

The Role of Religiosity, Self-Efficacy, Social Support, and Perceived Organizational Support on the Life Satisfaction of Christian Theological Seminary Lecturers in East Java: The Meaning of Work as a Mediator

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Abstract

Achieving life satisfaction is the hope of every person, including academicians. Based on a preliminary study, the problem of life satisfaction of Christian theological seminary lecturers is a real phenomenon that has never been studied scientifically to date. This study aims to examine the life satisfaction model of seminary lecturers in terms of religiosity, self-efficacy, social support, and perceived organizational support with the meaning of work as a mediating variable. The method used in this research is quantitatively correlational; 252 lecturers from 41 theological seminaries in East Java were participants in this research. This study used six instruments to measure each variable, and the data were analyzed using the SEM-PLS technique. Based on the R^2 value for the endogenous variables, it was found that the meaning of work had a significant positive effect of 36.8% obtained from the independent variables, while the R^2 value for the life satisfaction variable is 0.259, meaning that life satisfaction can be explained by variance of 25.9% in the independent variables. The results of the research hypothesis indicate that religiosity and self-efficacy have an indirect effect on life satisfaction with the meaning of work as a full mediator, while social support does not affect both the meaning of work and life satisfaction. This study also confirms that perceived organizational support has a direct and indirect effect on life satisfaction with the meaning of work as a partial mediator. This research result is expected to enhance efforts made by seminary leaders and the government to increase the life satisfaction of lecturers in Christian theological seminaries in East Java.

Keywords: Life satisfaction, religiosity, self-efficacy, perceived organizational support, social support, the meaning of work, Christian theological seminary lecturers

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Introduction

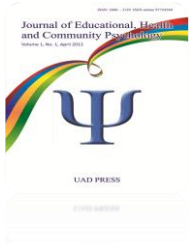
The current era of globalization and information technology requires the improvement of Indonesian human resources capital. Many companies need people who are superior, competent, professional,

and highly competitive in their expertise. Organizations that have skillful human resources will function as agents of positive change in the transformational process of our society. To be seen as advanced organizations from the industrial-organizational psychological point of view, organizations must also pay attention to life satisfaction and the welfare of their people. According to the International Standard Organization (2018), an organization is considered to have a good occupational health and safety system if its leaders also attend to the psychological well-being of their employees.

Achieving life satisfaction is something that every human wants to achieve, including faculty members of Christian theological seminaries (referred to as “seminary lecturers” in this article) in East Java. Together with DKI Jakarta, Banten, West Java, Central Java, and DIY, East Java province is seen as one of the regions that become the benchmark standard for measuring the academic quality of theological seminaries in Indonesia. In East Java, there are currently 45 theological seminaries that organize 105 study programs with 622 lecturers and 4270 students. The level of academic quality (according to the grade of study program accreditation and institutional accreditation) in most theological seminaries in East Java is still generally below other higher educational institutions such as other public and private universities, Christian private universities, and other theological schools of other religions.

A data search conducted by the authors did not find a single study program on theological seminaries in East Java that has been accredited with an “A” grade. There have been four study programs accredited as “B” (3.8%), 40 study programs accredited as “C” (38.46 %), and the remaining 60 study programs (57.7%) have not yet been accredited (BAN-PT, 2019). In terms of institutional accreditation, no theological seminary in East Java has achieved an institutional accreditation grade of “A”. There are only two seminaries in East Java that have institutional accreditation with the predicate “B” (6%), while six other seminaries have obtained institutional accreditation of “C” (18.1 %). The remaining 25 seminaries (75.75%) have not yet had an institutional accreditation (BAN-PT, 2019).

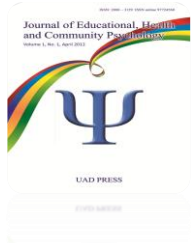
The demographic data from this study suggests that only 42 seminary lecturers hold academic positions such as “assistant professor” and “associate professor”, while there were only 69 “senior lecturers” and 141 people classified as “instructors”. Only 70 people have participated in the lecturer



certification program, while 182 others do not yet have educator certification. There are only seven lecturers who claim to have no side jobs, while the remaining 245 people have other work outside of their main duties as seminary lecturers. The appalling conditions among East Java seminary lecturers and the low level of academic quality in their organizations described above are related to the level of life satisfaction of the lecturers who work in these institutions. The results of the preliminary study interviews conducted by the authors with two seminary lecturers in East Java show that there are indicators of life dissatisfaction caused by the current living conditions of respondents who have not achieved close to their ideal.

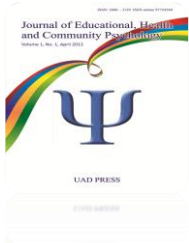
Both respondents had low life satisfaction in their lives because they have not achieved important milestones such as higher academic positions or lecturer certification. The problem of life satisfaction of these seminary lecturers is a real problem that occurs in the field, but until now there has been no research that has attempted to comprehensively examine this phenomenon. According to Setio (2012), seminary lecturers play a central and strategic role in the teaching and education process of their students. Ideally, they should have a good level of life satisfaction so that they can work optimally to implement the “*tri dharma perguruan tinggi*” of their higher education institutions in Indonesia and improve the academic quality of each university.

According to Diener et al. (2003), life satisfaction is a comprehensive assessment process of a person's condition which consists of the individual's cognitive perception of the comparison between their actual living conditions and the standard of living to which they aspire. Margolis, et al. (2018) suggest that the concept of life satisfaction consists of both direct and indirect indicators. Some of the statements that reflect direct indicators of life satisfaction are the measure of how much the individual is satisfied with the life they are currently living, and how satisfied the individual is with what they have achieved so far. Indirect indicators of life satisfaction are reflected in several statements that measure whether a person has a desire to change some things in their life, whether they feel that other people around them have a better standard of living and whether they have the desire to change their current way of life.



Previous studies have stated the factors that influence life satisfaction can be broadly divided into three categories. The first group of factors is important life events (including income and marital status), the second is the activities they plan to carry out and the third is their cognitive and personal disposition (Puentes-Díaz & Cavazos, 2013). Other factors according to Compton (2005) can affect life satisfaction are religiosity, positive self-esteem, perceived self-control, extraversion, optimism, positive social relationships and support, self-efficacy, meaningful work, and life goals. Sirgy (2012) stated that every human who is more satisfied in their lives will be better able to function, be more productive, have better social relationships, and good health, and have higher incomes than those who feel unhappy in their lives. Conversely, individuals who experience dissatisfaction in their life will have difficulty reaching their optimal abilities in a job. If these conditions at an early stage do not receive an early positive response, the individual will later tend towards poor mental health and engage in unethical behaviors, which in turn will result in problems both personal and social (Formica, 2010).

The world of work is one of the important factors that closely relates to an individual's life satisfaction. Argyle (2001) states that those who have jobs will feel more satisfied in their lives than those who do not. Psychological research that aims to analyze the living conditions of seminary lecturers has not been published in the Indonesian context. One of the psychological factors and daily activities related to the life satisfaction of seminary lecturers is their level of religiosity. According to Stark and Glock (1970), "religiosity" is the level of one's conception of and commitment to their religion. The level of conception refers to a person's knowledge of their religion while the level of commitment needs to be understood thoroughly to enable individuals to maintain their religious duties. The concept of multidimensional religiosity compiled by the previous researchers consists of intellectual knowledge, ideology, application in public practice, application in a private environment (private practice), and religious experience. An individual's satisfaction in life can be increased through activities or programs that develop spirituality and religiosity in the workplace (Neal, 2012). Research by Argyle (2001) emphasizes the role of religiosity to improve the psychological well-being of people. Religiosity can help individuals to maintain their psychological health in difficult times.



The second independent variable examined in this study was self-efficacy. Self-efficacy is a person's belief in the extent to which they can carry out tasks, achieve goals, and plan actions to achieve certain goals (Bandura in Lianto, 2019; Ivancevich, et al, 2008). A seminary lecturer's belief in their own ability to perform a task will bolster their self-confidence, allowing them an optimal opportunity for achieving targets and other goals in their work. The third independent variable in this study is social support. According to Sarafino and Smith (2011), social support is a person's perception of the support of others who love them, and the opportunity to get help and positive support from those around them. This social support can be manifested in several forms such as emotional support, physical support, informational support, and personal support when needed by the individual. Zimet, et al. (1988) describe social support as psychological support received from the closest people in a person's life, such as family, friends, and significant others.

