PREDICTING THE LIFE SATISFACTION OF INDONESIAN CHRISTIAN EMPLOYEES: EXAMINING THE ROLE OF RELIGIOSITY, PERCEIVED ORGANIZATIONAL SUPPORT, AND MEANINGFUL WORK

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MEMPREDIKSI KEPUASAN HIDUP KARYAWAN KRISTEN DI INDONESIA: MENGUJI PERAN RELIGIOSITAS, PERSEPSI DUKUNGAN ORGANISASI, DAN MAKNA KERJA

Abstrak

Kepuasan hidup individu berperan penting dalam peningkatan kinerja dan berkaitan dengan religiositas, serta persepsi individu terhadap dukungan organisasi dan makna kerjanya. Penelitian ini bertujuan untuk menganalisis pengaruh religiositas dan persepsi dukungan organisasi terhadap kepuasan hidup melalui makna kerja sebagai variabel mediator pada 263 partisipan dari 118 organisasi di Indonesia. Sebagian besar partisipan (71.86%) merasa puas dengan kondisi kehidupannya. Hasil penelitian ini juga menunjukkan bahwa makna kerja dapat menjadi variabel mediator secara parsial pengaruh religiositas dan persepsi dukungan organisasi terhadap kepuasan hidup. Studi ini menyimpulkan bahwa pimpinan organisasi dapat mengimplementasikan kegiatan kerohanian dan menunjukkan dukungan dari organisasi untuk meningkatkan kepuasan hidup karyawan Kristen di Indonesia.

Abstract

Life satisfaction plays important role in employees' work performance and is related to the internal factors of religiosity, perceived organizational support, and meaningful work. This research aims to investigate the influence of religiosity and perceived organizational support on life satisfaction through meaningful work as a mediator for 263 respondents from 118 organizations in Indonesia. This research found that a significant number of participants (71.86%) were satisfied with their life. The findings show that religiosity and perceived organizational support enhance their life satisfaction such that meaningful work is a partial mediator for these relationships. Organization leaders should maintain employees' life satisfaction through religious activities and provide them with organizational support.

Keywords: Christian employees, life satisfaction, meaningful work, perceived organizational support, religiosity

Impact and Implication in the Indigenous Context

Christianity is the second largest religion in Indonesia. Christian communities are spread unequally across the country with a large community in the region of Sumatera, Kalimantan, Sulawesi, and Eastern Indonesia. Research on Christian employees in Indonesia from a psychological point of view has not been done much. This research illuminates the effect of religiosity and perceived organizational support on individual's life satisfaction. Through the meaningful work as a mediator variable. The findings contribute to an understanding of intersection between religiosity and work life—in this case, for Christian employees in Indonesia who work in various organizations. This research also provides an indigenous point of view for contextualizing psychological theories and previous research on meaningful work and life satisfaction, which are predominantly from a Western perspective.

INTRODUCTION

The era of globalization and the availability of information requires an increase in the quality of human resources to make them superior, competent, professional, and highly competitive (Isjoni, 2006). Organizations or companies that train their human resources must also function as agents of change in the positive transformation of society. From an organizational point of view, institutions must also attend to the life satisfaction and welfare of their human resources (NEF Consulting, 2014). According to the International Organization for Standardization (2018), an organization is considered to have good occupational health and safety systems if they attend to their employees' wellbeing.

Life satisfaction is a goal for all people, and this includes Christian employees who are employed by companies or organizations in Indonesia. One important factor that determines personal life satisfaction is "the world of work". According to Diener et al. (2003), "life satisfaction" is an overall assessment of someone' condition, comprising a person's cognitive perceptions of the comparison between their actual living conditions and the standard of living to which they aspire. Diener et al. (2003) also argued that those with high life satisfaction will have a clear purpose in life and make an effort to achieve it. These individuals also usually have close relationships with family, are supported by friends and spouses, have meaningful activities and jobs, enjoy recreation, and are in good health. Argyle (2001) stated that those who have jobs will feel more satisfied in life than those without jobs. Life satisfaction can describe conditions for people who have a zest for life and have the ability to adapt to various internal/individual and external/environmental changes (Zhou & Lin, 2016).

Previous research has found that the influences on personal life satisfaction can be broadly divided into three. The first is life events (including income and marital status), the second is intentional activities, and the third is the cognitive disposition and personality of the individual (Puente-Díaz & Cavazos, 2013). According to Compton (2005), the factors influencing life satisfaction are religiosity, positive self-esteem, sense of perceived control, extraversion, optimism, positive social relationships, social support, self-efficacy, and a sense of meaning and purpose in life. In the Indonesian context, such research on a large number of employees in Christian communities has never been done; the findings for this may be different from studies of others, especially in the meaning-making process attached to individual professions and organisational support.

One psychological factor and daily activity related to an individual's life satisfaction is that person's level of religiosity (Kate et al., 2017). Employee satisfaction at work can be improved through programs that develop spirituality and religiosity in the workplace (Neal, 2012). An organization that focuses on human resource development should pay more attention to internal factors that can balance the strength of an organization—factors such as life values, emotional maturity, moral development, spirituality, religiosity, and self-understanding (Astin, 2004). Sukarsa (2010) proposes three important things that can build spirituality in the workplace: meaningful work, respecting employees' abilities and creativity, and making the world better for everyone.

Hadjam and Nazirrudin (2003) defined religiosity as the tendency of individuals to view all events and situations in life—both positive and negative—as a unity which is always connected with the overall value of living with God. Glock and Stark's (1965) concept of religiosity comprises religious beliefs (ideological dimension), religious practices (ritual dimension), religious feelings (dimension of experience), religious knowledge (intellectual dimension), and religious influence (dimension of effect).

Argyle (2001) found that religiosity helps individuals maintain their psychological health through difficult times. Furthermore, Arglye (2001) advanced two ways in which religiosity can support the psychological well-being of individuals in difficult times. The first is through social support obtained from their religious community, such as the close ties and bonding between church members within a Christian community. The second is by helping individuals find meaning in the events they experience—for example, that accidents are not merely coincidental but are interpreted as God helping the individual overcome the accident.

