


# “The role of filial piety in career interest alignment, identity alignment, and affective commitment: Evidence from Indonesia”

<b>AUTHORS</b>	Sakti Hendra Pramudya   Jhanghiz Syahrivar   Chairy Chairy  
<b>ARTICLE INFO</b>	Sakti Hendra Pramudya, Jhanghiz Syahrivar and Chairy Chairy (2022). The role of filial piety in career interest alignment, identity alignment, and affective commitment: Evidence from Indonesia. <i>Problems and Perspectives in Management</i> , 20(1), 432-444. doi: <a href="https://doi.org/10.21511/ppm.20(1).2022.35">10.21511/ppm.20(1).2022.35</a>
<b>DOI</b>	<a href="http://dx.doi.org/10.21511/ppm.20(1).2022.35">http://dx.doi.org/10.21511/ppm.20(1).2022.35</a>
<b>RELEASED ON</b>	Monday, 28 March 2022
<b>RECEIVED ON</b>	Friday, 21 January 2022
<b>ACCEPTED ON</b>	Tuesday, 08 March 2022
<b>LICENSE</b>	 This work is licensed under a <a href="https://creativecommons.org/licenses/by/4.0/">Creative Commons Attribution 4.0 International License</a>
<b>JOURNAL</b>	"Problems and Perspectives in Management"
<b>ISSN PRINT</b>	1727-7051
<b>ISSN ONLINE</b>	1810-5467
<b>PUBLISHER</b>	LLC “Consulting Publishing Company “Business Perspectives”
<b>FOUNDER</b>	LLC “Consulting Publishing Company “Business Perspectives”



NUMBER OF REFERENCES

41



NUMBER OF FIGURES

2



NUMBER OF TABLES

6

© The author(s) 2022. This publication is an open access article.



## BUSINESS PERSPECTIVES



LLC "CPC "Business Perspectives"  
Hryhorii Skovoroda lane, 10,  
Sumy, 40022, Ukraine  
[www.businessperspectives.org](http://www.businessperspectives.org)

**Received on:** 21<sup>st</sup> of January, 2022

**Accepted on:** 8<sup>th</sup> of March, 2022

**Published on:** 28<sup>th</sup> of March, 2022

© Sakti Hendra Pramudya, Jhanghiz Syahrivar, Chairy Chairy, 2022

Sakti Hendra Pramudya, Doctoral Student, Research Fellow, Faculty of Business and Economics, University of Pécs, Hungary; Lecturer, Bioentrepreneurship Program, Indonesia International Institute for Life Sciences, Indonesia. (Corresponding author)

Jhanghiz Syahrivar, Ph.D., Assistant Professor, Faculty of Business, President University, Indonesia; Research Fellow at Corvinus University of Budapest, Hungary.

Chairy Chairy, Ph.D., Professor, Faculty of Business, President University, Indonesia.



This is an Open Access article, distributed under the terms of the [Creative Commons Attribution 4.0 International license](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted re-use, distribution, and reproduction in any medium, provided the original work is properly cited.

**Conflict of interest statement:**

Author(s) reported no conflict of interest

Sakti Hendra Pramudya (Indonesia), Jhanghiz Syahrivar (Hungary), Chairy Chairy (Indonesia)

# THE ROLE OF FILIAL PIETY IN CAREER INTEREST ALIGNMENT, IDENTITY ALIGNMENT, AND AFFECTIVE COMMITMENT: EVIDENCE FROM INDONESIA

## Abstract

In Indonesia, where most business organizations are family-owned, culture influences family employees' behavior. Filial piety, or honoring the seniors, is considered a significant cultural value that motivates the family employees to be committed to the business. This study aims to test the effect of filial piety on identity alignment, career interest alignment, and affective commitment. Quantitative analysis is conducted to test the hypotheses of this study using purposive sampling based on questionnaire survey responses from 270 junior family business employees. The study employs Partial Least Square-Structural Equation Modelling (PLS-SEM) analysis with the SmartPLS software to test the hypotheses. The test result shows that: 1) filial piety has a positive effect on identity alignment and career interest alignment, 2) identity alignment has a positive effect on affective commitment, and 3) career interest alignment has a positive effect on affective commitment. The study illustrates how filial piety affects junior family employee behavior, an issue that has not been addressed before in Asian family business studies.

## Keywords

culture, filial piety, family employee, identity, career, commitment

## JEL Classification

L26, M20, O15

## INTRODUCTION

Indonesia is an economically thriving nation in Southeast Asia. Approximately 95% of the large companies in the country are family businesses, with the entire wealth build-up is at \$ 134 trillion (PwC, 2014). It is found that the cultural embeddedness of Indonesian family businesses is higher than European family businesses (Bąkiewicz, 2020). Regarding the cultural aspect of the Indonesian family business, filial piety is a value embraced by all ethnicities and religions in the country (Zheng et al., 2021). Filial piety, or honoring seniors, emphasizes adult children's responsibility to cater to their parents' material needs, obey them, and look after them (Qi, 2015). In a family business, the concept of filial piety is substantially affected by a sense of collectivism that encourages self-interest to be subordinated to the greater welfare of the family (Yan & Sorenson, 2004).

Filial piety can be considered one of the antecedents of junior family employees' career interests and identity alignment. The positive reinforcement of filial piety, primarily through providing privilege to junior family members' career advancement, will spark their interest in pursuing their career in the family business while fulfilling their filial duty (Ramos et al., 2014). On the other hand, the sense of filial duty to serve the "greater good" of the clan by working in the family business

will undoubtedly contribute to their alignment of identity as they have a high level of commitment and trust to their senior family members' leadership (Davis et al., 2010).

Besides identity and career interest alignment, it is found that filial piety can also be considered the precursor of commitment. Filial piety may account for a higher level of commitment because of moral responsibility on family members and the direct embodiment of cultural values affecting commitment, especially with the "emotional" aspect of commitment (Qi, 2015; Wang et al., 2017). Yet, despite the uniqueness of filial piety to explain the behavior of junior family employees, only scant attention is given to exploring this concept further.

