve the human resources quality in Islamic banking. Hence, I pursued a master's degree in human resource management. Throughout my bachelor's and master's studies, I was heavily involved in Islamic boarding schools and Islamic studies. This led to my interest in developing human resource management concepts from an Islamic perspective. After completing my master's, the university where I currently work had an opening for a lecturer position. Fortunately, the university is also conveniently located near my home. So, I decided to apply right away. During the interview, I was asked why my bachelor's and master's degrees were in different fields. I answered that I was motivated to develop human resources, especially from an Islamic perspective. It turns out, my vision aligned with this university's goal of advancing knowledge from an Islamic standpoint. Alhamdulillah, I was accepted to work here.

I didn't have any prior experience as a lecturer. I also didn't have experience teaching students. However, I had been a teaching assistant since my master's studies. My responsibilities then included assisting the lecturer with research and community service. Therefore, when I started working, I already knew that a lecturer's duties include teaching, researching, and serving the community. However, at this university, a lecturer's duties are numerous. Apart from those three tasks, there's also student mentoring. I used to wonder why I had to mentor students. Aren't they already adults who can develop themselves independently? Why am I tasked with mentoring them? While mentoring is indeed part of our duties, and it falls under teaching, it's a

responsibility that's inherent and on par with the others. This means it's an additional duty. This condition increased my workload as a lecturer. Sometimes, I even had to work into the night.

This situation wasn't balanced with fair compensation. The multitude of tasks assigned didn't correspond proportionally with the compensation provided. Compensation wasn't just in terms of basic salary, but also in terms of allowances, there was none. I am currently a lecturer pursuing a doctoral degree. According to regulations, I am exempted from any duties or positions. However, in reality, while I haven't finished my doctoral studies, I'm asked to actively teach and manage a scientific journal. Moreover, I was also given an additional role as the head of the program. In my first year in this position, there were numerous university programs that needed to be carried out. I also had to work overtime, even into the night. As the head of the program, my compensation isn't significantly different from a regular lecturer who isn't in a leadership position. My compensation did increase, but only slightly, and that's due to my long tenure, not because of the additional tasks assigned to me. This condition makes it difficult for me to focus on carrying out my duties in this structural position. My doctoral studies are also being hindered. But what can I do? This is a trust that I must fulfill. I also see that there's no one in the program who can replace the previous program head except for me. So, I took the step of temporarily delegating most of the tasks to the program's secretary until I finish my doctorate.

Furthermore, in my program, there are lecturers who are largely disliked by other lecturers. This is evident from several lecturers who can't stand being in the program's office. They choose to work elsewhere where they're given additional tasks. I have reported this to the dean's office, and they promised to rotate these lecturers to different locations. However, in reality, up until now, this promise has not been fulfilled. I myself can't do anything about it. I also understand that it's not easy to rotate staff. Moreover, these lecturers also have a less-than-stellar reputation in other places. In the end, I have no choice but to accept the current situation.

The campus where I work is an Islamic campus that upholds organizational

values. Stakeholders always emphasize that our university is built on Islamic values and established for the glory of Islam. Therefore, lecturers are also expected to behave in accordance with the Islamic values adopted by the university. I myself am not surprised by an environment like this. This is because back when I was still a student, I had a close relationship with Islamic boarding schools and Islamic organizations with a similar vision to where I currently work. For me, this is a divine decree. Allah arranged it so that I would always be close to the world of Islamic boarding schools. Allah knew that I might not be able to endure working in a secular environment where the Islamic atmosphere is lacking. So, I am also very grateful. This is evident in my doctoral studies being fully funded by a scholarship institution, all because of the university's recommendation. Alhamdulillah. I also remember that back when I first started, I already stated that my vision was to build my knowledge based on Islamic values, and this aligns with the university's vision. So, what I need to do now and in the future is to focus on creating work that is not only for myself but also for the Muslim community.

APPENDIX B

INTERVIEW PROTOCOL

Once the participant candidates have been identified, the researcher will conduct the interview by following these protocols:

1. The researcher will use WhatsApp to message potential candidates, introducing himself and the purpose of the study, and asking for permission to conduct an interview. The researcher will obtain the candidates' contact information from the previous interviewees.
2. After obtaining agreement from the candidates, the researcher will request to meet with them to provide more information about the study. If the candidates agree to be interviewed and understand the details, the researcher will allow the candidates to schedule a meeting for the interview and determine the location where it will take place.
3. Once the interview has been scheduled, the researcher will email a confirmation letter along with an informed consent letter.
4. On the day of the interview:
 - a. The researcher will bring two copies of the informed consent letter and give the second copy to the interviewee.
 - b. The researcher will ask the interviewee to read the consent letter thoroughly and let him/her to ask any question about the research and the consent letter.
 - c. The researcher will ask the interviewee to provide his/her understanding about the study.
 - d. If the understanding is correct, the researcher will request the interviewee to sign the two consent letters, with one copy for the interviewee's records and the other for the researcher's database.
 - e. If the understanding is not precise, the researcher will address the issue and verify the interviewee's understanding once again. If the understanding is correct, the researcher then will request the interviewee to sign the two consent letters, with one copy for the interviewee's records and the other for the

researcher's database.