Another independent variable examined in this study is the perception of organizational support (POS), which is the general belief of members in an organization that it values their contributions and cares about their lives (Rhoades & Eisenberger, 2002). If employees consider that they receive high organizational support, then they will assimilate their membership of the organization as a part of their identity, thus developing a more positive relationship and perception of the organization. By internalising organizational membership into their identity, the employee feels part of the organization and therefore responsible for contributing and giving their best performance to it (Rhoades & Eisenberger, 2002).

Valentine et al. (2006) explain that perceptions of organizational support can be related to ethical contexts and work responses, especially job satisfaction. An organization can improve work attitudes that support its goal by increasing its ethical value. Until now, research on the perception

of organizational support has generally focused on the relationship between perceived organizational support and organizational commitment, leader-member exchange, and job satisfaction. Previous research on the effect of POS on the life satisfaction of kindergarten teachers in Jakarta showed that it, together with transformational leadership and job satisfaction, influenced their life satisfaction by 65% (Bachtiar et al., 2018). Therefore, this research included the effect of POS on the life satisfaction of Christian employees in Indonesia.

The last variable examined in this study is meaningful work, which occurs when people feel comfortable with their work and do not regard it as a burden. Giving meaning to our work is a personal process as it relates to perceptions that tend to be subjective, considering each person's different background. Thus, what is valuable in situations and difficulties is determined by each individual. Without discovering meaningful work, individuals cannot see the benefits of their work under any circumstances (Steger & Dik, 2009).

Steger, Dik, and Shim (2012) labelled the concept of meaning in the context of work as "meaningful work". This is an umbrella for such concepts such as work meaning, work meaningfulness, and positive connotations arising from this (Steger, Dik, & Shim, 2012). Moreover, Steger and Dik (2009) found that meaningful work has three key facets: positive meaning in work, meaning making through work, and better motivation.

Meaningful work is directly related to the individual life satisfaction of employees of organizations because everyone undergoes a psychological process to give meaning to their respective work before evaluating their current life satisfaction (Frankl, 1984). The process of interpreting work as a meaningful activity ("meaningful work") is one of the factors that affects life satisfaction. Doing a job that is in harmony with a person's skills, interests, and values will increase the meaning of work, ultimately affecting personal life satisfaction (Erdogan et al., 2012).

In this research, meaningful work was tested as an intervening variable that functions as a mediator of the relationships between exogenous and endogenous variables. There is a paucity of research in Indonesia that analyzes the effect of religiosity and perceived organizational support on life satisfaction through the mediator of meaningful work. However, research conducted by Saliyo et al. (2017) suggested that religiosity can affect the subjective well-being of individuals with the meaning of life as a mediating variable.

Drawing on Frankl's (1984) idea of meaningful work as part of the process of judging life meaning a whole, this study assumes that religiosity can also positively influence life satisfaction through meaningful work as a mediating variable. Zhai et al. (2017) proved that having meaning

and developing oneself at work can be a link between organizational support and the life satisfaction of employees in China. Therefore, it can be assumed that the perception of organizational support has a positive influence on life satisfaction through employees' meaningful work.

The research question is whether religiosity and perceived organizational support influence the life satisfaction of Christian employees in Indonesia, with meaningful work as a mediating variable. This study proposes new life satisfaction models which are influenced by a personal factor (represented by religiosity), a factor related to work itself (meaningful work), and POS as an organizational factor. Research on life satisfaction among Christian employee is, as far as the author knows, still very rare in Indonesia. This is a research imperative because of its impacts on the productivity and performance of employees and organizations.

Apart from benefits such as salary and career development, Christian employees who work in organizations believe that their jobs are a vocation to serve other people through their profession or expertise. According to Luna-Arocas and Tang (2004), this kind of belief can strengthen their sense of meaningful work. This results in attitudes that do not prioritize remuneration as the main factor in retaining employees. The relationship among the variables is presented in Figure 1.
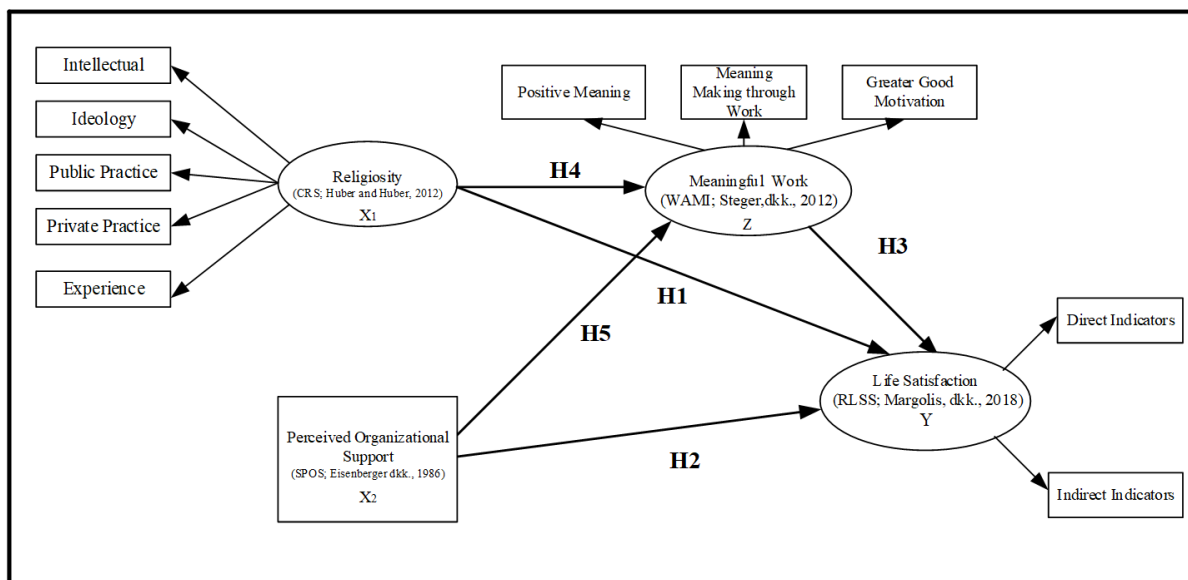

Figure 1. Research Framework

The research hypotheses proposed in this study are that:

H_1: Religiosity has a significant effect on meaningful work.

H$_2$: Perceived organizational support has a significant effect on meaningful work.

H$_3$: Religiosity has a significant effect on life satisfaction.

H$_4$: Perceived organizational support has a significant effect on life satisfaction.

H$_5$: Meaningful work has a significant effect on life satisfaction.