## 1. LITERATURE REVIEW

Although the family business has a considerable impact on the global economy, this form of business received insufficient attention in the scientific world (Mura et al., 2021). According to Chua et al. (2004), scholars began identifying family businesses when they observed family members' participation in business ownership, management, and intergenerational succession. Thus, a family business can be viewed through organizational behavior. The behavior of actors in the family business may be related to the emotional factor embedded in their hearts and mind. Sharma and Irving (2005) illustrate this premise when examining the causes and consequences of subsequent generations' involvement in family businesses. Their findings indicate that emotional or desire-based attachment is developed when next-generation family members' personalities and career ambitions are aligned with their family businesses. This phenomenon can be explained through the non-financial aspiration of the socioemotional wealth concept (Gómez-Mejía et al., 2007).

Individuals who are more committed to their family businesses on an emotional and normative level have lower attrition intentions than those who are more committed continuously (Dawson et al., 2015). In addition, affective commitment contributes to their increased desire to work as family employees (Chirico et al., 2011). Mura et al. (2021) also found that family employees exhibit a more balanced approach toward economic gain and moral fulfillment because of affective commitment. Finally, when combined with a stewardship mentality, the affective commitment fostered by effective organizational involvement enables family businesses to monitor and adapt to environmental changes (Zahra et al., 2008). The previously

mentioned premise illustrates that the emotional attachment of junior family members to a family business could lead to the commitment to work in a family business. Nevertheless, in Asian family businesses, the emotional attachment can also be nurtured by the senior generation and "imposed" on the junior generation (Yan & Sorenson, 2006). This phenomenon is caused by the cultural intervention in Asia, which is dominated by Confucian values.

Even though the number of family business studies that discuss the role of Confucianism in Asian family businesses is growing (Chen et al., 2021), only scant attention is given to how a specific norm influences values in a family business (Zheng et al., 2021). The primary norm of filial piety that is often "forgotten" plays a central role in building the aspiration of family members within a family business (Lum et al., 2016). Filial piety can be defined as high regard to seniors that is not limited to parents but also in-laws and living elders within the scope of a family clan (Ip, 2009). From the perspective of junior family members, the literature suggests that there is still a sense of "unwillingness" to perform the filial duty. However, they eventually still perform the filial duty because it is an obligation according to the religious canon (Qi, 2015).

Interestingly, even Confucius himself underlined that filial piety is not merely the act of blind loyalty from a junior family. On the contrary, senior family members are required to give them an appropriate reward in return for junior family members' obedience and service (Susanto & Susanto, 2013). Hence, the filial piety concept can be seen as a dual model concept, which is reciprocal (when a junior performs filial duty voluntary) and authoritarian (when a junior performs filial

duty involuntary). This concept was later coined by Yeh and Bedford (2003) as the dual filial piety model. However, in the modern era, most people regard filial piety not as an authoritative requirement but as an intergenerational sharing of caring needs and capacities within the same parent-child partnership (Lum et al., 2016). Therefore, the relationship shall be reciprocal, in which the act of obedience of a junior shall be “paid” by the elders through the best “care” they can afford, including job security (Lu et al., 2021).

In a family business, the reciprocal relationship between junior and senior family members is reflected in the concept of socioemotional wealth. This concept includes five crucial dimensions: control of family members, identification of family members within a business, social relationship, the impact of emotions on a business, and succession intention to the next generation (Ferrari, 2020). In the context of socioemotional wealth, filial piety is indirectly reflected in all previously mentioned dimensions. Nevertheless, the uniqueness of filial piety lies in the “debt of gratitude” feeling from junior to senior (Lum et al., 2016; Qi, 2015). The debt of gratitude to their junior shall be why the junior family members are emotionally attached to the business, which will eventually lead to higher identification with a business and social relationships within family businesses (Lu et al., 2021). The intense emotional attachment (resulting from this debt of gratitude) will eventually lead to higher family business stewardship. Davis et al. (2010) found that the stewardship of family employees is high due to trust in the leadership of their senior family business leaders to serve the collective good of the family and the business as a result of interest alignment. However, the positive reinforcement of filial piety could lead to the voluntary enrolment of family members to the family business even though their initial interest and intention might not be the same (Mustafa et al., 2015).

Arthur (1994) proposed an essential boundaryless career concept. One of the boundaryless career interpretations involves the rejection of career opportunities due to personal and family reasons. The phenomenon is evident in Asian family business as there were shreds of evidence of family members that have career opportunities outside the family business but decide to leave it and devote

their career in the family business. Such devotion is relevant to the primary value of Confucianism in which family members in Confucian family business culture are seen as social capital that could help the business thrive, especially during a crisis (Gupta et al., 2009). However, from the perspective of family members (usually the juniors), it is a form of filial piety. The positive reinforcement of filial piety will nurture the interest of junior family members to enroll in the business. Thus, it will enforce the career interest in the mind of junior family employees that will eventually lead to the alignment of their identity to a business (Mustafa et al., 2015; Ramos et al., 2014).

Moreover, according to Flamini et al. (2021), family employees also may have some advantages over non-family members. This privilege also could affect their career interest even though their original career aspiration is different. Concerning the identity alignment of family business employees to the business, Davis et al. (2010) may indicate how filial piety manifests itself among family employees through an increased sense of commitment, trust, stewardship perceptions, and decreased agency perceptions toward family business leadership. In addition, this arrangement will foster an identity-alignment spirit among junior family employees because this business is viewed as the incarnation of their seniors’ family spirit and personality (Yan & Sorenson, 2004). Besides that, their seniors’ psychological “privilege” as one of the family business clan members that work in a family business also indirectly nurtures the sense of identity alignment (Mustafa et al., 2015). In conclusion, the literature review suggests that the higher sense of filial piety could create a higher alignment of career interest and organizational identity.