The fourth independent variable observed in this study is perceived organizational support (POS) which can be interpreted as the general perception of members of an organization that the organization will appreciate their contribution and care about their lives (Rhoades & Eisenberger, 2002). If employees feel a high degree of organizational support, they will easily integrate their identity with the organization they work for. This support also will encourage them to develop better and more positive relationships with their institution, and thus give their best performance to their organizations. Previous research on the effect of POS on the life satisfaction of kindergarten teachers in Jakarta proved that POS together with transformational leadership and job satisfaction could affect the life satisfaction of research participants by 65% (Bachtiar, et al., 2018).

The last variable examined in this study is the meaning of work which functions as a mediating variable. Giving meaning to work is a human internal process considering everyone's different backgrounds, meaning that individual perceptions tend to be subjective. Without finding meaningful work, individuals will not be able to see any benefit from their work under any circumstances (Steger & Dik, 2009). Steger, et al. (2012b) label the concept of meaning in the work context as "meaningful work", an umbrella term for concepts such as the meaning of work, meaningfulness of work, and other similar positive constructs related to this concept. The results of Allan, et al. (2016) have shown that

the meaning of work has a positive effect on life satisfaction, mental health, and human welfare in general.

Steger and Dik (2009) found that meaningful work has three main dimensions: positive meaning in work, meaning-making through work, and greater good motivation. In this study, the meaning of work is positioned as a mediator variable that correlates with exogenous and endogenous variables. Authors choose the meaning of work as a mediator variable, considering that this process is part of a search for the meaning of life that what to do by seminary lecturers before they can assess their life satisfaction at a certain time (Frankl, 1984). So far, the authors have not found any previous research that investigates the effect of religiosity on life satisfaction with the meaning of work as a mediator.

Previous studies have mostly attempted to examine the relationship between religiosity, the meaning of life, and life satisfaction (Chamberlain & Zika, 1988; Krause, 2003). The results of research by Saliyo, et al. (2017) show that religiosity can affect subjective well-being with the meaning of life as a mediating variable. Görgens-Ekermans and Steyn (2016) in South Africa found that optimism and self-efficacy can affect employees' subjective well-being through meaningfulness of work by improving their work engagement and organizational commitment. Researchers Lorente, et al. (2018) also prove that the meaning of work can be a good mediator variable to bridge the relationship between social support and the psychological wellbeing of workers in Europe. As for the perceived organizational support variable, Zhai et al. (2020) succeeded in proving that the meaning of work and self-development in work can be a link between perceived organizational support and the life satisfaction of company employees in China.

The major hypotheses proposed in this study are as follows. (1) The life satisfaction model of seminary lecturers in East Java can be improved by religiosity, self-efficacy, social support, and perceived organizational support with the meaning of work as a mediating variable. (2) Religiosity, self-efficacy, social support, and perceived organizational support have a significantly positive effect on the life satisfaction of seminary lecturers in East Java, with the meaning of work as a mediating variable. For more details, the framework of this research is shown in Figure 1 below.

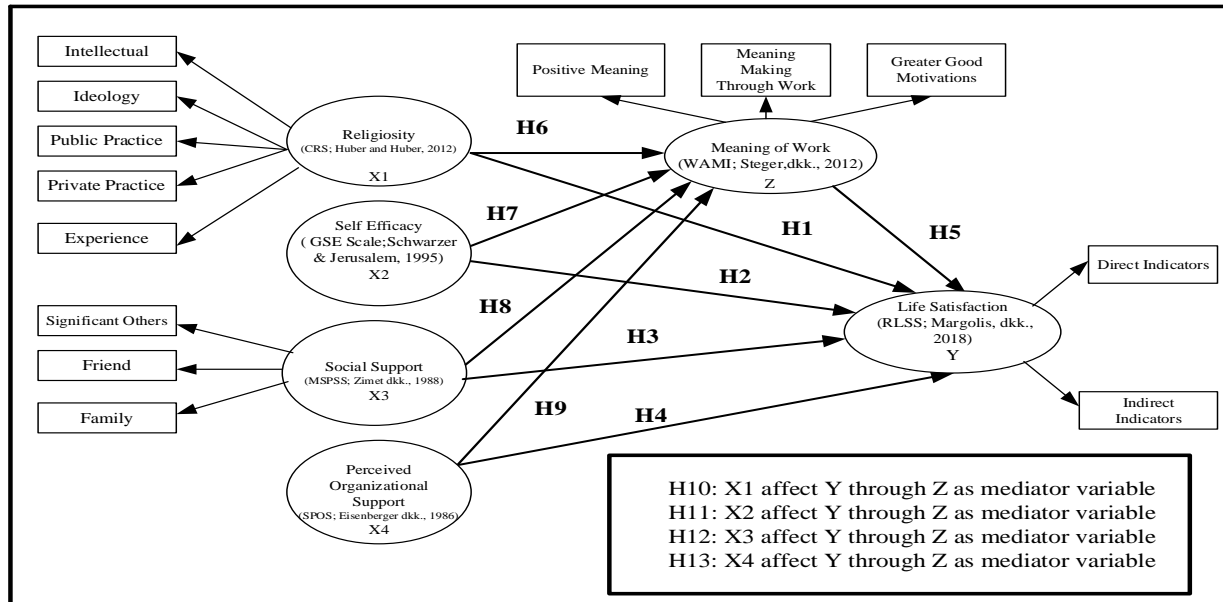


Figure 1. Research Framework

Method

Participants

The population of this study are 622 lecturers from 45 theological seminaries in East Java. The sampling technique used is purposive sampling. Data collection was carried out in January–February 2021 using an online Google form survey as well as hardcopy questionnaire sheets sent to addresses of seminary campuses in East Java. Before the seminary lecturers responded to the questionnaire, they were asked to complete an “informed consent form” stating that they had fulfilled their requirements as respondents to this study, that they understood the procedures, objectives, and benefits of this research, and that they are aware that their identity, personal information, and responses to this questionnaire will be kept confidential and used only for the completion of this research report. The authors have ensured that they consciously and voluntarily participated in this study. The respondents who participated as a sample in this study were 252 lecturers from 41 theological seminaries in East Java with an age ranging from 24 to 80 years (the average was 41–60 years).

Table I
Demographic Data

| No | Demographic Data | Category | Frequency | Percentage |
|----|--------------------|--|-----------|------------|
| 1 | Gender | Man | 175 | 69.4% |
| | | Woman | 77 | 30.6% |
| 2 | Age | 21–30 years old | 7 | 2.8% |
| | | 31–40 years old | 40 | 15.9% |
| | | 41–50 years | 96 | 38.1% |
| | | 51–60 years | 84 | 33.3% |
| | | 61–70 years old | 22 | 8.7% |
| | | 71–80 years old | 2 | 0.8% |
| | | > 80 years old | 1 | 0.4% |
| 3 | Level of education | SMA/SMK/Diploma | 5 | 2.0% |
| | | I/II/III/Bachelor | | |
| | | S1/DIV | 23 | 9.1% |
| | | S2/Master | 135 | 53.6% |
| 4 | Academic Position | S3/Doctoral/Ph.D/D.Th/D.Min/Dr | 89 | 35.3% |
| | | Instructor | 141 | 56.0% |
| | | Senior Lecturer | 69 | 27.4% |
| | | Assistant Professor | 38 | 15.1% |
| | | Associate Professor | 4 | 1.6% |
| 5 | Marital status | Full Professor | 0 | 0% |
| | | Single | 26 | 10.3% |
| | | Married | 218 | 86.5% |
| | | Death/divorce | 8 | 3.2% |
| 6 | Number of children | None | 42 | 16.7% |
| | | 1–2 people | 161 | 63.9% |
| | | 3–4 people | 47 | 18.7% |
| | | 5–6 people | 2 | 0.8% |
| | | Working spouse | | |
| 8 | Length of work | No | 89 | 35.3% |
| | | Yes | 163 | 64.7% |
| 9 | Status | 15 years | 83 | 32.9% |
| | | 6–10 years | 53 | 21.0% |
| | | 11–15 years | 49 | 19.4% |
| | | 16–20 years | 25 | 9.9% |
| | | > 20 years | 42 | 16.7% |
| 9 | Status | Doesn't yet have a Lecturer Identification Number | 39 | 15.5% |
| | | Lecturer of Bible/theological education institute/school | 21 | 8.3% |
| | | Non-permanent/part-time lecturer with NUP | 7 | 2.8% |