H$_6$: Religiosity affects life satisfaction mediated through meaningful work.

H$_7$: Perceived organizational support affects life satisfaction mediated through meaningful work.

METHODS

Participants

The participants in this study are 263 Christian employees of 118 organizations in Indonesia. These research participants are lecturers, administrative employees, pastor, teachers, doctors, nurses, psychologists, chairpersons of the foundation, HR consultants and psychologists from psychological consulting firms, and employees from state universities, private universities, private banks, hospitals, Christian universities, theological colleges, Christian foundations, Christian schools, and other religious-based organizations in various regions in Indonesia. Before completing the questionnaire, everyone was given a form for informed consent through Google Forms which covered their responses to this research. Detailed demographic data is presented in Table 1.

Table 1.
Demographic Data

Variables	Categories	N	(%)
Sex	Male	113	43
	Female	150	57
Age	20–30 years old	37	14.1
	31–40 years old	94	35.7
	41–50 years old	71	27
	51–60 years old	46	17.5
	61–70 years old	7	2.7
	71–80 years old	8	3
Education	Diploma (*Ahli Madya/D-III*)	3	1.1
	Bachelor (*Sarjana S1/D-IV*)	39	14.8
	Master (*Magister/S2*)	152	57.8
	Doctoral (*Doktor/S3*)	69	26.2
Profession	Lecturer	192	73
	Pastor/priest/preacher	11	4.2
	Psychology practitioner	14	5.3

Variables	Categories	N	(%)
	Profesional/private employee	39	14.8
	PNS/ABRI/POLRI	7	2.7
Academic Functional Rank	Lecturer (*Tenaga Pengajar*)	49	18.6
	Assistant Professor (*Asisten Ahli*)	63	24
	Assistant Professor (*Lektor*)	54	54
	Associate Professor (*Lektor Kepala*)	26	26
	Full Professor (*Guru Besar*)	4	1.5
	Other *(Lainnya)*	67	25.5
Church Ministries	Church member	201	76.4
	Elders/deacon	22	8.4
	Religious teacher	3	1.1
	Assistant pastor	11	4.2
	Associate pastor	4	1.5
	Full pastor/priest	22	8.4
Married Status	Divorced	6	2.3
	Widowed	1	.4
	Single	61	23.2
	Married	195	74.1
Number of Children	None or 0	93	35.4
	1–2 persons	126	47.9
	3–4 persons	41	15.6
	5–6 persons	3	1.1
Couple's Working Status	Working	154	58.6
	Housewife/househusband	76	28.9
	Other	33	12.5
Length of work	1–5 years	78	29.7
	6–10 years	57	21.7
	10–15 years	45	17.1
	15–20 years	35	13.3
	>20 years	48	18.3
Monthly Income	< Rp5.000.000	61	23.2
	Rp5.000.000–Rp10.000.000	97	38.9
	Rp10.000.000–Rp15.000.000	46	17.5
	Rp15.000.000–Rp20.000.000	26	9.9
	> Rp20.000.000	33	12.5

Design and Analysis Technique

This research tested the proposed research model and research hypotheses with structural equation modelling (SEM) analysis using PLS software for statistical analysis. According to Ferdinand (2014), SEM PLS is a statistical technique that can help researchers simultaneously test a series of relationships between variables that have a relatively high level of complexity. This relationship is built on one or several dependent variables that arise from one or several independent variables. Each of the research variables can be in the form of factors or constructs built from several sub-variables in the form of dimensions and indicators. Four types of variable data were to

be measured: life satisfaction, meaningful work, religiosity, and POS. Once the data was obtained, it was analysed using SEM PLS.

Procedure and Measurement

This research is a quantitative study and used a survey design and questionnaires as the data-gathering tool. Purposive sampling was used to identify the research participants. Questionnaires were distributed in two ways, either through Whatsapp groups by sharing the link of the Google Forms version of the questionnaire, or offline by handing the hardcopy to Christian organizations. The data was collected between January and February 2020 after a thorough process of translation and adaptation, following Sperber (2004). All measurement tools used in this study were translated and adapted into an Indonesian-language version (see Table 2).

Life satisfaction as an endogenous variable (Y) was measured using the Riverside Life Satisfaction Scale (RLSS) of Margolis et al. (2018). RLSS consists of two indicators, indirect and direct. This unidimensional scale contains six items with a range of responses that include seven scores (1 = "Strongly Disagree"; 7 = "Strongly Agree"). Previous studies have supported the reliability and validity of this measure with a reliability coefficient (mean inter-item correlation r = .69 and internal consistency .93) and the re-test test reliability of .90 (Margolis et al., 2018).

The meaningful work as a mediator variable (Z) was measured through WAMI (The Work and Meaning Inventory) which is based on the meaningful work theory of Steger, Dik, and Duffy (2012); it was translated and adapted for the Indonesian context. This multidimensional tool consists of ten items used to measure three dimensions: positive meaning, meaning-making through work, and good greater motivation. Previous research has supported the fairly high level of reliability and validity of this measuring instrument (loading factor ranges of .60–.92 with item-total correlations ranging of .85–.94) (Steger, Dik, & Duffy, 2012).

Religiosity as the first endogenous variable (X_1) was measured by the Centrality of Religiosity Scale (CRS) questionnaire from Huber and Huber (2012). This multidimensional tool consists of 15 items that measure five dimensions of religiosity according to Glock and Stark (1965) and Stark and Glock (1968); it has been used by other researchers examining the concept of religiosity. Previous research has found a good level of reliability and validity for this measure with Cronbach's Alpha internal reliability coefficients ranging from .92–.96 (Huber & Huber, 2012).

Perceived organizational support (POS) as the second independent variable (X_2) was measured by SPOS-8 (Survey of Perceived Organizational Support—Eight Items) compiled by

Eisenberger et al. (1986). This scale consists of eight items that have a scale range of 1–7 (1 = "Strongly Disagree"; 7 = "Strongly Agree") Previous research supports the reliability and validity of this measuring instrument with a Cronbach's Alpha coefficient of .97 and item-total correlations of .42–.83 (Eisenberger et al., 1986; Worley et al., 2009). Following the standard of the International Testing Commission (2017), all instruments in this research have been through a process of forward and back translation for adaptation to the Indonesian context.