Filial piety has never been directly linked to affective commitment. However, filial piety can be generalized as a Confucian characteristic that has been shown to improve affective commitment (Chen et al., 2021; Qi, 2015; Wang et al., 2017). Filial piety may explain a higher level of commitment due to the moral obligation to become part of the family clan and the direct embodiment of a cultural value that influences commitment (Yan & Sorenson, 2006). The junior family employee’s commitment tends to be emotionally affective (Qi, 2015; Wang

et al., 2017). The affective commitment expresses the emotional aspect as a desire to be committed in the family business organization (Chirico et al., 2011). Bedford and Yeh (2021) also found that the strength of empathy from junior family members to their seniors is also associated with the commitment to perform filial duty. According to this concept, junior family members will voluntarily work as an employee in a family business to help lift the burden of their seniors and as part of the solidarity to a family clan. Hence, it can be concluded that the more the filial piety sense exists (as a single dimension or as one of the dimensions in the larger construct of Confucian value) in the hearth of junior family employees, the more sense of affective commitment emerges.

Social identity theory suggests that individuals can develop a sense of self through their unique features that distinguish them from other individuals and the shared characteristics of the groups they belong to (Hogg, 2001). When a solid attachment to an entity exists, individuals adopt organizational goals and may even believe they personify the institution (Klein et al., 2005). Since a high level of family involvement defines family businesses, it is also usual for family members to link themselves with a business (Sharma et al., 2012). Individuals commonly derive their sense of self and identity and their place in the world when job and family life are tightly interwoven, as is the case with family businesses (James et al., 2012). Frequently, senior-generation family members make significant efforts to instill a sense of accomplishment, success, and happiness in successive generations of family members participating in family businesses (Miller & Le Breton-Miller, 2006).

Additionally, it is worth noting that affective commitment and identity are theoretically associated in the context of organizational commitment. The identity alignment is closely associated with an affective commitment toward the organization as it is heavily influenced by the emotional bond amongst family members (Klein et al., 2005). Family business employees' affective commitment coupled with good succession planning is favorably connected with family business survival and longevity (Vallejo, 2009). Individuals closely associated with a family business view the firm as an extension of themselves and their family name (Dyer

& Whetten, 2006). As a result, they will develop a strong desire to retain the company and ensure its viability for future generations. Furthermore, affective commitment is predicted to increase as employees develop an affection for the organization or find a fit between their professional goals and prospects (Sharma & Irving, 2005). Thus, it can be concluded that the more alignment of identity within a family business organization, the more affective commitment will exist within the mindset of junior family employees.

Career transition in the new boundaryless career era has become turbulent and complex and can be identified through high career mobility imperative to career development (Chudzikowski, 2012). In the family business context, a person with a family business background is more likely to develop a career in such a business (Schröder et al., 2011). Career interest and affective commitment are also inextricably linked. Family business owners will define norms, standards, and responsibilities to the junior family member to fill, including career and leadership duties (Sharma & Irving, 2005). The internalization process of family business value will eventually grow the interest of junior family members to join the family business, and the mental process that leads to the decision most likely involves the emotional element that nurtures affective commitment (Hatak & Roessl, 2015). Commitment and trust-based involvement are the two distinguishing pillars of family business growth and wellness, resulting in the development and intergenerational continuity (Ferrari, 2020). Hence, the more alignment of career interest exists, the more affective commitment will exist within the mindset of junior family employees.

Based on the overall literature review, it can be concluded that filial piety can serve as a stimulus for identity alignment, career interest alignment, and affective commitment within the mind of junior family employees. There are also shreds of evidence that explain the relationship between identity and career interest alignment on affective commitment that can serve as the extension of the concept. Indonesia can be considered the ideal country to test the concept as its society has internalized filial piety despite ethnicities and religious backgrounds (Bedford & Yeh, 2021). Bąkiewicz (2020) validated the importance of culture in the



Indonesian family business. It has been embedded deeply in the succession process compared to the European family business. Therefore, the study is conducted in Indonesia.

Figure 1 depicts the composition of each of the variables previously discussed and covered in a conceptual framework. According to the literature, filial piety directly affects identity alignment, career interest alignment, and affective commitment. On the other hand, identity and career interest alignment can directly affect affective commitment.

## 2. AIMS AND HYPOTHESES

The study aims to investigate the effect of filial piety on identity alignment, career interest alignment, and affective commitment. It also tests the effect of identity and career interest alignment on affective commitment. The study results will provide empirical proof on the effect of culture on family employees' behavior in a family business. The following are hypotheses that can be developed to address the objectives of the study based on the literature review:

- H1: *Filial piety has a positive effect on the identity alignment of a junior family business employee.*
- H2: *Filial piety has a positive effect on the career interest alignment of a junior family business employee.*

H3: *Filial piety has a positive effect on the affective commitment of a junior family business employee.*

H4: *Identity alignment has a positive effect on the affective commitment of a junior family business employee.*

H5: *Career interest alignment has a positive effect on the affective commitment of a junior family business employee.*

## 3. METHODS

The study used a quantitative approach by way of a survey. The respondents of the survey are gathered through purposive sampling. The respondents had to work in a family business owned by their senior family members. The family business where they work must be running continuously for more than five years with a minimum of 20 employees. Additionally, the respondents had to work as family employees for at least three years without interruption as an indicator of commitment to work in a family business (Dawson et al., 2015). Due to the COVID-19 pandemic, the survey was conducted by distributing online questionnaires (a five-point Likert scale) to various family business associations and clubs in Indonesia. As a result, the survey successfully gathered 270 junior family employee respondents (158 were male and 112 were female) working in Indonesian family businesses.