| No | Demographic data | Category | Frequency | Percentage |
|-----------|------------------------|--|------------|-------------|
| | | Non-permanent / special lecturers with NIDK | 13 | 5.2% |
| | | Permanent/full-time/NIDN lecturer | 172 | 68.3% |
| 10 | Lecturer Certification | No | 182 | 72.2% |
| | | Yes | 70 | 27.8% |
| 11 | Church ministry | Church congregation | 47 | 18.7% |
| | | Council/deacon/congregation elder | 19 | 7.5% |
| | | Sunday school teacher | 13 | 5.2% |
| | | Pastor assistant/Evangelist | 37 | 14.7% |
| | | Young pastor/vicar | 24 | 9.5% |
| | | Full priest | 112 | 44.4% |
| 12 | Other Activities | Congregational Pastor/shepherd/vicariate of a local church | 71 | 28.17% |
| | | Preacher/evangelist/missionary/synod officer | 70 | 27.8% |
| | | Christian religion teacher in kindergarten/SD/SMP/SMA | 15 | 5.95% |
| | | Social worker/employee at foundation/NGO/volunteer | 12 | 4.76% |
| | | Private employees/PNS/TNI/POLRI | 6 | 2.38% |
| | | Part-time lecturer at another PT | 24 | 9.52% |
| | | Entrepreneur/Businessman | 21 | 8.33% |
| | | Book writer/spiritual songwriter/musician | 12 | 4.76% |
| | | Private tutoring subjects | 2 | 0.8% |
| | | BAMAG | | |
| | | Manager/supervisor/instructor for Christian community guidance | 3 | 1.19% |
| | | None | 7 | 2.77% |
| | | Other | 9 | 3.57% |
| | | Total respondents | 252 | 100% |

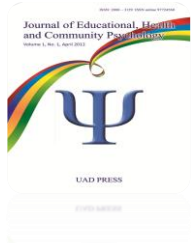
Measurement

This study is a cross-sectional quantitative study that uses a survey and questionnaire design as a data collection tool. Broadly speaking, this research consists of three stages: permit application stage, preliminary studies, and the use of a questionnaire to obtain data collection. Stages of requesting permission to conduct research were carried out in early January 2021 by applying for permission from seminary rectors in East Java via email from the authors, accompanied by a letter of application for permission from the Faculty of Psychology at Airlangga University, and a letter of recommendation from the East Java Regional Office of the Ministry of Religion Affairs Republic Indonesia. This research has also passed the ethical clearance process from the Ethics Council of KPIN (*Konsorsium Psikologi Ilmiah Nusantara*).

This research has been through the try-out procedure to measure the reliability and validity of the instruments. The process of translation and adaptation into the Indonesian context is done by following the rules of Sperber (2004) and according to the standards of the International Testing Commission (2018). All instruments in this study have gone through a backward and forward translation process, content validation, and measure equivalence of both versions (English & Indonesian) by paying attention to their comparability (language comparison) and similarity (meaning similarity). These processes were achieved with the help of four language translators, two psychologists as discussion partners, and three experts in the field of psychology.

Life satisfaction as an endogenous variable (Y) was measured using the Riverside Life Satisfaction Scale (RLSS) by Margolis et al. (2018). The RLSS consists of six items that measure two indicators of life satisfaction: direct and indirect. This scale has a response range spanning seven scores (1 = "Strongly Disagree"; to 7 = "Strongly Agree"). In Margolis' research, the reliability of this measuring instrument is evidenced by a relatively high-reliability coefficient score (mean inter-item correlation $r = 0.69$ and internal consistency 0.93, and re-test reliability 0.90). Factor loading in the research of Margolis et al. (2018) for direct indicators shows numbers from 0.92 to 0.96, while the indirect indicators show numbers from -0.66 to -0.83.

The meaning of work as a mediating variable (Z) is measured by WAMI (Work and Meaning Inventory) based on the theory of Steger et al. (2012). This multidimensional scale consists of ten



items which are divided into three dimensions: positive meaning in work, making meaning through work, and greater good motivations. Previous research has proven that the reliability and validity of this scale are quite high (internal reliability is 0.93; item loading factors ranging from 0.60–0.92 in Steger et al., 2012).

Religiosity as the first exogenous variable (X_1) was measured by the Centrality of Religiosity Scale (CRS) questionnaire of Huber and Huber (2012). This multidimensional measuring instrument consists of 15 items that measure the five dimensions of religiosity according to the theory of Stark and Glock (1970). Research by Huber and Huber (2012) indicates a good level of reliability for this measuring instrument with Cronbach's alpha reliability coefficients ranging from 0.80–0.93 for each dimension to 0.92–0.96 for the whole scale. Self-efficacy as the second exogenous variable (X_2) was measured by the General Self-Efficacy Scale (GSE) by Schwarzer and Jerusalem (1995). The GSE is a unidimensional scale that consists of 10 items and the response range is arranged into scale ranges of 1 to 7 (1 = “Strongly Disagree”; 7 = “Strongly Agree”). Research by Luszczynska et al. (2005) states that the reliability and validity of this measuring instrument is fairly reliable, with Cronbach's alpha ranging from 0.86 to 0.96.

Perceived organizational support (POS) as the third exogenous variable (X_3) was measured by SPOS-8 (Survey of Perceived Organizational Support-8) compiled by Eisenberger et al. (1986). This unidimensional scale consists of eight items that have a scale range of 1 to 7 (1 = “Strongly Disagree”; 7 = “Strongly Agree”). Previous research has supported the reliability and validity of this measuring instrument with Cronbach's alpha reliability coefficient of 0.96 and 0.95 in the study of Worley et al. (2009). Social support as the fourth exogenous variable (X_4) was measured by the MSPSS scale compiled by Zimet et al. (1988). This multidimensional scale consists of 12 items that measure social support from family, colleagues, and significant others. Previous research has shown the reliability and validity of this measuring instrument with a Cronbach's alpha coefficient of 0.88 (Zimet et al. 1988).

Data Analysis

This study aims to develop the proposed research model and to test the research hypotheses with structural equation modeling (SEM) analysis using SMART PLS 3.0 software for statistical data processing. The SEM-PLS analysis method was used to process the data in this study as it is more flexible in processing data with abnormal distribution (Hair et al. 2011). PLS can also be used to build relationships for which there is no theoretical basis to test propositions (Ghozali, 2014). In this study, the authors tried to develop a new model that was built with individual internal factors (religiosity, self-efficacy), then work-related factors (meaning of work) and external environmental factors (social support, perceived organizational support) to analyze the lecturer's life satisfaction

Results

Before the SEM-PLS analysis was conducted, the authors organized the total score of the respondents into five categories (very high, high, medium, low, and very low) using the categorization norm formula proposed by Azwar (2012) for reference.

Table 2
Research Variable Categorization Norms

| Norm Category | <i>Life Satisfaction</i> | | <i>Meaning of Work</i> | | <i>Religiosity</i> | | <i>Self-Efficacy</i> | | <i>Social Support</i> | | <i>POS</i> | |
|------------------|--------------------------|------|------------------------|------|--------------------|------|----------------------|------|-----------------------|------|------------|------|
| | F | (%) | F | (%) | F | (%) | F | (%) | F | (%) | F | (%) |
| Very High | 114 | 45.2 | 234 | 92.9 | 219 | 86.9 | 118 | 46.8 | 164 | 65.1 | 111 | 44.0 |
| High | 63 | 25 | 13 | 5.2 | 27 | 10.7 | 85 | 33.7 | 65 | 25.8 | 70 | 27.8 |
| Middle | 60 | 23.8 | 4 | 1.6 | 5 | 2.0 | 33 | 13.1 | 18 | 7.1 | 59 | 23.4 |
| Low | 8 | 3.2 | 0 | 0.0 | 1 | 0.4 | 12 | 4.8 | 3 | 1.2 | 10 | 4.0 |
| Very low | 7 | 2.8 | 1 | 0.4 | 0 | 0.0 | 4 | 1.6 | 2 | 0.8 | 2 | 0.8 |
| Total | 252 | 100 | 252 | 100 | 252 | 100 | 252 | 100 | 252 | 100 | 252 | 100 |

To get a more detailed picture of the distribution of research subjects based on the characteristics of the variable scores in this study, the results of descriptive statistical analysis (mean, standard deviation, minimum-maximum score) are presented in Table 3 below:

Table 3
Comparison of Empirical Data and Hypothetical-Theoretical Data

| Variable | N | Empirical Data | | | Hypothetical-Theoretical Data | | | | |
|-------------------|-----|----------------|-------|-----|-------------------------------|------|-------|-----|-----|
| | | mean | Score | | SD | mean | Score | | |
| | | | Min | Max | | | Min | Max | |
| Religiosity | 252 | 92.5 | 46 | 105 | 9.4 | 60 | 15 | 105 | 15 |
| Self-efficacy | 252 | 52.5 | 10 | 70 | 9.9 | 40 | 10 | 70 | 10 |
| Social support | 252 | 68.6 | 22 | 84 | 10.2 | 48 | 12 | 84 | 12 |
| POS | 252 | 41.9 | 13 | 56 | 7.9 | 32 | 8 | 56 | 8 |
| Meaning of work | 252 | 62.7 | 16 | 70 | 6.3 | 40 | 10 | 70 | 10 |
| Life satisfaction | 252 | 30.8 | 10 | 42 | 6.5 | 24 | 6 | 42 | 5.8 |

This stage is then continued with the PLS-SEM regression calculation which consists of two main stages: evaluation of the outer and inner models. The first step of partial least square (PLS) analysis (the evaluation of the outer model) is carried out to measure the reliability and validity of the instrument. Validity testing is performed by evaluating convergent validity, construct validity, discriminant validity, and measuring the outer weight. Convergent validity evaluation is done by assessing the outer loading generated from the estimation with Smart PLS 3.0. An indicator is said to meet convergent validity if it has an outer loading value > 0.5 (Hair, et al. 2011). The value of the outer loading of all items used in the structural model in this study already have a value > 0.5 , which means that the evaluation of the convergent validity of this study has been met.

The evaluation of construct validity is carried out using the average variance extracted (AVE) value generated from the estimation with Smart PLS 3.0. Construct validity is concluded to be

demonstrated if it has an AVE value > 0.5 (Hair, et al. 2011). Based on the calculations shown in Table 4, the value of average variance extracted from all variables and indicators used in the structural model of this study already has a value of > 0.5 , which means that the evaluation to measure construct validity in this study also has been proved.

Table 4
Average Variance Extracted (AVE) Research Variable

| Variable - Indicators | AVE | Standard | Results |
|--------------------------------|-------|----------|---------|
| Religiosity | 0.524 | > 0.50 | Valid |
| Intellectual | 0.708 | > 0.50 | Valid |
| Ideology | 0.845 | > 0.50 | Valid |
| Public practice | 0.757 | > 0.50 | Valid |
| Private practice | 0.708 | > 0.50 | Valid |
| Experience | 0.728 | > 0.50 | Valid |
| Self-efficacy | 0.594 | > 0.50 | Valid |
| Social support | 0.549 | > 0.50 | Valid |
| Significant others | 0.746 | > 0.50 | Valid |
| Family | 0.716 | > 0.50 | Valid |
| Friend | 0.736 | > 0.50 | Valid |
| POS | 0.554 | > 0.50 | Valid |
| Meaning of work. | 0.626 | > 0.50 | Valid |
| Positive meaning in work | 0.733 | > 0.50 | Valid |
| Meaning of making through work | 0.761 | > 0.50 | Valid |
| Greater good motivations | 0.671 | > 0.50 | Valid |
| Life satisfaction | 0.530 | > 0.50 | Valid |
| Direct | 0.875 | > 0.50 | Valid |
| Indirect | 0.722 | > 0.50 | Valid |

The outer weight evaluation can be used to determine the contribution of each indicator to the variables it composes. In this study, the results of the outer weight estimate of the structural model were obtained with T-statistics values, all of which were > 1.96 . It can be concluded from the analyzed results that the effect of each item on the scale has a significant effect on the variables. Discriminant validity has been estimated by examining the value of cross loading and evaluation by Fornell-Larcker.

An indicator is said to meet discriminant validity if the value of the cross-loading indicator of the variable is larger than other variables. Based on the data analysis, it can be seen that each indicator and variable in the structural model of this study has the largest cross-loading value of the constructs from which they were compiled when measured against the results of the other constructs. Referring to the results of this calculation, it can be concluded that the items used in this study have discriminant validity concerning their respective research variables (Ghozali, 2014).

Table 5
Fornell-Larcker Research Variables

| | Religiosity | Self- efficacy | Social support | POS | Meaning of work | Life satisfaction |
|-------------------|-------------|-------------------|-------------------|-------|--------------------|----------------------|
| Religiosity | 0.724 | | | | | |
| Self-efficacy | 0.212 | 0.771 | | | | |
| Social support | 0.294 | 0.455 | 0.741 | | | |
| POS | 0.263 | 0.131 | 0.385 | 0.744 | | |
| Meaning of work | 0.522 | 0.305 | 0.385 | 0.380 | 0.791 | |
| Life satisfaction | 0.299 | 0.169 | 0.256 | 0.405 | 0.456 | 0.728 |

On the other hand, the evaluation using Fornell-Larcker's discriminant validity has been divided for the evaluation of the research variable group and the indicator group in this research variable, as presented in Tables 5 above and Table 6 below. It is evident from these tables that the value of the AVE root (\sqrt{AVE}) which is in the diagonal row for both the research variable group and all the indicators is still larger than the correlation scores between other variables and indicators. Therefore, referring to the results of these calculations, the evaluation of discriminant validity with Fornell-Larcker's method in this study has met the requirements (Ghozali, 2014)

Table 6
Fornell-Larcker Indicators of Research Variables

| | X1.1 | X1.2 | X1.3 | X1.4 | X1.5 | X3.1 | X3.2 | X3.3 | Z1 | Z2 | Z3 | Y1 | Y2 |
|------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| X1.1 | 0.841 | | | | | | | | | | | | |
| X1.2 | 0.613 | 0.919 | | | | | | | | | | | |
| X1.3 | 0.624 | 0.685 | 0.870 | | | | | | | | | | |
| X1.4 | 0.626 | 0.648 | 0.673 | 0.841 | | | | | | | | | |
| X1.5 | 0.578 | 0.564 | 0.566 | 0.677 | 0.853 | | | | | | | | |
| X3.1 | 0.233 | 0.192 | 0.229 | 0.195 | 0.223 | 0.863 | | | | | | | |
| X3.2 | 0.233 | 0.263 | 0.290 | 0.172 | 0.205 | 0.787 | 0.846 | | | | | | |
| X3.3 | 0.256 | 0.190 | 0.226 | 0.122 | 0.147 | 0.537 | 0.538 | 0.858 | | | | | |
| Z1 | 0.450 | 0.409 | 0.511 | 0.417 | 0.387 | 0.264 | 0.320 | 0.329 | 0.856 | | | | |
| Z2 | 0.406 | 0.384 | 0.463 | 0.386 | 0.364 | 0.298 | 0.351 | 0.318 | 0.853 | 0.873 | | | |
| Z3 | 0.403 | 0.327 | 0.433 | 0.353 | 0.334 | 0.294 | 0.286 | 0.349 | 0.765 | 0.757 | 0.819 | | |
| Y1 | 0.227 | 0.319 | 0.327 | 0.259 | 0.242 | 0.205 | 0.274 | 0.240 | 0.453 | 0.472 | 0.362 | 0.936 | |
| Y2 | 0.110 | 0.113 | 0.100 | 0.107 | 0.068 | 0.089 | 0.076 | 0.132 | 0.234 | 0.210 | 0.216 | 0.316 | 0.850 |

The measurement of reliability of this research variable was carried out by measuring the composite reliability score and Cronbach's alpha with Smart PLS. In theory, a construct is internally reliable if it has a composite reliability score > 0.70 and Cronbach's alpha > 0.60 (Ghozali, 2014). The following is the value of composite reliability and Cronbach's alpha of each construct in the research structural model shown in Table 7.

It is evident, based on Table 7, that the composite reliability value in each variable construct and indicator in the structural model has obtained a value that is > 0.70, while Cronbach's alpha value for each variable and indicator construct is also > 0.60. Referring to the results above, it can be concluded

that all constructs, both variables, and indicators in the research have met the standard of construct reliability for a measuring instrument.