5. After obtaining the interviewee's consent through signed consent letters, the researcher will take notes and use a tape recorder during the interview, if permitted. If not, the researcher will only take notes. The researcher will also request supporting documents that validate the information provided during the interview.
6. At the end of the interview, the researcher will remind the interviewee that the information provided will be kept confidential. The researcher will also answer any questions asked by the interviewee, express gratitude for his/her time, and promise to share draft and final copies of any published document.
7. Within two days of the interview, the researcher will send a signed thank you note to the interviewee.

APPENDIX C

INFORMED CONSENT

Assalamu'alaikum wa rahmatullahi wa barakaatuh

Dear Participant,

I am **Yayan Firmansah** and am a post-graduate student pursuing my Ph.D. in Business Administration at the International Islamic University Malaysia (IIUM). Currently, I am conducting a research under the supervision of Asst. Prof. Dr. Zabeda Abdul Hamid from the Kulliyah of Economics and Management Sciences.

You are invited to participate in an interview for a study entitled; “*A Phenomenological Study of Psychological Contract Breach Resolution as Experienced by Indonesian Muslim Academics*”. The main purpose of this study is to investigate any psychological contract breach you may have experienced and how you dealt with the events. The eligibility criterion for participating in this interview is that you have been working at least one year in your current organization.

No benefits will be accrued to you for participating in the interview and that any discomfort or inconvenience derived might only be attributed to the amount of time taken to complete the interview. The interview will be audio-recorded in order to accurately capture what has been said. If you agree to participate in the study, you may request that the recording be paused at any time. You may choose how much or how little you want to speak during the interview session. You may also choose to withdraw from the interview at any time. The interview discussion will last approximately 45 minutes to one hour.

Participation in this interview is voluntary and anonymous. We would also like to assure you that all information you provide will be treated as confidential and will be used for academic research purposes only.

Should you need further information about this study, please do not hesitate to contact me at ya2nfirmsah@gmail.com or my supervisor at zabeda@iium.edu.my.

Wassalamu'alaikum wa rahmatullahi wa barakaatuh

Sincerely yours,

The researcher

CONSENT FORM

I have read and I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant's name and signature : _____

Date : _____

APPENDIX D

COFIRMATION LETTER

Participation in the Study:

A Phenomenological Study of Psychological Contract Breach Resolution as Experienced by Indonesian Muslim Academics

Name of participant Address

Date

Assalamu'alaikum wa rahmatullahi wa barakaatuh

Dear, ...(name of participant).....

On behalf of the International Islamic University Malaysia (IIUM) and myself, I would like to express our gratitude for your willingness to take part in the study: **A Phenomenological Study of Psychological Contract Breach Resolution as Experienced by Indonesian Muslim Academics.**

I am writing to confirm that you have agreed to participate in an interview with me on (day of the week, month, date) at (time of day). As previously discussed, we will meet at (location previously agreed upon) for the interview. In preparation for the interview, I have attached a consent form that describes the study's focus, the interview process, and your rights as a participant. Please read this document before our meeting and feel free to contact me at (researcher's phone number) if you have any questions or concerns.

Thank you.

Wassalamu'alaikum wa rahmatullahi wa barakaatuh

Sincerely yours,

The researcher

APPENDIX E

INTERVIEW GUIDELINES

Part One: Demographic Information

Gender :
Age :
Job Title :
Years of Work Experience
in the Current Institution :
Academic Rank :

Part Two: PCB Resolution Experiences

1. What do you perceive are your obligations toward your organization?
2. What do you perceive are obligations of the organization towards you?
3. To what extent do you perceive your organization has delivered its obligations?
4. Can you describe to me any incidences when you felt your organization has failed in delivering its obligations?
5. Considering such discrepancies, do you think that your organization treats you fairly and respectfully? Why do you say so?
6. How did you react emotionally to the failure of the organization to its obligations?
7. How did the discrepancies affect you?
8. Can you explain how these discrepancies affected your job?
9. Can you explain how these discrepancies affected your relationship with your organization?
10. What actions did you take following the discrepancies?
11. How did your actions/responses affect you?
12. How did your actions/responses affect your job?
13. How did your actions/responses affect your relationship with your organization?

14. As a Muslim, how do you think your faith has helped you cope with the discrepancies?
15. What religious activities did you do to cope with the discrepancies?
16. How did the religious activities affect you?
17. How did the religious activities affect your job?
18. How did the religious activities affect your relationship with your organization?

APPENDIX F
THANK YOU LETTER

Name of participant
Address

Date

Assalamu 'alaikum wa rahmatullahi wa barakaatuh

Dear, ...(name of participant).....

On behalf of the International Islamic University Malaysia (IIUM) and myself, I would like to express my appreciation for your willingness to share your experiences regarding psychological contract breach resolution. Your input has been extremely valuable in helping me gain a better understanding of these topics. Thank you for taking the time to speak with me and for your valuable contributions to this study: **A Phenomenological Study of Psychological Contract Breach Resolution as Experienced by Indonesian Muslim Academics.**

After compiling and analysing the information shared by you and other participants, I will be incorporating it into my PhD thesis. Before publication, you will have the opportunity to review the information you provided to ensure its accuracy and security. If you have any questions or concerns regarding this research, please do not hesitate to contact me at (telephone number).

Thank you.