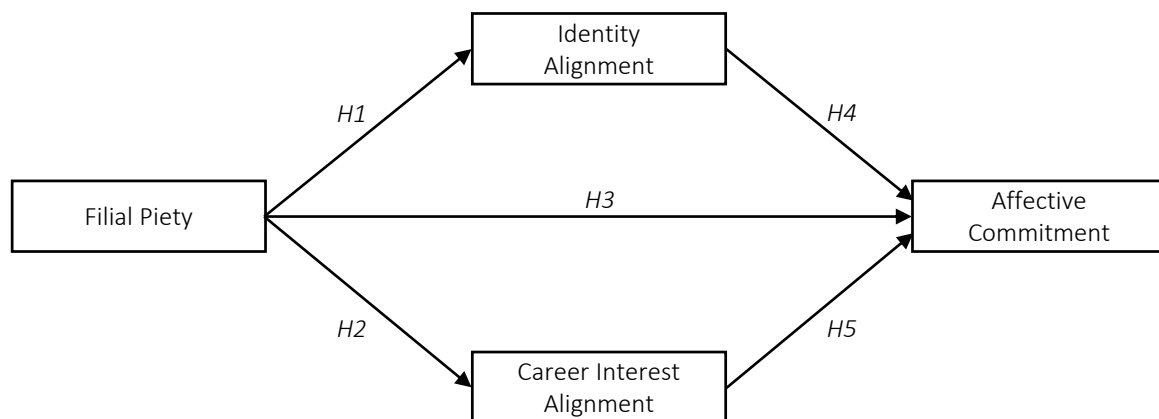


Figure 1. Conceptual framework

Due to the scarcity of quantitative studies in this field, the study had to adapt the measurement scales based on previously published studies. For example, the filial piety scale was developed based on Yeh and Bedford (2003) and Lum et al. (2016). In contrast, the identity alignment, career interest alignment, and affective commitment measurement scales were based on Dawson et al. (2015). Prior to the primary survey, a pre-test was conducted to test the reliability and validity of the questionnaire to 30 junior family employees in Indonesia. The pre-test participants also asked whether the instruction and the questionnaire items were easy to understand. After assessing and confirming the validity and reliability of the measurements, the online questionnaire was distributed to the

population under inquiry. The details of the measurement scales can be seen in Table 1.

This study used Partial Least Square-Structural Equation Modelling (PLS-SEM) to simultaneously test relationships incorporated into an interconnected model. The PLS-SEM method was beneficial for exploratory testing in various settings, particularly in family business studies (Hair et al., 2011). After then, the data were analyzed using the SmartPLS software. There are several criteria for evaluating the suggested model's quality: Cronbach's alpha ( $\alpha$ ), convergence validity, average variance extracted (AVE), latent variable correlation, R-squared ( $R^2$ ) value, and T-Statistics value. This study primarily used guidelines set by Hair et al. (2011) and Dawson et al. (2015).

**Table 1.** Measurements used in the study

Source: Primary data analysis.

Variables	Items	Cronbach's Alpha >0.70	Measurement Scale
Filial Piety	<p>I am very concerned about the health condition of senior family members who lead this company (FP1).</p> <p>I am responsible for arranging the care of senior family members who lead this company when they can no longer take care of themselves (FP2).</p> <p>I often communicate in both work and non-work matters with senior family members who lead this company to understand their feeling (FP4).</p> <p>I care deeply about the welfare of senior family members who lead this company (FP5).</p> <p>I will do my best to meet the expectations of senior family members who lead this company (FP7).</p> <p>I will support the livelihoods of senior family members who lead this company to make their lives better and more comfortable (FP9).</p> <p>I took the initiative to help senior family members lead this company when they were busy (FP11).</p> <p>I always took the advice of senior family members who headed this company even when I disagreed with them (FP13).</p> <p>I often ignore promises to friends as a form of obedience to senior family members who lead this company (FP14).</p> <p>I am willing to give up my ambition to fulfill the expectations of senior family members who lead this company (FP15).</p>	0.934	Likert scale 1–5 (Never – Often)
Identity Alignment	<p>I always express my support for this family business in every discussion with friends, employees, and other family members (IA1).</p> <p>I find that the values I hold in my life align with the values espoused by this family business (IA2).</p> <p>I deeply care about the fate of this family business (IA4).</p> <p>The decision to become involved in this family business has positively impacted my life (IA5).</p> <p>This family business is an important center of activity in the lives of all my family members (IA6).</p> <p>When I talk about this family business, I usually use “we” instead of “them” (IA10).</p>	0.922	Likert scale 1–5 (Never – Often)
Career Interest Alignment	<p>I contribute to the success of this family business through my expertise (CINT1).</p> <p>I have always wanted a career in this family company (CINT4).</p> <p>I have long aspired to have a career in the available positions in this family company (CINT5).</p>	0.824	Likert scale 1–5 (Never – Often)
Affective Commitment	<p>I feel a sense of “owning” this family business (AC2).</p> <p>I would be delighted if I could spend the rest of my career in this family business (AC3).</p> <p>This family business has a profound meaning in me (AC5).</p>	0.825	Likert scale 1–5 (Never – Often)

## 4. RESULTS

It is imperative to exhibit the features of the respondents as the initial foundation for data evaluation. As mentioned in the previous section, the majority of the respondents are male (N = 158) who had a University degree (N = 180) and coming from Generation Y (N = 111). Besides that, most of the respondents work in a business owned or managed by their father (N = 88), and they had no prior working experience before joining the family business (N = 148). Table 2 presents the results of the descriptive analysis of the study. The results suggest that the participants have a sense of filial piety, identity alignment, career interest alignment, and affective commitment to their family business job. In addition, several items were excluded during the initial validity and reliability tests due to their low loading factors, thus strengthening the final PLS-SEM model.

It is essential to validate the main survey results before testing the hypothesis and the overall theoretical model. A two-step validity test was conducted at this stage, including the convergence validity and the average variance extracted (AVE). Table 3 summarizes the results of the validity tests conducted on the primary survey, indicating that all items are valid and reliable.

**Table 3.** Validity test result

Source: Primary data analysis.