Table 7
Composite Reliability and Cronbach's alpha

| Construct | Cronbach's Alpha | Composite Reliability |
|---------------------------------------|-------------------------|------------------------------|
| Religiosity | 0.934 | 0.943 |
| Intellectual | 0.794 | 0.879 |
| Ideology | 0.908 | 0.942 |
| Public practice | 0.839 | 0.903 |
| Private practice | 0.794 | 0.879 |
| Experience | 0.813 | 0.889 |
| Self-efficacy | 0.926 | 0.936 |
| Social support | 0.924 | 0.935 |
| Significant others | 0.886 | 0.921 |
| Family | 0.866 | 0.909 |
| Friend | 0.880 | 0.918 |
| POS | 0.885 | 0.908 |
| Meaning of work | 0.932 | 0.943 |
| Positive meaning in work | 0.878 | 0.916 |
| Meaning of making through work | 0.843 | 0.905 |
| Greater good motivations | 0.755 | 0.859 |
| Life satisfaction | 0.818 | 0.869 |
| Direct | 0.929 | 0.955 |
| Indirect | 0.808 | 0.886 |

After the evaluation stage of the outer model has been completed, the next stage in the partial least square (PLS) analysis, is to evaluate the structural inner model. This is primarily to determine the effects on the variables that have been found. The evaluation in the inner stage of the PLS model consists of interpreting the value of determination R^2 , the predictive relevance coefficient Q^2 , the value of effect size f^2 , and then proceeding to answer the research hypotheses which explain the relationship between variables in this study.

Evaluation of the value of R^2 is used to measure the level of variation of changes caused by exogenous variables on endogenous variables. Based on the data analysis, the R^2 value on the meaning of the work is 0.368, which means that the meaning of work variance can be explained by changes in the variables of religiosity, self-efficacy, social support, and POS of 36.8 %. The R^2 value for the life satisfaction variable is 0.259, which means that the variance of life satisfaction can be explained by changes in the variables of religiosity, self-efficacy, social support, POS, and meaning of work by 25.9 %. Based on the two R^2 values obtained in the structural model, both are included in the “moderate” R^2 score category.

In the PLS analysis, the structural model of this study was also evaluated by calculating the goodness of fit (GoF). The results of the calculation of the GoF value in this study were 0.344, indicating that the suitability of the structural model developed was included in the main positive category (Ghozali, 2014). The measurement of the Q^2 coefficient in the PLS analysis is used to determine the level of predictive relevance of the developed model. Based on the results of the calculation of the coefficient of Q^2 , it is now known that the meaning of the work variable Q^2 value is 0.136, while, for the life satisfaction variable, the value of Q^2 is 0.229. Referring to the two Q^2 values obtained, the level of predictive relevance of the structural model of this study is in the “moderate” category. The f^2 value in PLS analysis is used to determine the effect-size level of a latent variable on other latent variables in a structural model. Based on the results of the data analysis, it is demonstrated that the influence of the variables of religiosity, self-efficacy, social support, POS, and meaning of work and life satisfaction is still relatively low. The only effect size that is included in the moderate category occurs in the influence of religiosity on the meaning of work, with an f^2 value of 0.228 which is more than > 0.2.

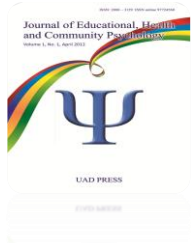
The next stage is to test the hypothesis that was developed on this structural model based on the estimated results of the inner model, using the bootstrapping method used on the research sample. An influence path analysis can be said to have a significant effect if it has a T-statistics value greater than 1.96 for two-tailed hypothesis testing, and greater than 1.64 for one-tailed hypothesis testing,

with a p-value less than 5%. A comprehensive report on the results of the influence test on the variable paths of this study are presented in Table 8 below.

Table 8
Direct, Indirect, and Total Effects of the Structural Model of Research

| Path | Direct Effects | | Indirect Effect | | Total Effect | |
|--|-----------------|--------------------|-----------------|--------------------|-----------------|--------------------|
| | Original sample | T(p) | Original sample | T(p) | Original sample | T(p) |
| Religiosity→Life satisfaction | 0.058 | 0.740 (0.460) | | | 0.185 | 2.436 (0.015) |
| Religiosity→Meaning of work→Life satisfaction** | | | 0.127 | 3.343** (0.001) | | |
| Self-efficacy→Life satisfaction | 0.024 | 0.378 (0.706) | | | 0.066 | 1.058 (0.290) |
| Self-efficacy→Meaning of work→Life satisfaction* | | | 0.043 | 2.314* (0.021) | | |
| Social support→Life satisfaction | 0.004 | 0.063 (0.949) | | | 0.044 | 0.594 (0.553) |
| Social support→Meaning of work→Life satisfaction | | | 0.040 | 1.645 (0.101) | | |
| POS→Life satisfaction** | 0.265 | 3.770** (0,000) | | | 0.331 | 4.704** (0,000) |
| POS→Meaning of work→Life satisfaction** | | | 0.066 | 2.966** (0.003) | | |
| Religiosity→Meaning of work** | 0.401 | 6.110** (0.000) | - | - | 0.401 | 6.110** (0.000) |
| Self-efficacy→Meaning of work** | 0.135 | 2.956** (0.003) | - | - | 0.135 | 2.956** (0.003) |
| Social support→Meaning of work | 0.125 | 1.871 (0.062) | - | - | 0.125 | 1.871 (0.062) |
| POS→Meaning of work** | 0.209 | 3.986** (0.000) | - | - | 0.209 | 3.986** (0.000) |
| Meaning of work→Life satisfaction** | 0.316 | 4.625** (0.000) | - | - | 0.316 | 4.625** (0.000) |

Note: * = significant at the 0.05 level (95%); ** = significant at 0.01 level (99%).



The results described in Table 8 show that the statistical calculations on the path of the influence of exogenous variables on endogenous variables suggest that religiosity and self-efficacy cannot directly affect life satisfaction but must go through the meaning of work as a full mediating variable. On the other hand, the perceived organizational support can influence the life satisfaction of seminary lecturers either directly or indirectly through the meaning of work as a partial mediator. Another interesting finding in this study is that social support does not affect life satisfaction either directly or indirectly through the meaning of work as a mediator. However, social support also has no significant effect on the meaning of the work. The results of the statistical calculations above show that religiosity, self-efficacy, and perceived organizational support have a direct significant influence on the meaning of the work of seminary lecturers and that the meaning of work also affects life satisfaction. Based on the results of the research described in the table and above, it can be concluded that from 13 minor hypotheses proposed in this study, eight research hypotheses were accepted and five research hypotheses were rejected.

Discussion

The major hypothesis in this study is that the life satisfaction model of seminary lecturers in East Java can be improved by religiosity, self-efficacy, social support, and perceived organizational support (POS) using the meaning of work as a mediator. Based on statistical analysis using the structural equation test of the overall model (GoF index), the results of this study indicate that the theoretical model of seminary lecturers' life satisfaction fits with the model criteria. This means that the theoretical model proposed in this study is supported by empirical data from research in the field and that this model can predict the life satisfaction of Christian theological seminary lecturers in East Java.

This study aims to determine the effect of religiosity, social support, self-efficacy, and POS on the life satisfaction of seminary lecturers through the variable meaning of work as a mediator. The choice of the meaning of work as a mediator is based on the thinking of Frankl (1984) and research by Erdogan

et al. (2012). Until now, to the best of the authors' knowledge, the meaning of work has never been used as a mediating variable to examine the effect of these variables on life satisfaction. Previous research in Turkey by Akgunduz et al. (2018) and in Malaysia by Ahmed et al. (2018) found that the meaning of work can be used as a mediating variable, although its function may only be seen to be partial.

In the context of this research, life satisfaction is a process of evaluation or the cognitive assessment of seminary lecturers on their overall living conditions, as well as other primary areas of their life. The meaning of work can be translated or manifested as an integral part of the meaning of one's life (Ebersole & DePaola, 1987). Job characteristic theory (Hackman & Oldham, 1980) also states that a lecturer who sees the meaning of work as something that brings them to a higher level of intrapersonal experience will better enjoy their job, as it will increase life satisfaction (Chamberlain, & Zika, 1988). An explanation of the function and position of the meaning of work as a mediating variable in this study can be understood from the concept of four key attributes of meaningful work that have been identified by previous researchers (Cameron, 2012). Firstly, meaningful work has an important positive impact on human well-being. Secondly, meaningful work is related to the important personal life values of an individual. Thirdly, meaningful work has an impact that transcends time frames or creates a wave-like spiral effect that can recur in a person's life. Finally, meaningful work can build supportive relationships and a sense of belonging among individuals.

