Understanding the Existence of Calling in Indonesian Millennials and Its Impact to Job Satisfaction

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Abstract: The current study examined the relation of living calling to job satisfaction among 222 Indonesian millennials workers (age 20-38) who lived in Jabodetabek (Jakarta, Bogor, Depok, Tangerang, and Bekasi). Using structural equation modelling, this paper trying to find the relationship of living calling to job satisfaction through mediation of work meaning and career commitment. Work meaning was found partially mediate the relationship of living calling to job satisfaction, while career commitment doesn't act as mediation and didn't have significant effect to job satisfaction; however, the relationship between living calling and job satisfaction cannot be doubted. These results suggest that concept of calling may profound in Indonesian Millennials although having non-western and non-Christian background. Implication for research and practice are explored.

1 INTRODUCTION

Calling has become one of the topic that growing popular these days. Not just in the talking of practitioner, academicians also having interest on calling and develop better understanding of calling and its importance to another aspect. Calling has become a concept that being accepted by many, especially millennial. The generation who was born in 1980-1999 (Seppanen and Gualtieri, 2012) has very familiar with this term as calling been promoted through many job recruitment advertisement, such as "Your calling is calling" or "Work to make a life, not just a living" (Delventhal, 2015; Duffy, Dik, and Steger, 2011). Even more, millennials are famous by their characteristic as a generation who prioritizing calling in their life activities, especially on working. Knowing the importance of calling in the eyes of millennials, more understanding of the topic and its impact to other work outcome, such as job satisfaction— becoming an important knowledge to gain. The knowledge is important for the employer who must deal with millennials at least until the next 20 years.

2 LITERATURE REVIEW

Although term 'calling' has been used often, interpreting this term from history, culture, and social perspective are needed to gain better understanding. Below are mentioned the definition of calling and it relatedness with another construct.

2.1 The Definition of Calling

To learn the history of 'calling' is to understand the used of it since the 16th century. Originally from western and Christian culture, the term was used for explaining the spiritual guidance from God and cannot be used by any other means especially toward work; when it even sins for human to be too engaged with work as it means prohibited them to have more spiritual life (Hardy, as cited in Jaramillo, 2011). Then, in 1517 Martin Luther introducing new Christian teaching by saying that working diligently and contributing to society also a way to maintain spiritual life (Weber, as cited in Bunderson and Thompson, 2009)—this understanding of calling as a work for society—are classified as calling in classic perspective.

   As social norms changed, people started to think work are depend on their own choices and have self-

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centered purpose—not duty to the society, but to the self. This developed a modern perspective of calling, where calling means a self-drive toward work for their own self-purposed (Wang and Dai, 2017).

Nowadays, as it is popular in millennials, calling has its own meaning that a combination of classic and modern perspective—neoclassic perspective. Dik & Duffy (2009) explained calling in neoclassic perspective as a beyond the-self force, motivating by the needs of society and having sense of meaning and purposes. By this definition, later, several researches reported positive work outcome of calling.

Calling reported has direct effect toward career commitment, meaningful work, organization commitment, withdrawal intention, and job satisfaction (Duffy, Dik and Steger, 2011; Allan, Tebbe, Duffy and Autin, 2015; Duffy, Allan, Autin and Bott, 2013; Duffy, Allan and Bott, 2012; Duffy, Bott, Allan, Torrey and Dik, 2012). It was mentioned that people who have sense of calling on their work will have better career commitment, work meaning, organization commitment, job satisfaction, and lower level of withdrawal intention.

2.2 Perceiving Calling & Living Calling

As many researches about calling arise, researcher doesn't differentiate between perceiving calling and living calling. Later, through many research, Duffy explained the differences between perceiving and living calling by giving deeper understanding of the impact of both; one's cannot live their calling without perceiving it, and one's cannot have the impact of calling without living it. A research found that the relationship between calling and other positive work outcome just can be explained by living it; perceiving calling without living it cannot explained the impact of calling to positive work outcome and well-being outcome (Duffy, Bott, Allan, Torrey and Dik, 2012). Therefore, they provide new instrument to be able to measure perceiving calling and living calling as a way to differentiate both variable in future research (Duffy, Bott, Allan, Torrey and Dik, 2012).