Variables	Items	Convergent Validity $\geq 0.50$	AVE $\geq 0.50$
Filial Piety	FP1	0.767	0.628
	FP2	0.809	
	FP4	0.786	
	FP5	0.866	
	FP7	0.858	
	FP9	0.831	
	FP11	0.862	
	FP13	0.708	
	FP14	0.708	
	FP15	0.704	
Identity Alignment	IA1	0.871	0.720
	IA2	0.883	
	IA4	0.833	
	IA5	0.842	
	IA6	0.799	
	IA10	0.860	
Career Interest Alignment	CINT1	0.751	0.745
	CINT4	0.910	
	CINT5	0.918	
Affective Commitment	AC2	0.769	0.741
	AC3	0.898	
	AC5	0.908	

The model evaluation phase of this study was critical since it validated the theoretical model proposed in this study. Therefore, correlations between latent variables and Pearson's correlation would be observed throughout the model evalu-

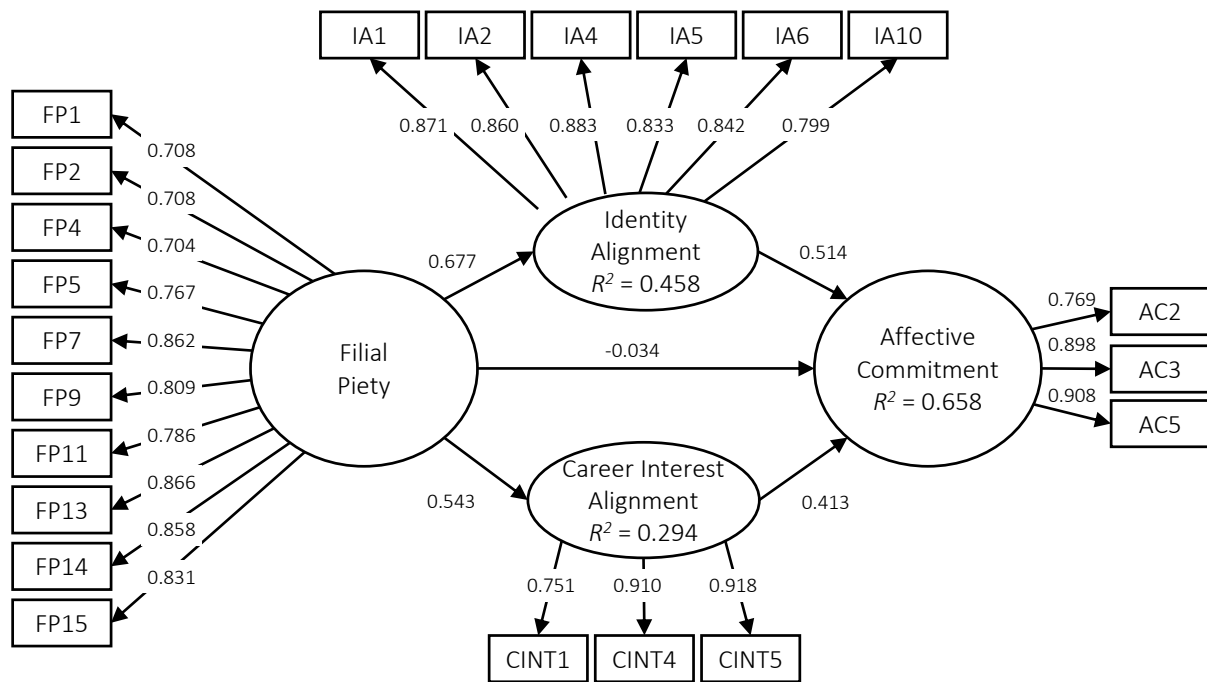
**Table 2.** Respondents' profile

Source: Primary data analysis.

Items	Categories	Frequency	Percentage (%)
Gender	Male	158	58
	Female	112	42
Generation	1960–1980 (X)	90	33
	1980–1995 (Y)	111	41
	1995–2010 (Z)	69	26
Education Background	Non-University degree	90	33
	University degree	180	67
Owner of a Company	Father	88	34
	Mother	41	16
	Uncle	47	18
	Father-in-law	25	6
	Other	69	26
Prior working experience	Yes	122	45
	No	148	55



Source: Primary data analysis.



**Figure 2.** Final PLS-SEM model

ation analysis. The final PLS-SEM model, as well as its evaluation's outcome, is depicted in Figure 2.

The association between latent variables in the model based on the structural regression equation is depicted in Figure 2. As a result, an additional latent variable correlation analysis was required to ascertain the correlations between latent variables to complement the results. The results of correlation analysis are shown in Table 4.

As shown in Table 4, the new theoretical model's variables are all positively and substantially associat-

ed ( $R \geq 0.5$  without a negative score). Following the evaluation of the measurement model, the structural model was examined. This study entails calculating the importance of the path relationship and observing the R-squared ( $R^2$ ) value.  $R^2$  is used to determine how the independent variable affects the dependent variable. Table 5 displays the  $R^2$  values.

The  $R^2$  score in Table 5 indicates how well the independent variables in this study described the family business filial piety. The identity alignment model's  $R^2$  value is 0.458. The value suggests that the filial piety variable can account for 45.8% of the variance in

**Table 4.** Latent variables' correlation

Source: Primary data analysis.

Variables	Affective Commitment	Career Interest Alignment	Filial Piety	Identity Alignment
Affective Commitment	1.000	0.711	0.538	0.745
Career Interest Alignment	0.711	1.000	0.543	0.615
Filial Piety	0.538	0.543	1.000	0.677
Identity Alignment	0.745	0.615	0.677	1.000

**Table 5.** R Squared ( $R^2$ ) values

Source: Primary data analysis.

Variables	R Squared	Adjusted R Squared
Affective Commitment	0.658	0.654
Career Interest Alignment	0.294	0.292
Identity Alignment	0.458	0.456

the identity alignment variable. The career interest alignment value, on the other hand, is 0.294, indicating that filial piety accounts for 29.4% of the variance in the career interest alignment variable. The R<sup>2</sup> value for the affective commitment model is 0.658, indicating that 65.8% of the variance in affective commitment can be explained by the identity alignment, career interest alignment, and filial piety variables. In comparison, 34.2% can be explained by other variables not included in this study.

The theoretical model was valid and reliable based on the investigation provided previously. Therefore, the final part of the analysis in this study was to test the hypotheses. To ascertain whether a hypothesis was supported, the path coefficient output and T-statistics from the PLS-SEM need to be examined, as can be seen in Table 6.