Table 2.
Measurement Tools of The Study

No	Riverside Life Satisfaction Scale - RLSS (Indonesian)
1	*Saya menyukai kehidupan yang saya jalani saat ini.*
2	*Seandainya saya dapat mengulangi kehidupan saya, saya akan mengubah banyak hal.*
3	*Saya puas dengan kehidupan saya.*
4	*Orang-orang di sekitar saya tampaknya mempunyai kehidupan yang lebih baik daripada saya.*
5	*Saya puas dengan kondisi kehidupan saya saat ini.*
6	*Saya ingin mengubah jalan hidup saya.*

No	Work and Meaning Inventory - WAMI (Indonesian)
1	*Saya telah menemukan karier yang bermakna.*
2	*Saya memandang pekerjaan saya berkontribusi pada pertumbuhan pribadi saya.*
3	*Pekerjaan saya benar-benar tidak membuat perubahan pada masyarakat/dunia ini.*
4	*Saya mengerti bagaimana pekerjaan saya dapat berkontribusi pada makna hidup saya.*
5	*Saya mengerti apa yang membuat pekerjaan saya bermakna.*
6	*Saya tahu bahwa pekerjaan saya membuat perubahan yang positif di dalam dunia/masyarakat.*
7	*Pekerjaan saya menolong saya untuk lebih memahami diri saya.*
8	*Saya telah menemukan suatu pekerjaan yang memiliki tujuan yang berharga.*
9	*Pekerjaan saya menolong saya untuk memahami dunia di sekitar saya.*
10	*Pekerjaan yang saya lakukan memiliki tujuan yang lebih besar.*

No	Centrality of Religiosity Scale - CRS (Indonesian)
1	*Seberapa sering Anda memikirkan tentang masalah-masalah keagamaan?*
2	*Sejauh mana Anda percaya bahwa Tuhan atau sesuatu yang Ilahi itu nyata?*
3	*Seberapa sering Anda mengikuti kegiatan ibadah?*
4	*Seberapa sering Anda berdoa?*
5	*Seberapa sering Anda mengalami suatu situasi di mana Anda merasa bahwa Tuhan atau sesuatu yang Ilahi turut campur tangan dalam hidup Anda?*
6	*Sejauh mana Anda tertarik untuk mempelajari lebih dalam tentang topik-topik keagamaan?*
7	*Sejauh apa Anda percaya adanya kehidupan setelah kematian - misalnya kehidupan yang kekal, kebangkitan orang mati, atau reinkarnasi?*
8	*Seberapa penting bagi Anda untuk mengikuti kegiatan ibadah keagamaan?*
9	*Seberapa pentingnya doa pribadi bagi Anda?*
10	*Seberapa sering Anda mengalami situasi di mana Anda merasa bahwa Tuhan atau sesuatu yang Ilahi ingin berkomunikasi atau menyingkapkan sesuatu kepada Anda?*

No	Centrality of Religiosity Scale - CRS (Indonesian)
11	*Seberapa sering Anda berusaha mendapatkan informasi tentang tentang topik-topik keagamaan melalui radio, televisi, internet, surat kabar, atau buku?*

12	*Menurut pendapat Anda, seberapa besar kemungkinannya bahwa kekuatan Ilahi itu benar-benar ada?*
13	*Seberapa penting bagi Anda untuk tergabung dalam suatu komunitas keagamaan?*
14	*Seberapa sering Anda berdoa secara spontan ketika terinspirasi situasi kehidupan sehari-hari?*
15	*Seberapa sering Anda mengalami situasi di mana anda merasakan kehadiran Tuhan atau sesuatu yang Ilahi?*

No	**Survey of Perceived Organizational Support (SPOS-8) (Indonesian)**
1	*Organisasi ini menghargai kontribusi saya terhadap kemajuan organisasi.*
2	*Organisasi ini tidak menghargai kerja ekstra yang saya lakukan.*
3	*Organisasi ini akan mengabaikan apa pun keluhan saya.*
4	*Organisasi ini benar-benar peduli pada kesejahteraan saya.*
5	*Meskipun saya melakukan pekerjaan saya sebaik mungkin, organisasi ini tidak akan memperhatikannya.*
6	*Organisasi ini peduli terhadap kepuasan kerja saya.*
7	*Organisasi ini menunjukan kepedulian yang sangat sedikit pada saya.*
8	*Organisasi ini membanggakan pencapaian kerja saya.*

RESULTS

Before SEM analysis, we categorized the total scores of the respondents into five categories (very high, high, moderate, low, and very low) as a formula of categorization norms proposed by Azwar (2012). The categorization of the scores of each variable can be seen in Table 3. This stage then was followed by partial least square (PLS) regression consisting of two main stages: evaluations of the outer model and the inner model.

Table 3.
Norms of Categorization of Research Variable Total Scores

Level	Life Satisfaction		Meaningful Work		Religiosity		POS	
	F	(%)	*F*	(%)	*F*	(%)	*F*	(%)
Very High	88	33.46	217	82.51	181	68.82	86	32.70
High	101	38.40	38	14.45	72	27.38	73	27.76
Moderate	61	23.19	7	2.66	10	3.80	85	32.32
Low	10	3.80	1	.38	0	.00	14	5.32
Very Low	3	1.14	0	.00	0	.00	5	1.90
Total	263	100	263	100	263	100	263	100