2.3 Millennials' Characteristic

In present study, millennials been chosen as a sample because of their characteristic as an optimist generation to pursue a career that promotes transformational act toward better world (Diamandis, 2015). More than benefit compensation or organization needs, millennials prefer an impactful career to pursue; a work that have sense of purpose to fulfill the needs of society (Seppanen and Gualtieri, 2012; Alton, 2017; Hays, 2014; PricewaterhouseCoopers, 2011). Therefore, calling was popular among millennials, and by learning about calling could be a greater help to understanding millennials, their preferences toward work, and how to maintain them.

2.4 Present Study

In the present study, we explored how concept of calling be applicable to Indonesian millennials and its impact toward job satisfaction. Using a model discussed by Duffy, Allan, Autin, &Bott (Duffy, Allan, Autin and Bott, 2013) and Allan et al. (Allan, Tebbe, Duffy and Autin, 2015) this present study trying to explore the relation of living calling to job satisfaction by mediation of work meaning and career commitment. First, we hypothesized that there is a relationship between living calling to job satisfaction using mediation of work meaning variable. Supported by several researches (Bunderson and Thompson, 2009; Duffy, Allan, Autin and Bott, 2013; Duffy, Bott, Allan, Torrey and Dik, 2012) it was explained that people who living their calling toward their work will find their work meaningful and it makes them more satisfied toward their job.

Second, we hypothesized that there is a relationship of living calling to job satisfaction mediated by career commitment. Supported by several researches (Duffy, Dik and Steger, 2011; Duffy, Allan, Autin and Bott, 2013; Duffy, Bott, Allan, Torrey and Dik, 2012) it was mentioned that people who living their calling toward their work will be more committed toward their career and it makes them more satisfied toward their job. Last, supported by Allan et al., (Allan, Tebbe, Duffy and Autin, 2015) we hypothesized there is also direct positive relationship from living calling to job satisfaction and it makes the mediation role of work meaning and career commitment becoming partial.

3 METHOD

3.1 Participants

Participants were 222 millennials (born 1980-1999) who lived within Jabodetabek. Of all the participants, there were 82 men (30.9%) and 140 women (63.1%) with age 20-29 (88.7%) and age 30-38 (11.3%). Participants were asked to give the

information of their religion among six options—as it is obligation among Indonesian citizen to have one religion. From the participants, there were 154 Muslims (69.4%), 41 Christian (18.5%), 22 Catholic (9.9%), 3 Hindu (1.4%), and 2 Buddha (0.9%). From the diversity of the participants, it represented the diversity of Indonesian culture who has non-western and non-Christian religion culture.

The monthly income of participants: until 5 million rupiahs (n = 49, 22.1%), 5-10 million rupiahs (n = 125, 56.3%), and more than 10 million rupiahs (n = 48, 21.6%). In educational background, there were 12 participants completed high school (5.4%), 172 completed bachelor degree (77.5%), 30 completed master degree (13.5%), and 8 others. Participants reported working in various field, such as professional worker (18%), entrepreneur (2.3%), PNS/government employees (11.7%), and private employees (68%).

3.2 Instruments

Perceiving Calling. This instrument was used to make sure the participants are having their calling by asking two items from the Brief Calling Scale (BCS) (Dik, Eldridge, Steger and Duffy, 2012)—as a screening question to make sure that people have their calling, because it impossible for a person to live their calling without having it.

Living Calling. Using Living Calling Scale (LCS) (Duffy, Bott, Allan, Torrey and Dik, 2012), the participants were asked by six questions to measure if they are living their calling in the job they have right know. One (strongly disagree) to seven (strongly agree) point scale was used for it.

Work Meaning. Using Work as Meaning Inventory (WAMI) (Steger, Dik and Duffy, 2012), participants were asked 10 questions to measure their view toward their job and navigating their answers into three dimensions of work meaning.