Wassalamu 'alaikum wa rahmatullahi wa barakaatuh

Sincerely yours,

The researcher

APPENDIX G

SAMPLE OF INTERVIEW TRANSCRIPT

Transkrip Wawancara P1

Wawancara dilaksanakan pada tanggal 25 Mei 2021 jam 9.42 pagi bertempat di kantor P1.

Bagian Satu: Informasi Demografi

Jenis Kelamin	: Perempuan
Umur	34
Jabatan saat ini	: Sekretaris Program Studi, Kepala jurnal program studi, Kepala laboratorium
Pengalaman kerja di institusi saat ini	: 7 tahun
Jabatan Akademik	: Lektor

Bagian Dua: Pengalaman tentang Penanganan Pelanggaran Kontrak Psikologis

Q: Tolong ceritakan awal mula Bu P1 masuk ke XYZ.

A: Kalau awal masuk XYZ, dulu itu karena setelah lulus S2 ditawari sama Pak S untuk bantu di prodi ini, karena di prodi ini waktu itu masih minim dosen, terus kemudian ketika saya masuk ke sini diwawancara oleh Pak S dan juga Pak F. Jadi pertama karena ditawari Pak S, terus kemudian Alhamdulillah bisa gabung. Dulu saya ngajar di jogja di lembaga pendidikan, kayak lulusan SMA, pelatihan setahun. Saya ngajar di situ. Mereka kan institusi yang bukan seperti universitas. Jadi, kayak lembaga pelatiba aja satu tahun. Jadi, anak-anaknya juga cuma beberapa orang dan

cara lembaga tersebut treat si pengajar kan juga otomatis berbeda, pengajarnya juga tidak banyak gitu kan. Dan tidak terlalu lama gitu lho ngajarnya tu. Cara ngajarnya ya sebenarnya sama, cuma mata kuliahnya kan di sana cuma satu mata kuliah. Kalau di sini karena universitas dan jurusan, jadi banyak gitu.

Q: Menurut Bu P1, apa sih yang menjadi kewajiban Bu P1 sebagai dosen di XYZ?

A: Jadi dosen tu pertama gambaran saya tentang dosen tu ya nggak ngebayangkan kalau harus yang kayak penelitian, terus pengabdian, terus ee...nggak harus menghadapi permasalahan deadline lah dan sebagainya. Karena minim pengetahuan tentang dosen, ya setahu saya dosen tu ngajar, terus kemudian ikut seminar, dan lain sebagainya. Jadi tidak ada bayangan ke situ gitu. Tapi setelah bergabung, terus jadi dosen “o ternyata ya kayak gini” gitu.

Q: Kalau tentang kewajiban XYZ terhadap Bu P1, apa aja itu? A: Kalau masalah itu, gaji pastinya, terus ada sertifikasi dosen. Q: Ada lagi Bu?

A: Yaa mensyukuri itu ya..karena digaji yaa sudah. Tugas sebagai dosen intinya mencintai pekerjaan dan yaa yang ditugaskan apa ya dilakukan. Intinya niat. Kalau sudah niat di sini ada niat dimanapun bekerja, apa yang ditugaskan ya dilaksanakan.

Q: Sejauh mana Bu P1 merasa bahwa XYZ telah memenuhi kewajibannya?

A: Nggak tahu sih, karena memang XYZ ini berbasis pesantren juga, dan kita kayak selalu didoktrin gitu kan kalau kita tu manusia wakaf lah, terus kemudian kita tidak digaji di sini karena semua basisnya keikhlasan, dan sebagainya.

Q: Barangkali bisa diceritakan kejadian yang Bu P1 rasakan dimana XYZ tidak melaksanakan kewajibannya.

A: Itu mungkin dulu sempat saya pikirin gitu. Jadi, kayak dulu mungkin gaji segini dengan pekerjaan yang seabrek, terus kadang saya di rumah masih mikirin mahasiswa, terus kadang ditelponin. Karena “wah jadi sekprodi”, terus habis itu

belum jadi pengelola jurnal, belum jadi kepala lab gitu. Kayak seabrek gitu, tiba-tiba sett gitu. Tapi ngelihat, kadang-kadang orang-orang yang mereka bisa pulang jam dua, tapi nggak di prodi saya, bisa kemudian makan siang di luar, terus nanti balik lagi ke sini tu sore juga cuma setor muka aja, habis itu udah, pulang lagi. Nah, itu kayak kadang-kadang “ih kok gini banget ya?” gitu, kok beda gitu

Q: Ada kejadian lain, Bu?

A: Ini juga karena di prodi juga lagi membangun system juga ya, kita baru jalan tiga semester ini, kan ada bagian web gitu lho. Tapi bagian yang mengisi web itu dosen. Dosen kan pekerjaannya udah banyak, kenapa disuruh nulis.

Q: Apakah ada lagi, Bu?

A: Kalau direktorat kepengasuhan tu kayak mereka tu mandang dosen-dosen prodi saya tu sama mahasiswa tu rusak gitu. Dan sampai sekarang, kayak Pak H, itu kalau mandangin dosen prodi saya atau mahasiswanya, itu kayak skeptis gitu lho. Mereka tu kayak “apaan sih.”

Q: Dengan adanya kejadian itu, apa Bu P1 merasa kalau XYZ memperlakukan Anda secara adil? Kenapa?