As illustrated in Table 6, various conclusions from the path coefficient value can be drawn. Astrachan et al. (2014) determined the optimal critical T-Values for a two-tailed test for PLS-SEM application in a family business context as 1.96 ( $p > .05^*$ ), 1.96 ( $p = .05^{**}$ ), and 2.58 ( $p = .001^{***}$ ). The T-Value for path analysis is more significant than 1.96, indicating that the antecedent variable affects the subsequent variable significantly at  $p = 0.005$  and that the relationship is not reciprocal (Astrachan et al., 2014; Hair et al., 2011). Except for the “Filial Piety” to “Affective Commitment” path, the T-Value scores for the other paths are more than 1.96. Thus, this is the only hypothesis not supported in this study.

## 5. DISCUSSION

The results of this study have supported that cultural elements can influence the behavior of family members who work in a family business through filial piety. Filial piety can influence the psycholo-

gy of junior family employees by nurturing a sense of belonging in the business that manifests in their identity and career interest. The path analysis (Table 6) has shown that filial piety positively affects identity alignment and career interest alignment, in which both variables also affect affective commitment altogether. Filial piety can also express junior family employees’ sense of commitment to their senior counterpart who controls and manages family businesses.

According to the study, this attitude of commitment derives from filial piety. However, it cannot directly affect commitment (*H3* is not supported) but indirectly through identity and career interest alignment as mediator variables (*H1* and *H2* are supported). Hence, this study supports the notion that the higher filial piety, the higher the identity and career interest alignment. These results correspond to Yan and Sorenson (2006), who found that a family business is the expression of their senior’s life; hence, a junior family member with a strong feeling of filial piety should align own identity with family business. The reason filial piety could not directly influence affective commitment is primarily related to the fact that past studies explained filial piety not as a single variable but as one of the indicators of a more significant construct of Confucian value (Chen et al., 2021; Qi, 2015; Wang et al., 2017).

This study supports the notion that the higher the identity alignment, the higher affective commitment (*H4* is supported). This result is consistent with Klein et al. (2005), who argues that identity alignment is associated with affective commitment as an emotional bond between family members in a family business. In a different context, Sharma and Irving (2005) also found that when family employees find a fit between their professional goals and prospects, the affection for the

**Table 6.** Path analysis

Source: Primary data analysis.

Hypotheses	Original Sample (O)	Sample Mean (M)	Std. Deviation (STDEV)	T Stat. ( O/STDEV )	P Val.	Decision
Filial Piety → Identity Alignment	0.677	0.676	0.044	15.240	0.000	Supported
Filial Piety → Career Interest Alignment	0.543	0.539	0.070	7.761	0.000	Supported
Filial Piety → Affective Commitment	-0.034	-0.036	0.063	0.541	0.589	Not Supported
Identity Alignment → Affective Commitment	0.514	0.513	0.065	7.972	0.000	Supported
Career Interest Alignment → Affective Commitment	0.413	0.416	0.062	6.680	0.000	Supported

family business will increase, eventually increasing affective commitment. Besides that, this study also supports the notion that the higher career interest alignment, the higher the affective commitment (*H5* is supported). This result is in line with Schröder et al. (2011) and Hatak and Roessl (2015). They emphasized that the likelihood of a person with a family business background working in a family business will be higher due to the internalization of family business value from an early age. Eventually, it nurtures emotional bonding to be affectively committed to working in a business.

Although it was not the primary objective of this study, it is discovered that the effect of filial piety is more significant on the identity alignment rather than on the career interest alignment of junior family business employees. The conclusion is obtained by observing the  $R^2$  value of the model (Table 5). The identity alignment's  $R^2$  value is 0.458, which means this variable's variability can be explained by filial piety by 45.8%. The other 54.2% can be explained by other variables that are not used in this study. On the other hand, the career interest alignment's  $R^2$  value is 0.292, which means this variable's variability can be explained by filial piety by 29.4%. The other result of this study is in line with Yan and Sorenson (2004), who found a high identity-alignment spirit among family em-

ployees because of their belief that a family business is the incarnation of their family clan spirit and personality. As a result, family employees perceive the family business as their own "elders" that they should serve.

The prospects of filial piety analysis in future family business organizational behavior analysis are abundant and promising. The promising future avenues exist because only a few pieces of literature discuss Asian family business. In contrast, most family business literature is heavily oriented toward European and American family businesses (Sharma & Chua, 2013). The primary limitation of this study is the small sample size of the business examined. Thus, future studies shall expand a sample size and can be done while testing the relationships between filial piety with other variables in the theoretical model recognized in family business science. The relationship test would help investigate additional variables that may be influenced by filial piety, particularly in Asian family business settings. The future study also could be conducted in other countries of the Asia region or Asian diaspora in Europe or America. Finally, applying the filial piety concept to a country or culture beyond Asia may also open new paths for future study, as there might be a local culture similar to filial piety.

---

## CONCLUSION

The study aimed to examine how filial piety affects identity alignment, career interest alignment, and affective commitment. In addition, the effect of identity and career interest alignment on affective commitment is also being tested. In the Indonesian family business context, filial piety is a value embraced by all ethnicities and religions. According to the literature review, filial piety positively affects identity alignment, career interest alignment, and affective commitment of a junior family employee.

This study proves that filial piety is a positive predictor of identity alignment and career interest alignment but not a predictor of affective commitment. Therefore, according to this study, the relationship between filial piety and affective commitment shall be mediated by identity and career interest alignment variables. However, the other result of this study shows that filial piety has a more significant effect on identity alignment than career interest alignment. According to the previously mentioned results, it can be concluded that filial piety role in the Asian family business concept cannot be ruled out. It can explain the sense of identity and career interest alignment among junior family employees and eventually affect their affective commitment.

From the managerial standpoint, a senior family business leader could use filial piety to increase the likelihood of the younger family employee remaining in the business. However, it must be noted that filial piety cannot be the only determinant of a younger family employee remaining in the business. A

promising direction of future study can be explored by expanding the sample size and testing new relationships with other variables in an established family business theoretical model. The new relationship test can be done by studying other Asia countries, Asian diaspora, or even regions beyond Asia.

## AUTHOR CONTRIBUTIONS

Conceptualization: Sakti Hendra Pramudya, Chairy Chairy.