Outer Model Evaluation

Outer model evaluation on PLS analysis was conducted to test the construct validity and reliability used in the structural model of the study. The validity test consists of convergent and discriminant validity, while Cronbach's Alpha and composite reliability are used to test construct reliability. The estimation results with PLS on the outer model are presented in Figure 2.
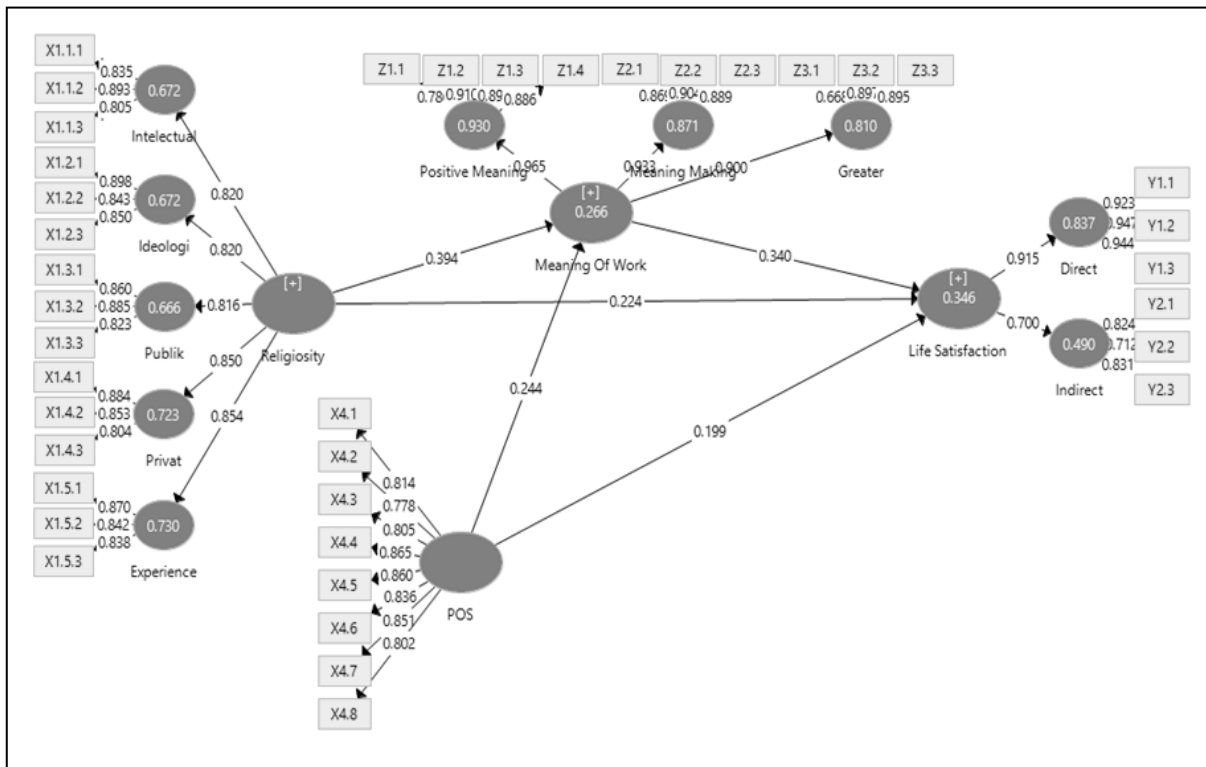
Figure 2. Estimation of PLS (Outer Model)

Convergent Validity

The results of convergent validity evaluation by using outer loading and average variance extracted (AVE) values are shown in Table 4.

Table 4.
Outer Loading and AVE (Convergent Validity) of the Studied Variables

Variable	Dimension	Item	Outer Loading	T Statistics	AVE Variable	AVE Dimension	Status
Religiosity	Intellectual	X1.1.1	.835	40.626	.503	.714	Valid
		X1.1.2	.893	73.826			
		X1.1.3	.805	31.552			
	Ideology	X1.2.1	.898	56.398		.747	
		X1.2.2	.843	37.248			
		X1.2.3	.850	31.895			
	Public	X1.3.1	.860	46.533		.733	
		X1.3.2	.885	59.581			
		X1.3.3	.823	36.665			
	Privat	X1.4.1	.884	62.292		.719	
		X1.4.2	.853	45.419			
		X1.4.3	.804	34.880			
	Experience	X1.5.1	.870	53.521		.723	
		X1.5.2	.842	43.967			
		X1.5.3	.838	39.995			
POS		X4.1	.814	31.226	.684		Valid
		X4.2	.778	21.865			
		X4.3	.805	23.946			
		X4.4	.865	52.759			
		X4.5	.860	43.361			
		X4.6	.836	34.890			
		X4.7	.850	36.615			
		X4.8	.802	27.508			
Meaningful Work	PM	Z1.1	.786	24.391	.653	.759	Valid
		Z1.2	.910	65.677			
		Z1.3	.899	53.306			
		Z1.4	.886	55.050			
	MMW	Z2.1	.869	43.540		.787	
		Z2.2	.904	46.596			
		Z2.3	.889	51.408			
	GM	Z3.1	.668	10.355		.684	
		Z3.2	.897	63.993			
		Z3.3	.895	67.068			
Life Satisfaction	Direct Indicators	Y1.1	.923	60.368	.521	.880	Valid
		Y1.2	.947	83.845			
		Y1.3	.944	84.423			
	Indirect Indicators	Y2.1	.824	30.620		.626	
		Y2.2	.712	17.169			
		Y2.3	.831	36.906			

Table 4 shows that all outer loadings used in each dimension of the variable are greater than the provision of .5. Meanwhile, the AVE value of all variables and dimensions are greater than .5, indicating that the items used in the structural model have good validity.

Discriminant Validity

Discriminant validity testing was done by looking at the value of cross-loading and Fornell-Larcker criterion. The results of the discriminant validity test in Table 5 shows that the largest outer loading value in the measurement of each latent variable is in the latent variable which is measured by the previously constructed indicator items. Therefore, discriminant validity in the structural model has been fulfilled.

Meanwhile, the other discriminant validity tests with the Fornell-Larcker criterion are presented in Table 6; note that the AVE roots contained in the diagonal rows of each variable have a greater value than the correlation values associated with these variables. Thus it can be concluded that testing through the Fornell-Larcker coefficient below, the discriminant validity of this structural model has been fulfilled.

Composite Reliability

Internal consistency testing was conducted through reliability testing on the structural model variables using Smart PLS 3.2.7, consisting of composite reliability and Cronbach's Alpha values as demonstrated in Table 7. The composite reliability value of each variable is greater than .7 and Cronbach's Alpha value is also greater than .6. Thus, the aspects of reliability and consistency of the measurement variables in the structural model have been fulfilled.