Career Commitment. Using career commitment scale (CCS) developed by Colarelli & Bishop (Colarelli and Bishop, 1990), participants were asked four reverse questions to measure their commitment toward their career. One (strongly disagree) to seven (strongly agree) point scale was used for it.

Job Satisfaction. Using job satisfaction index (JSI) modified by Judge, Locke, Durham, and Kluger (Judge, Locke, Durham and Kluger, 1998), participants were asked five questions to measure their satisfaction toward their job. Also, one (strongly disagree) to seven (strongly agree) point scale was used for it.

3.3 Procedure

Authors gather the data using a google form to make it convenient and easy to be analyzed. Using non-probability sampling method (by mentioning the criteria of participants we need)—questionnaires were collected. From 255 data, only 222 data were used to be analyzed by selecting participants who has several criteria needed; (a) employed for at least 1 year, (b) born in between 1980-1999, (c) staying within Jabodetabek, (d) perceiving calling (by not answering 'very disagree' on both items of the BCS), and (e) living their calling (by NOT answering 'did not have a calling' on any question of the LCS).

4 RESULT

4.1 Measurement Model

Result of the data were analyzed using Lisrel 8.51, and the result of T-value, SLF score, Construct Reliability (CR), and Variance Extracted (VE) were used to analyze the score of validity and reliability. Six items of LCS, four items of CCS were fully used by having Cronbach's Alpha (CA)≥0.6, t-value score ≥1.94, SLF ≥0.5, CR ≥0.7, and VE ≥0.5—indicated good validity and reliability score (LCS, t-value = 12.05,17.28,15.36,14.21, 18.02, 18.04, SLF = 0.71, 0.9, 0.84, 0.8, 0.93, 0.93, CR = 0.94, VE = 0.73, CA = 0.910; CCS, t-value = 15.85, 16.12, 17.43, 14.16, SLF = 0.86, 0.87, 0.92, 0.8, CR = 0.92, VE = 0.75, CA = 0.941).

However, for WAMI and JSI, both needed to be re-specification by eliminating item WAMI8 'My work really makes no difference to the world' and item JSI3 'Each day of work seems like it will never end'. Later, nine items of WAMI and four items of JSI were accepted (WAMI 1st Order CFA, SLF =0.89, 0.91, 0.91, 0.85, 0.88, 0.88, 0.79, 0.8, 1, CR1 = 0.94, VE1 = 0.80, CR2 = 0.89, VE2 = 0.72, CR3 = 0.90, VE3 = 0.81, WAMI 2nd Order CFA, SLF = 1, 0.76, 0.7, CR = 0.87, VE = 0.69, CA1= 0.940, CA2 =0.877, CA3 = 0.874; JSI, t-value = 14.59, 16.79, 15.71, 9.94, SLF = 0.82, 0.9, 0.86, 0.62, CR = 0.88, VE = 0.65, CA= 0.780).

After validity and reliability test approved, we examined the goodness-of-fit with following indices: with score of RMSEA 0.078, NNFI 0.92, IFI 0.93, CFI 0.93, ECVI, AIC, and CAIC model score close to saturated rather than independence score—indicate good fit, GFI 0.83, NFI 0.89, and RFI

0.88—indicate marginal fit; the model can be applicable for structural model analysis (Hair, Black, Babin, and Anderson, 2009).

In structural model, we examined the causal relationship of the model to answer the hypotheses.
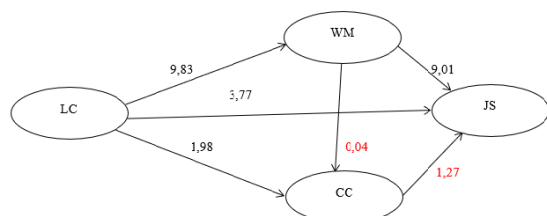
4.2 Structural Model

Figure 1: Final model with path diagram and every t-value of the relationship that indicate the meaning of relationship; with t-value≥1.65 (one-tailed) indicate positive significant relationship (Hair, Black, Babin and Anderson, 2009). So, there are four significant effect (t-value≥1.65) and two insignificant effect (t-value≤1.65).