A: Kayaknya menurut saya ya ini tu udah yang terbaik gitu yang diberikan sama XYZ. Cuma kalau misalnya di luar kan ada tambahan insentif untuk beberapa jabatan gitu kan. Nah, itu mungkin di sisi lain membuat adil.

Q: Gimana perasaan Bu P1 dengan adanya kejadian seperti itu?

A: Nggak terlalu kaget, karena sedikit banyak saya udah tahu di sini tu seperti apa. Tapi, jujur berat sih dan kesel pasti. Itu lumayan menyita emosi juga gitu, karena sering banget diomongin, dan itu oleh dosen-dosen senior gitu. Cuman karena yang disorot lagi prodi saya, jadi kayak semua kesalahan tu dibebankan ke kita gitu. Padahal sebenarnya banyak juga dosen-dosen yang kayak gitu, gitu. Nggak adilnya

karena itu tadi, sikap dari beberapa oknum..beberapa dosen senior.

Q: Apa yang Bu P1 lakukan setelah kejadian itu?

A: Kalau saya sih memang nggak bisa...bukan tipikal orang yang menyimpan masalah gitu. Mesti tu masalah saya omongin dan bisa jadi yang dapat masalah, tapi semua prodi tahu, seluruh dunia tahu. Kalau cuman karena emosi gitu kita ngomongin di prodi selesai. Maksudnya selesai tu ya itu jadi beban kita semua, jadi bahan kita semua gitu. Kita cuma bisa sambat di prodi. Habis itu, ya sudah selesai gitu. Karena ya...kita proletar nggak bisa ngapa-ngapain. Hehehe...Kemudian ya sama-sama ngerti aja lah. Jadi hari ahad tu akhirnya di prodi yang memberikan kebijakan untuk nggak ada acara. Ya tapi tetep ada yang ngajar juga, cuma kalau misalnya Pak Fulan ada acara keluarga ya kita mengerti aja gitu. Mungkin lebih banyak temen-temen dosen yang jabatannya lebih banyak dan mereka enjoy-enjoy aja. Mereka nggak ada mikirin masalah itu.

Q: Gimana pengaruhnya ke diri Bu P1 setelah itu?

A: Seberat apapun yang kita jalanin di kampus ini, kalau misalnya kita sambat di prodi tu udah kayak selesai. Jadi, kayak menemukan partner kerja yang tepat ya di situ. Kelelahan secara emosional sering. Cuma ya itu tadi, kayak semua tu kalau udah masuk prodi tu udah jadi omongan bareng-bareng tu udah selesai.

Q: Gimana pengaruhnya ke hubungan Bu P1 dengan XYZ?

A: Mungkin mereka punya masalah yang lebih besar dengan yayasan, dengan apa, kalau universitas swasta ya. Saya juga sering denger dari temen-temen yang dari luar, terus kemudian dia nglamar di XYZ, terus ternyata di XYZ ni nggak seburuk yang kita bayangin gitu. Nggak seburuk yang kita hadapi. Karena memang di luar banyak sekali permasalahan, entah itu permasalahan dengan bosnya, dengan rektornya, dengan ketua yayasannya lah, dan sebagainya.

Q: Ada kejadian lain lagi nggak, dimana Bu P1 merasa XYZ tidak memenuhi

kewajibannya?

A: Jadi pemotongan dana penelitian. Itu 10%. Nah itu, saya juga kayak nggak melihat transparansi untuk apa si 10% itu. Kalau misalnya kita bisa membuktikan 10% itu secara transparan “oh ini buat ini, dan ini..ini” gitu. Dan kita seminar juga nggak pernah yang wah gitu kan, nggak ada kayak gitu. Kalau misalnya dibayangin misalnya yang 10% itu, kan katanya untuk acara ini, untuk acara ini, kan mereka ngajuin RKAT juga. Maksudku, terus RKAT mereka untuk apa gitu lho? Lha yang 10% ini untuk apa? Apakah kemudian 10% itu ke BAUK terus untuk ngajuin RKAT lagi, nggak mungkin. Karena mereka punya anggaran sendiri, punya 10% itu, gitu.

Q: Apa yang Bu P1 lakukan pas ada kebijakan itu?

A: Itu juga kemarin sempat bertanya-tanya juga sih. Nggak tahu juga sih. Nggak ada yang kayak bisa memberi pengertian kita secara memuaskan itu tu untuk apa, itu nggak ada. Sampai saya itu nanya ke kampus luar kalau misalkan kayak ada dana penelitian itu itu dipotong nggak buat univ gitu? “nggak lah. Kan itu dana untuk si peneliti. Ngapain diotak-atik sama yang penyelenggara?” gitu kan. Jadi, “kok bisa?”, gitu kan. Dan ketika kita mencari tahu, itu malah kayak kita itu di...kayak “udahlah lu diem aja. Soalnya rector udah setuju.” Dan kita tu kayak “ih kok gini amat?”. Nggak tahu juga sih itu. Kita kayak nggak berani comment lagi gitu, nggak bisa berani untuk kemudian sounding lagi. Tapi kan, lagi-lagi, uang itu uang kita gitu lho. Kenapa kita nggak dikasih transparansinya, gitu.

Q: Sebagai seorang Muslim, sejauh mana keyakinan Bu P1 menolong Bu P1 menghadapi kejadian itu?