Table 5.
Cross Loading Item Factors

	X1.1	X1.2	X1.3	X1.4	X1.5	X4	Z1	Z2	Z3	Y1	Y2
X1.1.1	**.84**	.44	.57	.52	.44	.17	.36	.33	.36	.31	.11
X1.1.2	**.89**	.51	.61	.53	.55	.19	.34	.35	.30	.37	.05
X1.1.3	**.81**	.39	.56	.53	.51	.17	.26	.24	.20	.30	.07
X1.2.1	.47	**.90**	.51	.57	.61	.21	.34	.36	.34	.43	.16
X1.2.2	.49	**.84**	.54	.49	.53	.26	.31	.30	.27	.31	.17
X1.2.3	.42	**.85**	.42	.50	.66	.21	.38	.41	.42	.37	.12
X1.3.1	.54	.50	**.86**	.52	.44	.22	.34	.31	.29	.35	.16
X1.3.2	.58	.51	**.89**	.56	.49	.22	.27	.27	.26	.34	.11
X1.3.3	.64	.44	**.82**	.47	.48	.19	.33	.30	.27	.35	.10
X1.4.1	.54	.50	.55	**.88**	.58	.15	.31	.32	.23	.33	.11
X1.4.2	.49	.60	.53	**.85**	.61	.16	.26	.29	.23	.29	.11
X1.4.3	.54	.44	.46	**.80**	.61	.15	.26	.28	.26	.30	.05
X1.5.1	.46	.71	.44	.61	**.87**	.24	.35	.34	.31	.40	.13
X1.5.2	.54	.52	.50	.61	**.84**	.14	.31	.29	.28	.35	.12
X1.5.3	.51	.54	.47	.58	**.84**	.13	.27	.28	.29	.33	.06
X4.1	.20	.24	.23	.17	.20	**.81**	.36	.29	.29	.33	.17
X4.2	.12	.23	.20	.15	.11	**.78**	.21	.17	.13	.24	.24
X4.3	.14	.23	.22	.13	.16	**.81**	.26	.20	.21	.27	.21
X4.4	.22	.21	.24	.18	.21	**.87**	.36	.29	.27	.35	.21
X4.5	.17	.27	.21	.14	.18	**.86**	.27	.23	.21	.27	.26
X4.6	.20	.15	.17	.14	.12	**.84**	.33	.31	.29	.28	.16
X4.7	.14	.17	.17	.13	.16	**.85**	.25	.24	.20	.24	.26
X4.8	.18	.24	.19	.17	.17	**.80**	.33	.26	.29	.31	.19
Z1.1	.32	.33	.33	.27	.31	.36	**.79**	.63	.56	.54	.31
Z1.2	.33	.35	.32	.29	.33	.33	**.91**	.79	.73	.44	.24
Z1.3	.32	.35	.30	.29	.33	.32	**.90**	.76	.75	.40	.22
Z1.4	.35	.36	.32	.28	.31	.28	**.89**	.78	.77	.46	.28
Z2.1	.35	.33	.27	.28	.31	.29	.79	**.87**	.65	.49	.25
Z2.2	.30	.37	.29	.31	.30	.24	.72	**.90**	.66	.37	.18
Z2.3	.32	.40	.35	.33	.34	.28	.77	**.89**	.71	.39	.30
Z3.1	.17	.18	.13	.17	.16	.28	.43	.39	**.67**	.17	.20
Z3.2	.34	.39	.34	.29	.35	.20	.74	.69	**.90**	.38	.17
Z3.3	.30	.37	.28	.23	.31	.27	.78	.74	**.90**	.38	.21
Y1.1	.34	.39	.38	.35	.39	.33	.47	.43	.35	**.92**	.29
Y1.2	.37	.40	.38	.31	.39	.35	.50	.45	.38	**.95**	.33
Y1.3	.37	.40	.39	.34	.41	.31	.51	.45	.37	**.94**	.37
Y2.1	-.01	.07	.06	.00	.02	.15	.20	.19	.14	.25	**.82**
Y2.2	.14	.20	.17	.17	.20	.13	.24	.23	.21	.25	**.71**
Y2.3	.08	.14	.12	.08	.08	.30	.27	.23	.20	.33	**.83**

Table 6.
Fornell-Larcker Latent Variables

	Religiosity	**POS**	**Meaningful Work**	**Life Satisfaction**
Religiosity	**.709**			
POS	.265	**.827**		
Meaningful Work	.459	.348	**.808**	
Life Satisfaction	.435	.377	.512	**.722**

Table 7.
Composite Reliability Laten Variables

	Composite Reliability	**Cronbach's Alpha**	**Description**
Religiosity	.938	.929	Reliable
POS	.945	.934	Reliable
Meaningful Work	.949	.938	Reliable
Life Satisfaction	.862	.804	Reliable

Inner Model Evaluation

The inner model was evaluated to determine the effect between the research variables contained in the structural model. Evaluation of the inner model consists of the coefficient of determination (R^2), predictive relevance (Q^2), and f^2 value. The results of the inner model estimation in full can be seen in Figure 3.
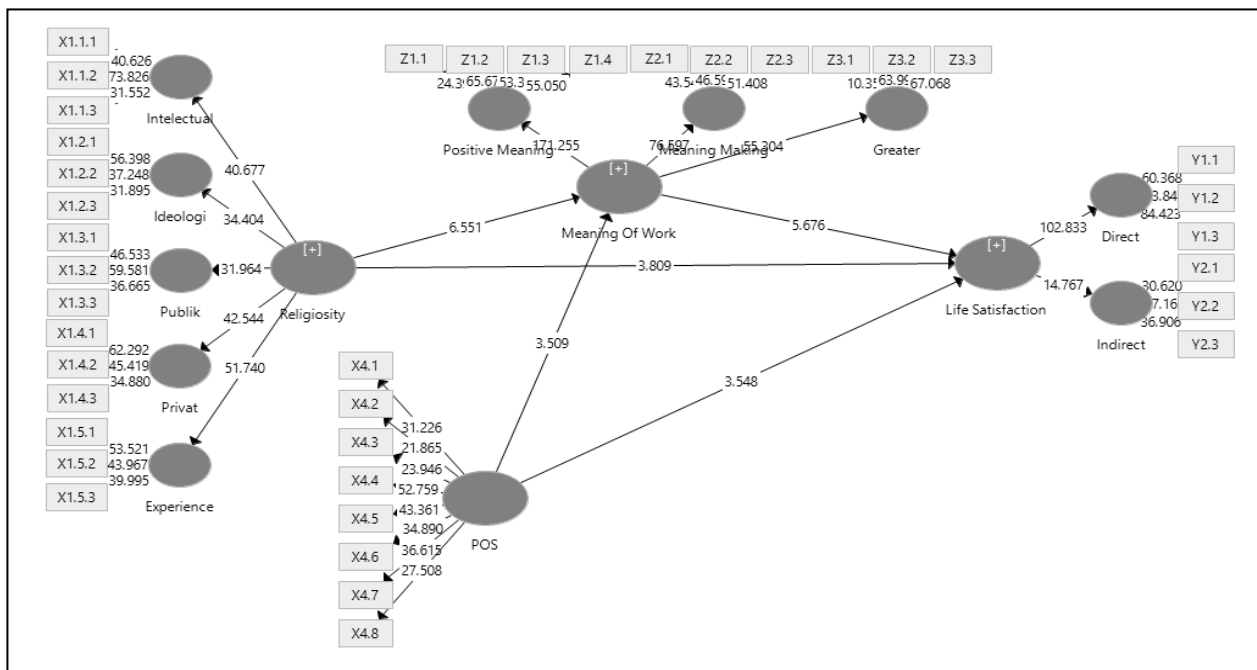