Data curation: Sakti Hendra Pramudya, Jhanghiz Syahrivar.

Formal Analysis: Sakti Hendra Pramudya, Jhanghiz Syahrivar, Chairy Chairy.

Investigation: Sakti Hendra Pramudya, Jhanghiz Syahrivar, Chairy Chairy.

Methodology: Sakti Hendra Pramudya, Jhanghiz Syahrivar, Chairy Chairy.

Project administration: Sakti Hendra Pramudya.

Resources: Sakti Hendra Pramudya.

Supervision: Sakti Hendra Pramudya, Jhanghiz Syahrivar, Chairy Chairy.

Visualization: Sakti Hendra Pramudya.

Writing – original draft: Sakti Hendra Pramudya.

Writing – review & editing: Sakti Hendra Pramudya, Jhanghiz Syahrivar, Chairy Chairy.

## ACKNOWLEDGMENT

The publication of this study is supported by Indonesia International Institute for Life Sciences (i3L) LPPM fund.

## REFERENCES

1. Arthur, M. B. (1994). The boundaryless career: A new perspective for organizational inquiry. *Journal of organizational behavior*, 15(4), 295-306. <https://doi.org/10.1002/job.4030150402>
2. Astrachan, C. B., Patel, V. K., & Wanzanried, G. (2014). A comparative study of CB-SEM and PLS-SEM for theory development in family firm research. *Journal of Family Business Strategy*, 5(1), 116-128. <https://doi.org/10.1016/j.jfbs.2013.12.002>
3. Bąkiewicz, A. (2020). Cultural embeddedness of family businesses succession planning: a comparative study of Poland and Indonesia. *Problems and Perspectives in Management*, 18(3), 328-337. [http://dx.doi.org/10.21511/ppm.18\(3\).2020.27](http://dx.doi.org/10.21511/ppm.18(3).2020.27)
4. Bedford, O., & Yeh, K. H. (2021). Evolution of the conceptualization of filial piety in the global context: From skin to skeleton. *Frontiers in Psychology*, 12, 995. <https://doi.org/10.3389/fpsyg.2021.570547>
5. Chen, M., Xiao, J. Z., & Zhao, Y. (2021). Confucianism, successor choice, and firm performance in family firms: Evidence from China. *Journal of Corporate Finance*, 69, 102023. <https://doi.org/10.1016/j.jcorpfin.2021.102023>
6. Chirico, F., Ireland, R. D., & Sirmon, D. G. (2011). Franchising and the family firm: Creating unique sources of advantage through familiness. *Entrepreneurship Theory and Practice*, 35(3), 483-501. <https://doi.org/10.1111/j.1540-6520.2011.00441.x>
7. Chua, J. H., Chrisman, J. J., & Chang, E. P. (2004). Are family firms born or made? An exploratory investigation. *Family Business Review*, 17(1), 37-54. <https://doi.org/10.1111/j.1741-6248.2004.00002.x>
8. Chudzikowski, K. (2012). Career transitions and career success in the 'new' career era. *Journal of Vocational Behavior*, 81(2), 298-306. <https://doi.org/10.1016/j.jvb.2011.10.005>
9. Davis, J. H., Allen, M. R., & Hayes, H. D. (2010). Is blood thicker than water? A study of stewardship perceptions in family business. *Entrepreneurship Theory and Practice*, 34(6), 1093-1116. <https://doi.org/10.1111/j.1540-6520.2010.00415.x>
10. Dawson, A., Sharma, P., Irving, P. G., Marcus, J., & Chirico, F. (2015). Predictors of later-generation family members' commitment to family enterprises. *Entrepreneurship Theory and Practice*, 39(3), 545-569. <https://doi.org/10.1111/etap.12052>
11. Dyer, G. Jr., & Whetten, D. A. (2006). Family firms and social responsibility: Preliminary evidence from the S&P 500. *Entrepreneurship Theory and Practice*, 30(6), 785-802. <https://doi.org/10.1111/j.1540-6520.2006.00151.x>
12. Ferrari, F. (2020). Exploring the side effects of socio-emotional wealth. A multilevel analysis approach to the dysfunctional dynamics in family business