A: Ya kita kadang-kadang juga harus bermuhasabah juga ya. Memang banyak juga kekurangan dari kami-kami ini gitu. Ya kita harus kembalikan. Karena kan sesuatu yang terjadi pada diri kita itu kan sebab karena kesalahan mungkin atau kelalaian kita gitu kan. Jadi, kita kayak instorpeksi aja. Mungkin “oh kita menghadapi omonngan ini itu karena diri kita itu banyak kekurangannya atau banyak salahnya”

gitu. Dan kayak yang tadi, kayak misalnya ketidakadilan insentif misalnya, itu kadang kita..saya juga..kalau saya pribadi ngebalikinnya..misalnya kita kerja dengan nilai lima juta, harusnya kita digaji lima juta, tapi kita cuma dapat dua setengah juta, mungkin dua setengah jutanya kita bisa dapatkan bukan dengan materi gitu, tapi dengan kebahagiaan yang lain. Dan begitu juga dengan misalkan kita kerja senilai lima ratus ribu tapi dapat gaji dua juta lima ratus ribu, mungkin dua jutanya itu akan diambil dengan cara yang lain, mungkin dengan cara sakitlah atau dengan cara apa gitu. Dan itu saya kayak meyakini betul sih. Menurut saya udah disyukurin aja kalau saya. Kalau di sini kan emang nggak ada to, entah kita mau jungkir balik, mau apa, mau capek-capek, ya sudah tetep itu kan. Jadi, sama antara dosen yang biasa-biasa aja, cuma ngajar pulang sama dosen yang bikin ini..bikin ini..rapat ini..rapat itu..kan sama sebenarnya. Tapi ya udah kembali ke dia, di sini itu untuk ibadah. Dan saya sangat memaklumi apa yang saya hadapi di sini tu bagai kayak bumbu- bumbu kehidupan aja lah. Saya sebisa mungkin tidak baper sampai tingkat tinggi, sampai saya kepikiran untuk keluar, itu kayaknya nggak nyampai ke situ gitu. Atau berpikiran untuk membenahi atau untuk mengkritik salah satu biro atau salah dosen mungkin, itu saya nggak nyampe ke situ, karena ya saya maklumin aja, karena mungkin beda kepala dan beda sifat aja gitu.

Q: Gimana pengaruhnya ke diri Bu P1 setelah itu?

A: Jadi, saya mau nggak mau, suka tidak suka ya bekerja untuk beramal gitu kan. Maksudnya yang saya lakukan di sini ya untuk amal aja gitu. Mungkin kita tidak mendapatkan full seperti apa yang kita harapkan, cuman mendapatkannya di kemudian hari, di hal yang tidak kita duga-duga gitu.

Q: Gimana pengaruhnya ke hubungan Bu P1 dengan XYZ?

A: Jadi mau kerja seberat apapun, mau kerja berbeda dengan yang lainnya, misalnya yang lainnya bisa pulang jam dua, bisa pulang jam tiga, dan kita masih tetep di prodi sampai sore, misalnya, dengan pekerjaan yang seabrek gitu, kita yakini aja itu untuk amal kita. Saya sebisa mungkin tidak baper sampai tingkat tinggi, sampai saya kepikiran untuk keluar, itu kayaknya nggak nyampai ke situ gitu. Ada

beberapa dosen tu sampe mereka nggak ngajar gara-gara mungkin kecewa dengan beberapa peraturan. Itu kan mereka sampai ninggalin anak-anak untuk ngajar itu kan kayak meninggalkan tanggung jawab banget gitu lho, walaupun kita sebenarnya ya wajar..mungkin dia ya sangat kecewa dengan beberap system yang di sini, terus kemudian ngomongin kejelekan XYZ di anak-anak. Itu kan sebenarnya malah jadi runyam, malah jadi merusak gitu. Mau nggak mau, suka tidak suka ya ini institusi yang sudah membesarkan nama kita.

APPENDIX H

VERIFICATION AND VALIDATION FORM

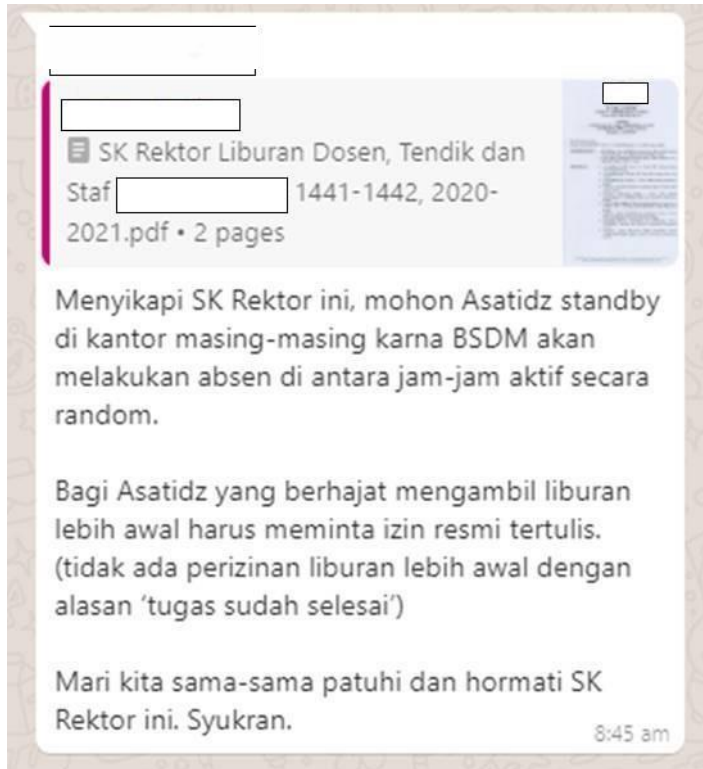
I _____, hereby has read the transcripts given to me and I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I voluntarily agree to take part in this study.