Figure 3. Estimation of PLS (Inner Model)

R-Square Value

R-Squared value was performed to test the diversity of changes in the independent variables on the dependent variable. The results of the estimation of the R-Squared "meaningful work" variable shows a value of .266, meaning that the diversity of the perception of meaningful work can be explained by the perception of religiosity and POS by 26.6%, while the remaining 73.4% is explained by other factors not used in the model. Meanwhile, the R-Squared value of the variable "life satisfaction" was .346, meaning that the diversity of the perception of life satisfaction can be explained by the perception of religiosity, POS, and meaningful work by 34.6% while the remaining 65.4% is explained by other factors not used in the model. An evaluation of R-squared value was used to measure the level of variation in changes caused by exogenous variables to endogenous variables, and whether exogenous variables have a substantive influence on endogenous variables.

In the PLS analysis, the conceptual model was evaluated by calculating goodness of fit (GoF). The GoF measurement was used to calculate the multiplication between the average value of communalities and the average R-Square value. GoF values range from 0 to 1. Table 8 below shows a GoF score of $d = \sqrt{30}$ .306 x .587 = .424. The calculation resulting from the GoF value in this research is .424, indicating that the suitability of the conceptual model developed is already good (scored above .36).

Table 8.
R-Square Structural Model

Variable	R-Square	Description	Communalities
Meaningful Work	.266	Moderate	.653
Life Satisfaction	.346	Moderate	.521
Mean	.306		.587

Q^2 Coefficient

The Q^2 coefficient was used to determine the predictive capacity of the structured model. Q^2 values are calculated using the formula:

$$
\begin{aligned}
Q^2 \quad &= 1 - [(1 - R_1{}^2) \times (1 - R_2{}^2)] \\
&= 1 - [(1 - 0.266) \times (1 - 0.346)] \\
&= 1 - 0.480 \\
&= 0.520
\end{aligned}
$$

The division of categories in Q^2 is also threefold: .02 is a weak influence; .15 is a moderate influence; .35 is a strong influence (Mustafa & Wijaya, 2012; Sarwono & Narimawati, 2015). The results of the calculation of the Q^2 value are known to be .520. Based on these results, it can be concluded that the structural model that has been prepared is able to make good predictions or has predictive relevance.

f^2 Value

The f^2 value was conducted to determine the predictor of a latent variable used in a structural model. Table 9 displayed the results of the f^2 value in the structural model.

Table 9.
f2 Value Path of Structural Model

Pathway Analysis	f^2	Effect Size
Religiosity → Meaningful Work	.197	*Moderate*
POS → Meaningful Work	.075	*Moderate*
Religiosity → Life Satisfaction	.060	*Moderate*
POS → Life Satisfaction	.052	*Moderate*
Meaningful Work → Life Satisfaction	.130	*Moderate*

As with Q^2 the division of categories in f^2 is also threefold: .02 is a weak influence; .15 is a moderate influence; .35 is a strong influence (Mustafa & Wijaya, 2012; Sarwono & Narimawati, 2015). The results conclude that all variables have moderate effect sizes in the structural model.

Hypothesis Testing

The correlation matrix between the indicators in this study is presented in Table 10. The inner weights value generated in the estimated bootstrapping PLS analysis demonstrates the effect of a variable on other variables (Otok et al., 2017). The evaluation of inner weights in this research was used to observe the direct and indirect effects and to test the hypotheses between variables. The inner weight results with bootstrapping are shown in Table 11.

Table 10.
Correlation Matrix between Research Variable Dimensions

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Direct	-													
Experience	.423**	-												
Greater	.391**	.345**	-											
Ideology	.426**	.693**	.396**	-										
Indirect	.352**	.121	.231**	.174*	-									
Intellectual	.384**	.592**	.338**	.532**	.085	-								
Life satisfaction	.915**	.375**	.398**	.401**	.700**	.331**	-							
Meaning making	.472**	.359**	.758**	.414**	.276**	.362**	.480**	-						
Meaning of work	.505**	.383**	.900**	.429**	.293**	.387**	.512**	.933**	-					
POS	.351**	.201*	.292**	.261**	.252**	.210*	.377**	.305**	.348**	-				
Positive meaning	.525**	.368**	.811**	.397**	.300**	.378**	.530**	.855**	.965**	.364**	-			
Private	.357**	.707**	.283**	.605**	.103	.618**	.318**	.345**	.341**	.182*	.322**	-		
Public	.408**	.551**	.317**	.566**	.144	.682**	.373**	.342**	.367**	.248**	.362**	.605**	-	
Religiosity	.481**	.854**	.405**	.820**	.151	.820**	.433**	.439**	.459**	.265**	.440**	.850**	.816**	-

Note: * = Significant at .05 level; ** = Significant at .001 level

Table 11.
Direct, Indirect, and Total Effect of Structural Model

Pathway	Direct Effect		Indirect Effect		Total Effect	
	Original Sample	*t*	Original Sample	*t*	Original Sample	*t*
Religiosity → Meaningful Work	.394	6.551**			.394	6.551**
POS → Meaningful Work	.244	3.509**			.244	3.509**
Religiosity → Life Satisfaction	.224	3.809**	.134	3.949**	.358	6.305**
POS → Life Satisfaction	.199	3.548**	.083	2.991*	.282	4.548**
Meaningful Work → Life Satisfaction	.340	5.676**			.340	5.676**

Note: * = Significant at .05 level; ** = Significant at .001 level

As demonstrated in Table 11, the influence of the pathways that occur are all positive and meaningful, both directly and indirectly. However, the direct effect of X_1 on Y and the direct effect of X_2 on Y is still greater than the influence of X_1 or X_2 on Y through the mediating variables of "meaningful work". Therefore, within these pathways, meaningful work can be a partial mediating variable of religiosity, as well as POS on the life satisfaction of Christian employees in several organizations in Indonesia. Based on the above analysis, it can be concluded that all alternative research hypotheses (Hypothesis 1-7) in this study are accepted.