Following the model of self-determination theory in the workplace developed by Deci et al. (2017), this research model involves exogenous variables (internal factors) such as individual differences (religiosity, self-efficacy), and external factors such as workplace context (perceived organizational support and social support) which are positioned as independent variables and are expected to affect the well-being of lecturers. In this study, the concept of well-being is represented by the construct of life satisfaction as an endogenous variable, while the meaning of work as a mediating variable will motivate them to evaluate the level of satisfaction in their life at a certain time. The concept of basic psychological needs in this theory of self-determination (autonomy, competence, and relatedness) can be used to explain the relationship between the variables in this study. The meaning of work

(representing the need for autonomy) and the level of life satisfaction a lecturer will be determined by the influence of religiosity, self-efficacy, social support, and POS.

The results of this study show that life satisfaction will increase if they have positive work meaningfulness. Ideally, this perception can emerge if it is supported by the level of religiosity, self-efficacy, social support, and POS. It can be concluded from the results that the meaning of work can function as either a full or partial mediating variable, linking the independent variables with the life satisfaction of seminary lecturers in East Java as hypothesized by the authors of this study. This study also demonstrates that religiosity can affect the life satisfaction of seminary lecturers with the meaning of work as a full mediating variable ($t = 3.343$, $p = 0.001$). This study's results support the research of Novanto et al. (2021) which demonstrated that, for Christian employees in Indonesia, there is an indirect effect of religiosity on life satisfaction with the meaning of work as a mediating variable ($t = 3.949$).

Based on Ryan and Deci's (2000) self-determination theory, the relationship between religiosity and subjective well-being is highly dependent on the regulatory or motivational processes that underlie one's performance and behavior in that area. Domínguez and López-Noval (2020) distinguish four different regulatory processes in a person's religious motivation. This suggests that individuals who have a high level of religiosity will be motivated to gain external rewards, avoid feelings of guilt or anxiety to achieve an ego boost, and will have a sense of pride. Individuals often have high religiosity because of the behavior and values perceived as personally important to them, or at least if they try to conform to the values and needs of others around them.

However, this study found that religiosity did not directly affect the life satisfaction of seminary lecturers ($t = 0.740$; $p = 0.460$), although religiosity was proven to have a significant positive correlation with life satisfaction ($r = 0.299$, $p < 0.05$). According to the theory of self-determination (Ryan & Deci, 2000), it can be argued that there is no significant direct influence of religiosity on the life satisfaction of seminary lecturers in this study, perhaps because some lecturers still have non-self-determined extrinsic motivation when performing religious activities and other routine work in their

daily lives on campus. It is necessary to conduct further study into whether these lecturers perform these religious activities with extrinsic motivation orientation as their daily programs or due to intrinsic motivation which manifests in their understanding and experience in their spiritual relationship with God. The results of this study support research of Utami (2012), which also did not find a positive influence of religiosity on the subjective well-being of UGM students in their life on campus. This study's results differ from Anderson et al. (2020) report, which found a relationship between religiosity and subjective well-being in theological seminary students in Malang and Salatiga with a correlation coefficient $r = 0.462$ ($p < 0.05$).

The results of this study also show that religiosity has a direct positive and significant effect on the meaning of the work of seminary lecturers in East Java ($t = 6.110$; $p = 0.00$) and also has a significant positive correlation with the meaning of work ($r = 0.522$, $p < 0,05$). Based on job characteristic theory, Morales (2015) states that religious or spiritual beliefs can increase the meaning of work as a personal source of satisfaction, as well as the life satisfaction of an individual who works in public social services such as schools, and universities and religious institutions. In the context of this research, it can be concluded that seminary lecturers with high religiosity will feel that the tasks they do are important and beneficial for many people, which can affect how they make their meaning of work. The results of this study also supported previous research by Novanto, et al. (2021) which also found the influence of religiosity on the meaning of work in 263 Christian employees in Indonesia.

Based on statistical tests that have been carried out in this study, the self-efficacy proves to have no direct significant positive effect on the life satisfaction of seminary lecturers ($t = 0.378$; $p = 0.706$), and self-efficacy also did not have a significant positive correlation with life satisfaction ($r = 0.169$, $p > 0.05$). Based on the theoretical framework of self-determination (Ryan & Deci, 2000), high self-efficacy should ideally be able to improve life satisfaction by giving individuals confidence in their resources and will allow them to face problems with more self-confidence (Bulut, 2020).

Some seminary lecturers currently do not have academic positions or participate in lecturer certification programs, and some still do not have NIDN; this could indirectly affect their self-efficacy in carrying out their daily work on campus as educators. The results of this study align with research

by Wilcox and Nordstokke (2019) on undergraduate students in Canada, which found that there was no positive contribution from academic self-efficacy or gratitude to life satisfaction on behalf of the research respondents. These results, however, contradict the report from research by Alipour and Taghvaei (2016) which proved a significant relationship between self-efficacy, social support, and life satisfaction for female teachers in Iran.

This study also shows that self-efficacy (which represents the need for competence in the theory of self-determination) can only affect life satisfaction through the process of meaningful work experienced by the lecturers as mediator ($t = 2.314$; $p = 0.021$). As with the religiosity variable, the self-efficacy in this study did not directly affect their life satisfaction but the self-efficacy can do it through a process of meaning-making in their work. Self-determination theory (Ryan & Deci, 2000) states that individuals will be motivated when they feel that their actions in the office have a direct impact on their personal goals, which is evident when they experience self-efficacy while they are doing their jobs. The results of this study also suggest that the role of self-efficacy and intrinsic motivation of lecturers is to develop their perceptions of the meaning of work, not just the objective working conditions and monetary rewards of their work at a theological seminary. The results of this study support the research of Bawuro, et al. (2020) in Nigeria which examined 309 teachers in that country. The research demonstrated that creative self-efficacy through meaningful work had a significant role in innovative teacher behavior ($\beta = 0.053$; $t = 2.482$; $p = 0.013$).

The results of this study also suggested that self-efficacy has a direct and significant positive effect on the meaning of the work of seminary lecturers in East Java ($t = 2.956$, $p = 0.003$), and self-efficacy is also shown to have a significant positive relationship with the meaning of work ($r = 0.305$; $p < 0.05$). Based on the framework of job characteristic theory (Hackman & Oldham, 1980), lecturers who have self-confidence will feel better able to do their daily work, which can allow them to have positive work meaningfulness towards their current job. Lecturers who are given autonomy, and feedback and who have task identity, significance, and variety in their work will have high self-efficacy when carrying out their activities on campus as Christian educators.

The results of this study support the research of Hirschi et al. (2012) who found a fairly strong and significant correlation ($r = 0.36$) between self-efficacy and work meaningfulness in research on the relationship between calling and work engagement in 529 company employees in Germany. In this study, the meaning of work and self-efficacy together function as a mediating variable. According to Rosso, et al. (2010), the process of making meaningful work can be achieved by several mechanisms; one such mechanism is self-efficacy. Someone who has high self-efficacy will have a sense of autonomy and confidence when doing their job. This feeling can be very useful when the individual experiences various kinds of obstacles in their work, and self-efficacy also affect whether they perceive their work as having a positive impact on others around them.

This study also showed that perceived organizational support (POS) can affect the life satisfaction of seminary lecturers with the meaning of work as a partial mediating variable ($t = 2,966$; $p = 0.003$). This means that POS can affect the life satisfaction of lecturers indirectly through the meaning of work as a mediator variable. The influence of perceived organizational support on life satisfaction will be stronger if the lecturer has given the meaning of their work positively. According to job characteristic theory, the meaning of work can be a mediating variable between work-related variables such as POS and personal outcomes such as life satisfaction (Bailey, et al., 2019). Meaningful work can make seminary lecturers give their best to the organization because they respect the institution and strives to increase its capacity through work engagement and organizational commitment. The results of this study are also in line with Guan and Frenkel's (2020) research on 209 company employees in China which found that job structure and work meaningfulness can be mediating variables in the relationship between POSSU (perceived organizational support for strength use) and thriving at work.

This study also showed that POS can directly affect the life satisfaction of lecturers ($t = 3.770$; $p = 0.000$) and that it also has a significant positive correlation with life satisfaction ($r = 0.405$, $p < 0.05$). The results of this study support Eisenberger's organizational support theory (Eisenberger, et al. (1986)) which states that the organizational support perceived by a worker shows whether the organization cares about the welfare and happiness of the individuals who work there. This also supports the research of Bernardo, et al. (2020) in Indonesia that observed the positive effect of POS

on teachers' life satisfaction in Indonesia. The well-being of teachers will increase if they get real support from the school management leaders.