Participant's signature : _____

Date : _____

APPENDIX I

SAMPLE OF DOCUMENT EVIDENCE



APPENDIX J

SAMPLE OF INDIVIDUAL TEXTURAL DESCRIPTION

Individual Textural Description of Participant 1

P1 is an associate professor who has been working at the university for 7 years. Currently, she is assigned to three positions, namely a secretary of department, head of laboratory, and head of scientific journal. The researcher conducted an interview with P1 at her office on July 13, 2021 at 1.20 in the afternoon.

P1's understanding of the role of a lecturer was limited to teaching, as she "never imagined those kinds of work". P1 was unaware that, in addition to teaching, lecturers are expected to engage in research, community service, meet deadlines, and perform other related tasks.

Given such a fact, however, P1 felt that her work is overloaded. Overloaded work was reported by P1 as a situation she did not expect. She illustrated, "We have our own website. But, we are requested to manage and write articles on the website. As a lecturer, we have so many works to do. Why are we still asked to do such jobs? I know this is for the benefit of the department. But, still, we have so many jobs to do."

To deal with the situation, P1 made an agreement with her colleagues to manage the work assigned properly. Her department "has a policy of no agenda or event on Sunday". There might be classes, "but no event". That's why her colleagues and she also "understand if there is a lecturer who cannot come to work on Sunday because he has an agenda with family."

Additionally, P1 also experienced change in a policy that indicated a decreasing of organisational support. She experienced a deduction in research funding done by centre for research and community service.

P1 explained that she is not “the kind of person who can hide” problems. She will “definitely talk about problems to others”, so that her “colleagues know, everybody in the world knows”. By doing so, P1 felt that “the problems are already over”. “Talking to each other in the department” made her “relieved and feel that the problems are over.”

That was what P1 also did when her department was negatively viewed by senior lecturers. The senior lecturers “frequently talked about” her department that made her felt “it’s just like all the blame is on us.” P1 stated that confiding in her colleagues about her problems helped alleviate her emotional tension.

For P1, practicing *muhasabah* (self-introspection) was also important. Through the application of *muhasabah*, P1 gained the understanding that the discrepant events were not merely a coincidence, but rather there are valuable lessons and insights that can be garnered through introspection and reflection. According to her, what happens to her maybe because of her “mistakes” or “negligence”. Therefore, she “did introspection”.

Moreover, P1 also engaged in reframing the situation. P1 observed that the culture of kinship leads to relatively less complex problems. Conversely, academics in other institutions are often confronted with issues related to management, which is not the case in her current institution. She is sure that “every institution has its own problem”, and the problem she has been facing in the current institution “maybe not be as serious as in other institutions. Maybe they have a bigger problem with the foundation or something if they are in a private university. Indeed there are many problems in other universities, a problem with the boss, with the rector, with the head of the foundation, and so forth.”

As an individual of Muslim faith, P1 perceived that the incidents in the institution as a mere component of their life journey. Consequently, she exhibited an acceptance towards the situation, recognizing the need to just go through it. P1 believed that what she has been facing here is “just like the spice of life.”

P1 also emphasized that carrying out their assigned tasks was not only a matter of responsibility and trustworthiness, but also a form of worship. She is “thankful” for what she has got now. In the institution, “the lecturers who only teach and then go back, and the lecturers who are busy doing research, who are busy joining meetings, get the same. But, yes, working here is to worship.”

APPENDIX K

SAMPLE OF INDIVIDUAL STRUCTURAL DESCRIPTION

Individual Structural Description of Participant 1

P1 shared with the researcher that prior to joining the current institution, she held a position as a trainer in a training institution. However, she was offered a position as a lecturer in the current institution by the vice rector due to the need for more lecturers at that time. P1 did not possess any prior experience in working in higher education institutions. In comparison to her previous job, P1 found working in a university to be more complex. She elaborated on this by stating that “the way of teaching is basically similar, but the course offered was only one. In a university, there are many courses offered.”

Given such a fact, however, P1 expressed that she felt overloaded with work. P1 reported that she was assigned additional tasks on top of her existing workload without prior notice, resulting in a multitude of tasks that needed to be completed.

Another issue was P1 also felt a significant difference in the workload among academic staff. P1 reported a feeling envious of colleagues who have a lighter workload and are able to leave the office earlier. She sometimes “saw people could go back at 2 pm, they could have lunch outside and get back to the office in the evening to just show up, and then they went back.” That made she thinks, “Why do I get a lot of work? My work is so different from them.” This disparity in workload created a sense of unfairness and led her to the feelings of resentment and dissatisfaction.