- succession. *International Journal of Entrepreneurship and Small Business*, 40(1), 128-146. <https://doi.org/10.1504/IJESB.2020.106943>
13. Flamini, G., Gnan, L., & Pellegrini, M. M. (2021). Forty years of research on human resource management in family firms: analyzing the past; preparing for the future. *Journal of Family Business Management*, 11(3), 264-285. <https://doi.org/10.1108/JFBM-05-2020-0040>
  14. Gómez-Mejía, L. R., Haynes, K. T., Núñez-Nickel, M., Jacobson, K. J., & Moyano-Fuentes, J. (2007). Socioemotional wealth and business risks in family-controlled firms: Evidence from Spanish olive oil mills. *Administrative Science Quarterly*, 52(1), 106-137. <https://doi.org/10.2189/asqu.52.1.106>
  15. Gupta, V., Levenburg, N., Moore, L., Motwani, J., & Schwarz, T. (2009). Anglo vs. Asian family business: A cultural comparison and analysis. *Journal of Asia Business Studies*, 3(2), 46-55. <https://doi.org/10.1108/15587890980001516>
  16. Hair, J. F., Ringle, C. M., & Sarstedt, M. (2011). PLS-SEM: Indeed a silver bullet. *Journal of Marketing Theory and Practice*, 19(2), 139-152. <https://doi.org/10.2753/MTP1069-6679190202>
  17. Hatak, I. R., & Roessler, D. (2015). Relational competence-based knowledge transfer within intrafamily succession: An experimental study. *Family Business Review*, 28(1), 10-25. <https://doi.org/10.1177/0894486513480386>
  18. Hogg, M. A. (2001). A social identity theory of leadership. *Personality and Social Psychology Review*, 5(3), 184-200. [https://doi.org/10.1207/S15327957PSPR0503\\_1](https://doi.org/10.1207/S15327957PSPR0503_1)
  19. Ip, P. K. (2009). Is Confucianism good for business ethics in China? *Journal of Business Ethics*, 88(3), 463-476. <https://doi.org/10.1007/s10551-009-0120-2>
  20. James, A. E., Jennings, J. E., & Breitkreuz, R. S. (2012). Worlds apart? Rebridging the distance between family science and family business research. *Family Business Review*, 25(1), 87-108. <https://doi.org/10.1177/0894486511414271>
  21. Klein, S. B., Astrachan, J. H., & Smyrnios, K. X. (2005). The F-PEC scale of family influence: Construction, validation, and further implication for theory. *Entrepreneurship Theory and Practice*, 29(3), 321-339. <https://doi.org/10.1111/j.1540-6520.2005.00086.x>
  22. Lu, F., Zhu, Z., & He, X. (2021). Aspirations of Chinese families-in-business: Development of a reliable measurement instrument. *Journal of Family Business Strategy*, 12(4), 100441. <https://doi.org/10.1016/j.jfbs.2021.100441>
  23. Lum, T. Y., Yan, E. C., Ho, A. H., Shum, M. H., Wong, G. H., Lau, M. M., & Wang, J. (2016). Measuring filial piety in the 21st century: development, factor structure, and reliability of the 10-item contemporary filial piety scale. *Journal of Applied Gerontology*, 35(11), 1235-1247. <https://doi.org/10.1177/0733464815570664>
  24. Miller, D., & Le Breton-Miller, I. (2006). Family governance and firm performance: Agency, stewardship, and capabilities. *Family Business Review*, 19(1), 73-87. <https://doi.org/10.1111/j.1741-6248.2006.00063.x>
  25. Mura, L., Hajduova, Z., Smoradova, M., & Jakubova, Z. (2021). Employee motivation and job satisfaction in family-owned businesses. *Problems and Perspectives in Management*, 19(4), 495-507. [http://dx.doi.org/10.21511/ppm.19\(4\).2021.40](http://dx.doi.org/10.21511/ppm.19(4).2021.40)
  26. Mustafa, M., Ramos, H. M., & Man, T. W. Y. (2015). Linking psychological ownership to employee extra-role behaviours in small overseas Chinese family businesses: Does family status matter? *Journal of Entrepreneurship in Emerging Economies*, 7(2), 129-147. <https://doi.org/10.1108/JEEE-11-2014-0041>
  27. PwC. (2014). *Survey Bisnis Keluarga 2014 di Indonesia*. Retrieved from <https://www.pwc.com/id/en/publications/assets/indonesia-report-family-business-survey-2014.pdf>
  28. Qi, X. (2015). Filial Obligation in Contemporary China: Evolution of the Culture-System. *Journal for the Theory of Social Behaviour*, 45(1), 141-161. <https://doi.org/10.1111/jtsb.12052>
  29. Ramos, H. M., Man, T. W. Y., Mustafa, M., & Ng, Z. Z. (2014). Psychological ownership in small family firms: family and non-family employees' work attitudes and behaviours. *Journal of Family Business Strategy*, 5(3), 300-311. <https://doi.org/10.1016/j.jfbs.2014.04.001>
  30. Schröder, E., Schmitt-Rodermund, E., & Arnaud, N. (2011). Career choice intentions of adolescents with a family business background. *Family Business Review*, 24(4), 305-321. <https://doi.org/10.1177/0894486511416977>
  31. Sharma, P., & Chua, J. H. (2013). Asian family enterprises and family business research. *Asia Pacific Journal of Management*, 30(3), 641-656. <https://doi.org/10.1007/s10490-013-9350-z>
  32. Sharma, P., & Irving, P. G. (2005). Four bases of family business successor commitment: Antecedents and consequences. *Entrepreneurship Theory and Practice*, 29(1), 13-33. <https://doi.org/10.1111/j.1540-6520.2005.00067.x>
  33. Sharma, P., Chrisman, J. J., & Gersick, K. E. (2012). 25 years of Family Business Review: Reflections on the past and perspectives for the future. *Family Business Review*, 25(1), 5-15. <https://doi.org/10.1177/0894486512437626>
  34. Susanto, P., & Susanto, A. B. (2013). *The dragon network: Inside stories of the most successful Chinese family businesses*. New Jersey: John Wiley & Sons. <https://doi.org/10.1080/08975930.2017.1359772>



35. Vallejo, M. C. (2009). The effects of commitment of non-family employees of family firms from the perspective of stewardship theory. *Journal of Business Ethics*, 87(3), 379-390. <https://doi.org/10.1007/s10551-008-9926-6>
36. Wang, J., Keil, M., Oh, L. B., & Shen, Y. (2017). Impacts of organizational commitment, interpersonal closeness, and Confucian ethics on willingness to report bad news in software projects. *Journal of Systems and Software*, 125, 220-233. <https://doi.org/10.1016/j.jss.2016.12.004>
37. Yan, J., & Sorenson, R. (2006). The effect of Confucian values on succession in family business. *Journal of Family Business Management*, 19(3), 235-250. <https://doi.org/10.1111/j.1741-6248.2006.00072.x>
38. Yan, J., & Sorenson, R. L. (2004). The influence of Confucian ideology on conflict in Chinese family business. *International Journal of Cross Cultural Management*, 4(1), 5-17. <https://doi.org/10.1177/1470595804041521>
39. Yeh, K. H., & Bedford, O. (2003). A test of the dual filial piety model. *Asian Journal of Social Psychology*, 6(3), 215-228. <https://doi.org/10.1046/j.1467-839X.2003.00122.x>
40. Zahra, S. A., Hayton, J. C., Neubaum, D. O., Dibrell, C., & Craig, J. (2008). Culture of family commitment and strategic flexibility: The moderating effect of stewardship. *Entrepreneurship Theory and Practice*, 32(6), 1035-1054. <https://doi.org/10.1111/j.1540-6520.2008.00271.x>
41. Zheng, W., Guo, Q., Huang, T., Lu, J., & Xie, C. (2021). The prosocial outgrowth of filial beliefs in different cultures: A conditional mediation model analysis. *Frontiers in psychology*, 12, 4824. <https://doi.org/10.3389/fpsyg.2021.748759>