The results of this study also succeeded in showing that POS had a significantly positive effect on the meaning of the work of seminary lecturers in East Java ($t = 3.986$; $p = 0.000$) and was also shown to have a significant positive relationship with the meaning of work ($r = 0.380$; $p < 0.05$). This significant positive relationship and influence can be understood through the results of the authors' additional interviews with one of the research subjects. The lecturers are currently following the process of increasing academic positions and lecturer certification facilitated by their institutions and the Ministry of Religious Affairs of the Republic of Indonesia so that the program can be perceived by participants as real organizational support for their career development.

The results of the next study that caught the authors' attention were quite novel, indicating that there was no significant direct effect of social support (representing the need for relatedness in self-determination theory) received by lecturers from family, colleagues, and significant others on the level of their life satisfaction ($t = 0.063$; $p = 0.949$). However, this study does show that social support still had a significant positive correlation with life satisfaction ($r = 0.256$, $p < 0.05$). According to the job characteristic model (Hackman & Oldham, 1980), ideal job characteristics such as physiological, psychological, social, and organizational resources have a major role in achieving work goals, reducing job demands, and promoting personal growth and development in terms of the job autonomy and social support that play a role in daily working life (Van den Heuvel et al., 2009).

These results are consistent with research by Novanto, et al. (2021) which also did not find any effect of social support on the life satisfaction of 263 Christian employees in Indonesia. They differ, however, with Kasprzak (2010), who found a relationship between social support and life satisfaction in Poland. The results of Kasprzak's research show that the strongest determinants of life satisfaction are practical support and satisfying relationships with friends.

This study also indicates that social support does not have an indirect effect on the lecturer's life satisfaction, even through the meaning of work as a mediator ($t = 1.645$; $p = 0.101$). In the context

of seminary lecturers, the results of this study can be understood as the generally perceived social support it seems to be considered additional or secondary support by them. Seminary lecturers may need real social support in the workplace (received workplace support) and perceived organizational support from the seminary board of trustee members, seminary leaders, direct supervisors, colleagues, administration staff, and students on campus to perform their daily functions as a lecturer (Morgeson & Humphrey, 2006). The results of this study contrast with previous research in Europe conducted by Lorente, et al. (2018), which found that work meaningfulness together with job satisfaction can be a mediating factor between social support and the psychological well-being of a worker.

The results of this study also show that social support does not have a significant direct positive effect on the meaning of the work of seminary lecturers in East Java ($t = 1.871$; $p = 0.062$); however, it still has a significant positive relationship with the meaning of work ($r = 0.385$, $p < 0.05$). According to self-determination theory (Ryan & Deci, 2000), the availability of specific job resources such as social support ideally will meet basic human psychological needs. This research argued that to predict the meaning of work and the life satisfaction of seminary lecturers, social support (from family, colleagues, and significant others) is not a contributing factor, considering the developmental age of the lecturers who are already in adulthood stage and have reached psychological and biological maturity. In this stage of development, an individual should already have career maturity, so that the resources and support they need should have obtained enough from their educational and work experiences (Santrock, 2012a).

This research result is also in line with the research of Devarajan, et al. (2018), which found that social support does not always play a significant role in the meaningfulness of work, even though the concept elevates the average score which represents the existence of social support in the work design of workers with the value of $R^2 = 0.2284$ ($p > 0.05$). However, it does contradict the results of previous research conducted by Dwikusuma and Mujidin (2020). These researchers showed that there was a significantly positive relationship between social support and the meaning of life in adolescent orphanages in the city of Yogyakarta with a partial correlation value of $r = 0.264$ ($p = 0.019$).

Apart from functioning as a mediator variable, the meaning of work was also found to have a strong direct influence on life satisfaction ($t = 4.625$ $p = 0.000$), as well as a significant positive correlation with life satisfaction (0.456 ; $p < 0.05$). According to the theory of job characteristics (Hackman & Oldham, 1980), experiencing the meaning of work on campus will improve a lecturer's work motivation, increase their job satisfaction, and improve their performance in the organization. In their duties as seminary lecturers, they will have various skills, task significance and identity, and autonomy in performing their duties. They will also receive feedback about the results of their work from their superiors, which should increase their life satisfaction. The results of this study also align with the meta-analysis research of Allan et al. (2019) that showed that the meaning of work has a moderate to strong correlation with life satisfaction of 0.38–0.46 in five previous studies they observed. Veronica and Moerkardjono (2019) conducted a similar study with lecturers as research subjects; they also found a significant and positive relationship between meaningful work and organizational commitment in lecturers at University X.

Major Findings

The first significant finding in this study is that religiosity has an indirect effect on life satisfaction through the meaning of work, which is shown to have a stronger effect ($t = 3.343$; $p = 0.001$) when compared to the indirect effect of self-efficacy ($t = 2.314$; $p = 0.021$) and perceived organizational support ($t = 2.966$; $p = 0.003$) through the same mediating variable. So it can be concluded that religiosity still becomes the most important factor which has an indirect influence on seminary lecturer's life satisfaction through the meaning of work as a mediator.

Secondly, when compared to the influence of religiosity and POS on endogenous variables, self-efficacy has the least direct positive effect on meaning of work ($t = 2,956$, $p = 0.003$) and life satisfaction ($t = 0.378$, $p = 0.706$). Self-efficacy is also proved to influence life satisfaction through the meaning of work as a mediator ($t = 2.314$, $p = 0.021$). This is an interesting fact and at the same time, shows that the general self-efficacy of lecturers still needs to be improved to face the challenges of the work.

Thirdly, another interesting finding of this study is the effect of POS on the meaning of work ($t = 3.986, p = 0.000$) and the life satisfaction ($t = 3.770, p = 0.000$). The POS effect is still stronger when compared to the magnitude of the effect of self-efficacy on the meaning of work and life satisfaction. The effect of POS on life satisfaction through the meaning of work as a mediator was also shown to be stronger ($t = 2,966, p = 0.003$) than the effect of self-efficacy on life satisfaction through the meaning of work as a mediator. This suggests that there is considerable organizational support that can be felt by lecturers who are the subjects of this research and that this affects their life satisfaction right now.

Fourthly, this study shows that all independent variables have a direct influence on the meaning of a lecturer's work, except for social support ($t = 1.871, p = 0.062$). This is also an interesting fact, considering that theoretically and in previous empirical research, social support was seen to affect the meaning of the work of workers. Fifthly, Religiosity has the greatest influence ($t = 6.110, p = 0.000$) on the meaning of work when compared with other independent variables such as self-efficacy ($t = 2.956, p = 0.003$) and POS ($t = 3.986; p = 0.000$). The evidence shows that religiosity still has a most important role indirectly improving the meaning of the work of lecturers compared to other variables in this study.

Sixthly, this study shows that the variables of religiosity, self-efficacy, and social support do not have a direct influence on a lecturer's life satisfaction. This is also an interesting result and has been discussed in the previous point, considering that theoretically and previous empirical research has proven that religiosity, self-efficacy, and social support have a direct influence on individual life satisfaction. In this study, only perceived organizational support and the meaning of work become variables that have a direct influence on the life satisfaction of seminary lecturers in East Java. In this study, it was found that the meaning of work is still proven to have a greater influence on life satisfaction if compared with the effect of POS.

Finally, this study found that all independent variables have been shown to have a greater influence on the mediating intervening variable (meaning of work) than the influence of all independent variables

on dependent variables in this study (life satisfaction). The meaning of work has a significantly positive effect of 36.8% from independent variables such as religiosity, self-efficacy, social support, and POS. Life satisfaction can be explained by the 25.9% changes in the variables of religiosity, self-efficacy, social support, POS, and meaning of work.

Novelty

This research has shown that a comprehensive model of life satisfaction for seminary lecturers can be built from external and internal factors involved in the process of assessing a lecturer's life satisfaction with the meaning of work as a mediator. Another novelty from this study is that the proposed research model has several independent variables that have never before been comprehensively studied together as exogenous variables that can affect the lecturer's life satisfaction. The research is unique in that the selection of research subjects are seminary lecturers and there has been no previous study trying to investigate life satisfaction in this community. So far, only two studies have been found that aim to build a model of life satisfaction for lecturers in Indonesia. The first study was conducted by Soesatyo (2013), who investigated lecturers from a state university in East Java and the second research is done by Simanjuntak (2018) who examines the life satisfaction of nursing faculty members in UPH Jakarta.

Another novelty in this study was the instrument used to measure research variables, especially in measuring life satisfaction. While many previous studies used the SWLS scale from Diener et al. (1985), this study used the latest life satisfaction measurement tool that is the Riverside Life Satisfaction Scale (RLSS) compiled by Margolis et al. (2018). Until now, this scale has not been widely used in psychological research in Indonesia. As far as the authors are aware, only four final theses and one journal article (Setiawan, et al. 2020) published in Indonesia between 2018 and 2021 have used this questionnaire.