P1 felt that the overloaded workload have affected her life outside of work. P1 reported that she often thinks about students’ affairs and is called to discuss work matters even when at home. This blurring of boundaries between work and personal

life has reduced her work-life balance. Sometimes when she is at home, she still “thinks about students’ affairs” and is “being called to talk about work”.

P1 reported that despite being assigned multiple positions and responsibilities, she “receive a low payment with a lot of work”. She receives the same payment as her colleagues who have lighter workloads. The institution’s compensation policy does not take into account the responsibilities of each employee, resulting in P1 feeling undervalued and undercompensated.

In response to the challenges of an overloaded workload, P1 sought support from her colleagues and worked to establish policies and practices that could help to manage the situation. One example of this was the agreement that P1 and her colleagues made to manage their assigned tasks more effectively. By working together, they could support each other in managing their workload and ensuring that tasks were completed in a timely and effective manner.

Additionally, P1 noted that her department had a policy of no agenda or event on Sundays, except for classes. This policy provided some relief for P1 and her colleagues, who could then plan their schedules around this day without worrying about additional work responsibilities. Moreover, the policy was flexible enough to accommodate lecturers who had family obligations or other commitments, thereby acknowledging the importance of work-life balance.

For P1, her colleagues were not just a source of emotional support, but also a valuable resource for learning how to manage the challenges of an overloaded workload. She observed that some of her colleagues were able to manage multiple positions and responsibilities with apparent ease and even enjoyment. She saw her “colleagues are assigned to many positions” and “they enjoy it. They don’t think about that.”

Furthermore, P1 underwent a shift in the policy framework that signified a reduction in organizational support. Specifically, there was a decrease in the funding allocated to her research activities by the Centre for Research and Community

Service. She “did not see transparency in the deduction”. She continued, “If they can prove the 10% deduction transparently, it doesn’t matter. The seminars they held were ordinary, not luxurious as well. Even if they could show how they used the 10%, they have their own budget from the university. She also questioned, “What is their budget for? What is the 10% for?”.

P1 and her colleagues then engaged in informal discussions within the department to address their concerns. They “talked to each other in the department”. P1 believed that even in the face of challenging institutional issues, sharing her grievances and communicating with colleagues within the department provided a sense of resolution. P1 perceived that the act of voicing her concerns and receiving validation from her peers within the department could alleviate her worries. “No matter how hard the problems” she faced in the institution, if she “complain and talk to each other, with people in the department”, she feels that “the problems are already over”.

In addition to informal communication within the department, P1 also found solace in practicing *muhasabah* (self-introspection). Through the process of *muhasabah*, P1 gained valuable insights and understanding that the events she experienced were not mere coincidences. Rather, there must be underlying reasons behind the discrepancies and identify the lessons to be learned. She illustrated her *muhasabah* about improper compensation. She said, “When we were supposed to get five million and it turned out we got two and a half million, the other two and a half million we cannot get in material form, but with other kinds of happiness. And so should we get five hundred thousand and it turned out we got two and a half million, the two million will be taken in another way, maybe by getting sick or something like that. I’m pretty sure it happens.”

Moreover, P1 also engaged in reframing the situation. P1 made a comparative analysis between her current institution and other academic institutions, noting that the culture of kinship that prevails in her current institution results in relatively fewer complex issues. In contrast, scholars in other institutions often encounter challenges related to management. She acknowledged that “every institution has its own

problem”, and recognizes that the issues she faces in her current institution may not be as severe as those in other institutions.

P1’s perspective on the incidents that occurred within the institution is deeply influenced by her faith as a practitioner of the Muslim religion. As a believer in Islam, P1 sees her journey through life as a series of experiences, both positive and negative, that contribute to her growth as a person and her spiritual development.

Despite the challenges and difficulties she may face, P1 remains steadfast in her belief that her work is a means of fulfilling her religious obligations and striving to attain the pleasure of Allah. This conviction is rooted in the core teachings of Islam, which emphasize the importance of honest labor and service to others as a means of fulfilling one’s duty to God. For P1, this means that the incidents within the institution are not just isolated events but are instead part of a larger journey that she is undertaking in service to her faith. As a result, she sees each challenge and difficulty as an opportunity to learn and grow, both as a professional and as a person.

APPENDIX L

EXAMPLE OF INDIVIDUAL TEXTURAL-STRUCTURAL DESCRIPTION

Individual Textural-Structural Description of Participant 1

P1 is an associate professor who has been working at the university for 7 years. Currently, she is assigned to three positions, namely a secretary of department, head of laboratory, and head of scientific journal. The researcher conducted an interview with P1 at her office on July 13, 2021 at 1.20 in the afternoon.

During an interview with the researcher, P1 recounted her previous employment as a trainer in a training institution before being offered a lecturer position by the vice rector due to a shortage of educators. P1 admitted to lacking experience in working in higher education institutions and described the environment as more complex than her previous job. She emphasized “the way of teaching is basically similar, but course offered was only one. In a university, there are many courses offered.” P1 also expressed surprise that the responsibilities of a lecturer extended beyond teaching and included research, community service, and adhering to deadlines. She confessed that she had previously assumed that the role of a lecturer was solely focused on teaching and had not imagined the additional responsibilities. She “never imagined those kinds of work”.