DISCUSSION

This research model aims to determine the effect of religiosity and POS on the life satisfaction of Christian employees, mediated through the variable of meaningful work. Respectively, the direct effect relationship between religiosity and meaningful work is found to be positive and significant. This result supports previous research that found that the religiosity factor has an impact on business ethics and the ethical behaviour of entrepreneurs in business (Fauzan, 2013), and that religiosity also can affect how people think about their jobs and working life (Davidson & Caddell, 1994). Thus, religiosity affects the dimension of meaningful work.

According to the statistical analysis, this study found that POS has a significant positive influence on meaningful work. This result is supported by previous research conducted by Claudia (2018), which found that lecturers who feel supported by their organization will gain deeper meaning when doing their job. This will indirectly increase their commitment to higher education institutions and to their work. Akgunduz et al. (2018) found that meaningful work can be a mediating variable between perceptions of organizational support and job satisfaction, and employee's creativity and proactive personality, respectively.

The direct effect of religiosity on the life satisfaction of Christian employees is positive and significant. These results support the theory of Koenig (1998) and Koenig and Larson (2001) which imply that the level of religiosity has a positive influence on life satisfaction. Previous studies in Indonesia have found that religiosity had a very significant relationship with the well-being of the employees of UMM Malang (Karim, 2018) and of TNI soldiers in Jakarta (Hamidah & Gamal, 2019). The significant positive direct effect of POS on the life satisfaction of participants is demonstrated with the inner weight score. This result supports previous research conducted by Valentine et al. (2006) and Meyers et al. (2018) which established that POS has a positive relationship with employee life satisfaction. Roemer and Harris (2018) also show that POS can affect employee well-being, through psychological capital, in South Africa.

The direct effect of meaningful work on the life satisfaction of Christian employees is positive and significant. The findings reveal a direct link between meaningful work and individual life satisfaction. In a similar study, Allan et al. (2016) stated that meaningful work has a positive influence on life satisfaction, mental health, and human life and welfare in general. The results of this study accord with another study that found a correlation between meaningful work and the life satisfaction of elementary school teachers in the USA by Shyim and Korb (2016). Van Wingerden

and Van der Stoep (2017) in the Netherlands also showed that meaningful work can correlate with the general well-being of company employees.

The research model aims to determine the effect of religiosity and POS on the life satisfaction of Christian employees through meaningful work as a mediating variable. The study found that the construct of meaningful work can be partial mediator of the relationship between religiosity and POS with life satisfaction, in which religiosity has a positively significant stronger indirect effect while POS has a positively significant but weaker indirect effect. The selection of meaningful work as a mediator was based on the statement of Frankl (1984) and also research by Erdogan et al. (2012). Previously, meaningful work as a mediator had been scarcely used to examine the relationship between religiosity, the meaning of life, and life satisfaction (Chamberlain & Zika, 1988). Other Turkish research by Akgunduz et al. (2018) and a Malaysian study by Ahmed et al. (2019) respectively implied that meaningful work can be used as a mediating variable, though its functions are only partial.

It should be noted one of the limitations in this study is the research data that are not normally distributed. Normally, research of this kind should use SEM AMOS analysis; however, the non normal distribution of the data made the researcher used SEM PLS instead (Achjari, 2004). Further research could use a bigger pool of respondents to get more significant detail and to minimize the chance of data abnormality. Another limitation of this research is the use of online questionnaires where researchers cannot observe the actual situation of the respondents, who are geographically dispersed. Furthermore, this research does not use probability sampling in data collection, so the findings do not describe the general population of Christian employees in Indonesia.

CONCLUSION AND RECOMMENDATIONS

Conclusion

The aim of this research is to investigate whether religiosity and POS influence the satisfaction of Christian employees in Indonesia through meaningful work as a mediating variable. Its findings show that the framework model is accepted, and that further study can use it as solid base for research regarding the relationship between meaningful work and life satisfaction. Based on these results and discussion, it is determined that the perceived model is considered fit, with the inclusion of "meaningful work" as a partially mediating variable. "Meaningful work" is presented

as an essential variable in the development of life satisfaction for Christian employees. It should be noted that the designed construct of this study suggests that meaningful work should function as a full mediator between religiosity, POS, and life satisfaction; therefore, without a deeper understanding of meaningful work, there would be no effect of religiosity or POS on life satisfaction. However, the findings of this study suggest that meaningful work only functions as a partial mediator, not a full mediator as expected. There is thus already a direct effect of either religiosity or POS on life satisfaction.

Theoretical Recommendations

An implication of this study is that the function of meaningful work as a mediating variable must be strengthened. It is necessary to re-examine the concept of religiosity, meaningful work, organizational support, and job satisfaction for employees in Indonesia; this may differ from subjects in Western societies. The results of this study are also unique considering that all of the research respondents have the same characteristics, as Christian employees who work in various organizations in Indonesia.

Meanwhile, the factors that influence life satisfaction need to be added to other related factors such as self-efficacy and social support, which have previously been shown to have a relationship with life satisfaction. Further research is needed to confirm the data that has been obtained in this study by interviewing several respondents to find out more about their level of life satisfaction. Finally, considering that this research was conducted among Christian workers, further research can explore the link between the results of this study and the concept of "the Protestant work ethic" to better understand the phenomena among respondents.

Practical Recommendations

To enhance the understanding of Christian employees regarding their position in a pluralist and heterogeneous Indonesian, these workers should be better supported by their peers to foster a well-rounded community. Frequent recognition can encourage individuals to do more good work, while fostering a community gives people an opportunity to share who they are with their colleagues and to create the kind of place in which they would want to work. Support from the organization for the life satisfaction of its employees also needs to be improved in the future, considering that, according to the results of this study, there are still those who feel that support from their organization is only moderate or low.

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