Where the research differs from that of Margolis, et al. (2018) is in the number of factors from the RLSS scale. Margolis stated that the measuring instrument they had compiled was a unidimensional measuring instrument (single dominant factor) because they tried to maintain the same psychometric

characteristics as the SWLS from Diener et al. (1985). However, in this study into the process of validation and adaptation of this scale in the Indonesian language and context, the RLSS better meets psychometric requirements if the process of measuring reliability and validity is based on two factors that separate direct indicator statements and indirect indicator statements of the construct of life satisfaction which is still considered a unidimensional concept.

Limitations

One of the limitations of this study is the research data, which is not normally distributed. Further research can use a larger group of respondents according to the research population to obtain a more significant amount of data and minimize the possibility of data abnormalities. Another limitation of this study is its use of online questionnaires because the authors could not observe the actual situation of the respondents, who are geographically spread over 45 campuses in East Java due to the COVID-19 pandemic. This study did not use probability sampling in data collection, so its findings cannot generalize the living conditions of all lecturers in theological seminaries throughout East Java. It will be necessary to increase the response rate of the study population as active voluntary participants in the next studies.

Data collection in this study was conducted in a cross-sectional design, so it is recommended that further research conduct a longitudinal study. Data was also retrieved only from seminary lecturers in East Java. For further research, it is recommended that additional interview data from organizational leaders, students, administration staff, and alumni be collected to confirm the results of this study. This study has not analyzed the influence of demographic factors on lecturers' meaning of work and life satisfaction, nor has it conducted a mean comparative study (independent sample t-test and analysis of one variance) to examine the differences in the research variables scores from the demographic factors of the subjects.

Conclusion

In the end, this research proves that lecturers' life satisfaction can be predicted by their meaning of work, supported by the level of their religiosity, self-efficacy, and perceived organizational support (POS). The theoretical research model proposed by the authors suggests that the meaning of work can function as a mediating variable, either fully or partially, to connect independent variables with the life satisfaction of seminary lecturers in East Java. Religiosity and self-efficacy can only affect the lecturer's life satisfaction through the meaning of work as a full mediating variable. POS has a direct positive influence on the lecturer's life satisfaction but on the one hand, POS has also been shown to have an indirect positive effect on life satisfaction through the meaning of work as a partial mediator. On the other hand, this study also found that social support does not have a significantly positive effect on the lecturers' meaning of work and life satisfaction, either directly or indirectly.

The results of this study argue that the meaning of work as a mediating variable is an important concept in determining the level of life satisfaction for seminary lecturers, with the understanding that every people will go through a process of giving meaning to their work before evaluating their life satisfaction. Without the positive meaning of work, these intervening variables do not appear to affect the life satisfaction of seminary lecturers. This is reinforced by evidence that in this study the meaning of work can function as a partial mediator as well as a full mediator which relates exogenous variables to endogenous variables in this study, as stated in the hypothesis of this study

The results of this study also indicate that life satisfaction is a psychological variable that is unique and varies in its assessment between individuals. To create a life satisfaction model for seminary lecturers, a comprehensive approach is needed that does not only pay attention to one or two factors that are considered important in previous or preliminary studies. The results of this study also strengthen or confirm the theory of self-determination (Ryan & Deci, 2000) and job characteristics theory (Hackman & Oldham, 1980) which states that experiencing the meaning of work is critical to the psychological state of an individual, which can mediate the relationship of job characteristics variables with personal outcomes such as work motivation, intentional turn-over, job satisfaction, and the performance of workers in an organization. A lecturer's life satisfaction can be achieved if it is supported by religiosity, self-efficacy, and perceived organizational support through seeing their jobs as meaningful work. In the future, the function of the meaning of work as a mediating variable must be improved so that the respondent's life satisfaction can be optimally realized.

Implications and Suggestions

It has theoretically been shown in the context of a seminary as an organization that there are other factors not examined in this study that can have a stronger influence on the meaning of work and life satisfaction of seminary faculty members. Based on the R-Square score on the endogenous variables, it was found that the percentage of variation in the magnitude of changes in the meaning of work and life satisfaction variables was influenced by the independent variables which were classified as “moderate”. In other words, there are other variables such as leadership style, lecturer competence, calling, passion, work spirituality, job stress and burnout, job satisfaction, marital satisfaction, and related demographic factors that appear to influence the meaning of work and life satisfaction. These factors have not been the focus of this study, it is recommended that further research be able to examine these constructs.

Further research is also needed to confirm research results that have been obtained in this study by interviewing several seminary lecturers in East Java to see the actual conditions happening there. Considering that this research was conducted among lecturers of theological seminaries, further investigation will be necessary to explore the relationship between research variables from the perspective of the “Protestant work ethic” to better understand the process of meaningful work experienced by research participants in their daily lives. Further research is also recommended to examine the life satisfaction model of seminary lecturers in other provinces in Indonesia with different contexts, situations, and conditions, to generalize the life satisfaction model of Christian theological seminary lecturers.

In further research, workplace spirituality can be specifically examined as one of the factors which may directly affect a lecturer's life satisfaction. To increase the role of religiosity in their life satisfaction, seminary lecturers can carry out religious activities related to Christian spirituality which may also improve their personal spiritual and psychological growth. Further research should also be conducted to more deeply examine the concept of “academic self-efficacy”, which may have a stronger effect on life satisfaction. To improve self-efficacy, lecturers can start setting more realistic targets in their work, learn from more experienced staff and seminary leaders who have also performed these tasks, and practice self-development studies through seminars and workshops. They should be able to see that their achievements in life have been obtained through skills, experience, and things previously learned so that they may be confident that they will be able to carry out their duties as educators in the future.

It seems that to improve their life satisfaction, seminary lecturers need more (received) social support at work, especially from colleagues, more experienced colleagues, administration staff, and students on campus to carry out their work as educators, rather than general (perceived) social support from family, friends and significant others. Seminary lecturers need to receive positive social support in the workplace from the entire academic community to create a Christian community that can excel academically, grow spiritually, and have broad insight into East Java's pluralist and heterogeneous community.

Finally, concrete organizational rewards and support can be further increased which may encourage individuals to do more "*tri dharma perguruan tinggi*", foster student communities, and serve God as lecturers in their respective institutions. The results of this study indicate that there are still lecturers who feel that support from their organizations is in the moderate, low, and very low categories. Organizational support can create a strong sense of belonging to the organization and increase lecturers' life satisfaction while they are working at their institution.

It is recommended to the seminary leaders to maintain the organizational support that has been given so far because it has been proven to have a direct effect on the life satisfaction of the lecturers. In addition, seminary leaders can carry out various activities such as retreats, career counseling, and other spiritual development as a moment of recommitment and dedication so that lecturers can truly renew their commitments and can interpret their work as a life calling from God. Theological seminary lecturers are expected to not just see their work as a means to fulfill their financial needs or to improve their careers as a theologian, but they can see their work as a calling from God that has been entrusted to them.

Seminary leaders can also implement more modern and accountable human resource management following the principles of industrial-organizational psychology and positive psychology that are integrated with Christian and Bible values so that public interest in continuing to study programs in theological seminaries can also increase. Future work patterns can be set by forming an effective organizational team which might shape work practices so that lecturers can do "*job crafting*" and will be engaged in more meaningful activity and flourish in their work. This should allow theological seminaries to adapt to the dynamics of change and future challenges.

Based on the results of this study, suggestions can be given to the government, which in this case is represented by the Director-General of Christian Guidance at the Ministry of Religion of the Republic

of Indonesia, to pay more attention to the level of welfare of the seminary lecturers. This attention from the government can be carried out through various programs and services to improve lecturer careers, such as lecturer certification services, BKD services, academic rank process, scholarship programs for further study at the doctoral level, and the developing lecturers' insights in the form of participation in international and national seminars, as well as the opening of opportunities for them to publish scientific publications in accredited and reputable journals with technical assistance and funding from the Ministry of Religion.

In the future, Theological Seminaries will not only be able to run study programs in theological studies, Christian religious education, pastoral counseling, missiology, Christian leadership, and church music, but also can open study programs that are relevant to the needs of the Christian community in Indonesia such as Christian psychology, sociology of religion, church management, cultural and religious tourism, and other study programs listed in Regulation of the Minister of Religion of the Republic of Indonesia Number 35 of 2019.

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