P1 highlighted an issue regarding the mismatch between expectations and reality when it comes to the workload of a lecturer. While teaching is undoubtedly a crucial component of a lecturer’s role, it is far from the only responsibility she hold. She is also expected to conduct research, engage in community service, and fulfill administrative duties, among other tasks.

The weight of these expectations led her to the feeling of overwhelmed and overworked. As P1 pointed out, it can be particularly challenging for those who have

not previously worked in higher education institutions to adjust to the demands of the role. The feeling of being overloaded can be compounded by the fact that academic work is often both intellectually and emotionally demanding, requiring a significant amount of time and energy to complete.

Furthermore, the pressure to publish research and contribute to the academic community has added to her heavy workload. Balancing the various expectations of a lecturer's role was difficult for P1, and it was not uncommon for her to struggle to keep up with the demands placed upon her. She illustrated, "We have our own website. But, we are requested to manage and write articles on the website. As a lecturer, we have so many works to do. Why are we still asked to do such jobs? I know this is for the benefit of the department. But, still, we have so many jobs to do."

P1 told that the situation is getting worse since the overloaded work is not properly compensated. Irrespective of how many positions assigned to her, she gets the same payment. The institution does not calculate the compensation based on an employee's responsibilities. P1 saw that employees who undertake more work are not adequately compensated for their efforts, while those who do less work receive the same compensation as their more hardworking counterparts. The situation created an imbalance in the compensation structure. P1 "receive a low payment with a lot of work". Sometimes when she is at home, she still "thinks about students' affairs" and is "being called to talk about work".

To deal with the situation, P1 took a proactive approach by making an agreement with her colleagues to manage the work assigned properly. This approach was based on her department's policy of no agenda or event on Sunday. Although classes may still take place, P1's department ensures that no events or other activities are scheduled on Sundays to accommodate the needs of employees who may have other commitments outside of work. That's why her colleagues and she also "understand if there is a lecturer who cannot come to work on Sunday because he has an agenda with family."

P1's experience highlights the importance of colleagues as both a source of support and learning. As P1 notes, her colleagues have been instrumental in helping

her to manage her workload and deal with the challenges of overloaded work. P1 emphasized the value of learning from colleagues. By observing how her colleagues cope with their workload, P1 has been able to develop new strategies for managing her own workload. She saw her “colleagues are assigned to many positions” and “they enjoy it. They don’t think about that.”

Additionally, P1 also experienced change in a policy in the form of reduction of research funding provided by the centre for research and community service. This reduction in funding she perceived as a decrease in organizational support, as it limits the resources available for employees to pursue their research interests. She “did not see transparency in the deduction”. She continued, “If they can prove the 10% deduction transparently, it doesn’t matter. The seminars they held were ordinary, not luxurious as well. Even if they could show how they used the 10%, they have their own budget from the university. She also questioned, “What is their budget for? What is the 10% for?”.

P1 explained that she is not “the kind of person who can hide” problems. She will “definitely talk about problems to others”, so that her “colleagues know, everybody in the world knows”. By doing so, P1 felt that “the problems are already over”. “Talking to each other in the department” made her “relieved and feel that the problems are over.”

That was what P1 also did when her department was negatively viewed by senior lecturers. The senior lecturers “frequently talked about” her department that made her felt “it’s just like all the blame is on us.”

She and her colleagues then just “talked to each other in the department”. P1 stated that confiding in her colleagues about her problems helped alleviate her emotional tension. “No matter how hard the problems” she faced in the institution, if she “complain and talk to each other, with people in the department”, she feels that “the problems are already over”.

For P1, practicing *muhasabah* (self-introspection) was also important. Through the application of *muhasabah*, P1 gained the understanding that the discrepant events

were not merely a coincidence, but rather there are valuable lessons and insights that can be garnered through introspection and reflection. According to her, what happens to her maybe because of her “mistakes” or “negligence”. Therefore, she “did introspection”. She also illustrated her *muhasabah* about improper compensation. She said, “When we were supposed to get five million and it turned out we got two and a half million, the other two and a half million we cannot get in material form, but with other kinds of happiness. And so should we get five hundred thousand and it turned out we got two and a half million, the two million will be taken in another way, maybe by getting sick or something like that. I’m pretty sure it happens.”

Moreover, P1 also engaged in reframing the situation. P1 observed that the culture of kinship leads to relatively less complex problems when compared to other institutions. Conversely, academics in other institutions are often confronted with issues related to management, which is not the case in her current institution. She is sure that “every institution has its own problem”, and the problem she has been facing in the current institution “maybe not be as serious as in other institutions. Maybe they have a bigger problem with the foundation or something if they are in a private university. Indeed there are many problems in other universities, a problem with the boss, with the rector, with the head of the foundation, and so forth.”

As an individual of Muslim faith, P1 perceived that the incidents in the institution as a mere component of their life journey. Consequently, she exhibited an acceptance towards the situation, recognizing the need to just go through it. P1 understood that what she has been facing here is “just like the spice of life.”

P1 also emphasized that carrying out their assigned tasks was not only a matter of responsibility and trustworthiness, but also a form of worship. As Muslims, she viewed their work as a means of fulfilling their religious obligations and seeking the pleasure of Allah. She is “thankful” for what she has got now. In the institution, “the lecturers who only teach and then go back, and the lecturers who are busy doing research, who are busy joining meetings, get the same. But, yes, working here is to worship.”