From the figure 1 we can see that there is positive significant effect from living calling (LC) to job satisfaction (JS) through work meaning (WM). LC to WM with direct positive effect 9.83, WM to JS with direct positive effect 9.01. However, there is no significant effect from LC to JS through career commitment (CC) as there is no direct significant effect from CC to JS as it is less than 1.65 (1.27) although there is direct significant effect form LC to CC 1.98. For direct effect from LC to JS is positively significant with t-value 3.77. As conclusion, by this model we can see that WM played the role as partially mediated the relationship between LC to JS, while CC didn't play the role of mediation as doesn't have direct effect to JS.

Later, using reduced form equation we knew the coefficient determination of every variable include. WM with $R^2 = 0.54$ indicate that the 54% variance of WM can be explained by LC. CC with $R^2 = 0.048$ indicate that the 4.8% variance of CC can be explained by LC, and JS with $R^2 = 0.58$ indicate that the 58% variance of JS can be explained by LC.

5 DISCUSSIONS

From the result we can see that there is a positive significant relationship from LC to JS through the WM as it was mentioned by several researches (Bunderson and Thompson, 2009; Duffy, Allan, Autin and Bott, 2013; Duffy, Bott, Allan, Torrey and

Dik, 2012). It means, when people living their calling they have more tendency to see their work as meaningful and it makes them more satisfied with their job. As also direct effect from LC to CC explained that when people living their calling they more committed to their calling even though is doesn't mean they more satisfied with their job (as no significant result from CC to JS). This result quite different with before findings (Duffy, Dik and Steger, 2011; Duffy, Allan, Autin and Bott, 2013; Duffy, Bott, Allan, Torrey and Dik, 2012) however, it could be mean, JS was explained more with another variable rather than CC—in sample of Indonesian millennials who live in Jabodetabek. As for direct relationship from LC to JS explained that when people living their calling they will be more satisfied toward their job and it makes the mediation role of WM becoming partial (while CC are not played the mediation role of relationship between LC to JS).

As highlight, the result explored that there is a positive significant relationship from LC to JS whether it is direct effect or through WM; it means, it is important to understand the concept of calling and to be more paying attention toward calling—to gain positive result from job satisfaction and maintaining the millennials. Also, from the present study we can conclude that the concept of calling is applicable and being used by Indonesian millennial, even though their background is from non-western and non-Christian culture.

6 PRACTICAL IMPLICATIONS

From the study, there are several practical implications that can be benefit for the organization and millennials. For the organization, this result could enhance the solution toward maintaining performance management by using calling as a common conversation during recruitment, selection, development, and retention programs—making sure that the organization are always willing to provide any support possible to help employee living their calling and finally be benefit from it. Moreover, the same support should be given to talent management program; highlighting the calling to fulfill the needs of best talent as one way to have them stay and giving their best performance toward organization (as we understood the benefit of job satisfaction on better performance and retention). Later, by applying calling on common management system could possibly improve company's employer value proposition (EVP) and employer branding (EB)

especially in the eyes millennials as it is important for them to have the job that could help them living their calling—better EVP and EB are important factor for improving company's competitive advantage.

Other than that, the result of the study could also give important knowledge for university and the millennials itself. As it is important to live the calling through the job, it's important for the university as a final education institution to help the graduates toward better understanding about their preferences by providing career counseling for their soon-to-be graduates. As is for millennials, having better understanding of their own calling could help them to be more profound about their career choices.

7 LIMITATIONS AND FUTURE DIRECTION

There are several limitations of this study that should be noted to have better understanding toward the conclusions. First, in this study, the data were gathered using online form, where it can lead to limited understanding about the questions and probably affecting the inaccurateness of the answers. Second, it was unfortunate that scope of the data being gathered is just from millennials who stayed in Jabodetabek—as it may lack representation of Indonesian millennials. In the future, having wider scope of sample is preferable so the result may represent the characteristic of Indonesian Millennial and finally, adding more variable of organizational aspects such as; organizational commitment, withdrawal intention, performance, etc. are expected to have more impactful result for the organizational needs.

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