The Influence of Religiosity as a Mediator Calling and Social-Capital as a Mediator of Institutional Involvement on a Commitment as a Church Servant

Rini Rini[1]

[1]*Universitas Persada Indonesia YAI, Jl. Diponegoro No. 74. Central Jakarta 10430, Indonesia*
Corresponding author. Email: roderini15@gmail.com

ABSTRACT

This study aims to test theoretical model of student commitment as servant of church. Novelty of this research is the theoretical model, and discussion review from the standpoint of educational psychology and organizational industrial psychology both associated with church and School of Theology. Total respondents of this research are 224 students of School of Theology in Jakarta. Data collection instruments using Likert and Semantic Differential scale. All items are tested using Cronbach's Alpha method of SPSS 24 for windows and descriptive statistical data analysis to obtain an overview research. Data analysis is done using SEM (Structural Equation Model) of Lisrel (Linear Structural Relationship) 8.80. Of the major hypotheses can be concluded that the "theoretical model of the influence of religiosity as mediator for calling and social capital as mediator for institutional involvement of student commitment as servant of church fit to the data". Similarly, the hypothesis of structural relationships, can be concluded that religiosity directly affected, positively influenced and significantly related to student commitment, social capital directly affected, positively influenced and significantly related to student commitment, calling positively influenced and significantly related to student commitment mediated by religiosity and institutional involvement positively influenced and significantly related to student commitment mediated by social capital.

Keywords: calling, institutional involvement, social-capital, religiosity and commitment

1. INTRODUCTION

Different with school in general, School of Theology has specific purpose, which is not only producing graduates that have intellectual competency, but also able to shape student's *attitude* on their service in church. This is in line with the educational purpose of School of Theology, which is producing graduates that are not only proficient in theological knowledge but also capable in having *attitude* as servant of church. The said *attitude* encompasses high level of loyalty and dedication in service in church and other Christian organization.

School of Theology has a duty in answering the need of church that is a *user* of product produced by school of theology, which is forming highly dedicated servant of Church. Since servant of church is *human capital* that becomes the most important capital in producing added point to a church. Coetzee [2] stated that there is not one organization in the world capable of maximum performance unless its individuals are committed towards organizational goal and work as team member.

According to Astin's theory [3], the success of educational institution in producing "products" that are expected by *user* can be measured through three factors. First factor is input, namely student's demography such as student's background and experience. Second factor is environment, which is related to student's experience during the process of studying, this second factor is related to institution's involvement in supporting student's success. The third factor is result, which encompasses student's characteristic, knowledge, attitude, belief, and values as a result of institutional formatting.

This research is conducted to answer whether or not there is conformity between action conducted by institution with the "product" that it produced, which is students that committed to Church. This research not only asses on how far students are able to accept and honor the values of Church (identification) and able to positively contributing to their church (participation), as stated by Meyer and Allen [5] characteristic of committed individual is having identification, participation, and loyalty.

Luthan [7] explained that commitment towards organization is affected by two factors, namely: (1) individual factor which comprises of: age, years of service in organization, and personality inclination, such as: positive or negative attitude in life, which closely related with *self-efficacy* and religiosity, internal and external

attribution control and motivation, (2) organizational factor consists of: work design and leadership, work characteristic, coworker's support.

Meanwhile, Porter [8] stated that individual commitment can be affected by: (a). Internal Factor, consisting of hope, *self-efficacy, internal reward.* (b). External Factor, consisting of group influence or closest relatives, exemplary (model from people perceived as those who can give influence), external reward and incentive, and (c). interaction factor, with superior and colleagues.

In this research, researcher intend to dig deeper in the commitment of students of School of Theology as a servant of church from two factors, which are internal and external factor. The first internal factor that will be studied is *calling*. Different than motivation in enrolling in higher education in general, students of School of Theology should have a calling to be servant of Church. Dik and Duffy [9] stated that the source of *calling* has two factors, namely purpose and meaningfulness of work and *calling* contribution towards society.

According to Bellah, individuals that work with calling will work to fulfill meaningfulness of their life [10] and receive profound joy and satisfaction from what they are doing [Dobrow [11]. Which means, graduates of School of Theology may be assigned in churches that cannot promise financial adequateness in which the income they receive solely comes from donation from the congregation, oftentimes, servants of church themselves sacrifice their own belongings for the development of church. They have to serve in remote areas, and live modestly, far from technology, facility and proper living. However, their calling as servants of church will highly determine their commitment quality to the church. Calling that emerge from inside of student's self will bring out significant difference with students that enroll in theological education due to coercion and encouragement from others. Therefore, calling factor has become an important item to be researched in analyzing commitment.

Another factor that needed further studies and become mediator in this research is religiosity. Parasuraman [33] found that individual level of survival in organization is related to religious belief, which means individual level of religiosity can shape their commitment towards organization. Student's appreciation to their religiosity can motivate students to have a strong commitment in service to the church, such as devotion to accept the value and goal of the church, perseverance to contribute to church and loyalty to the church, namely, having the will to affiliate to the church in which they serve.

Further, external factor related to commitment that will be studied in this research is *institutional involvement.* Astin [3] stated that one the key of success to student's education is environment, namely related to experience which students received during the process of education. The duty of institution is to shape those experiences, whether through the process of teaching and learning, relationship between lecturers and students, or activities conducted by institution. Students, although have intrinsic capital in shaping their commitment as servants of church, also need extrinsic capital that push them to realize that commitment. In Lee's study [15], it is found that interaction between students with institution, the support from religious organization and students activity contribute to strengthening student's religious belief.

Finally, *Social-capital* factor that becomes external factor and mediator towards relation on *institutional involvement* and commitment. Djohan [16], stated that *social-capital* makes society or a group of people move to achieve a common goal. Cote and Levine [18] explained that students in the same university and involve in the same activity may have different experiences. Therefore, in forming a commitment, all efforts conducted by institution need to acquire support from supportive *social-capital*. *Social-capital* mentioned in this research are parents, friends, religious leaders in their contribution towards belief, social interaction and sharing one another's vision [19] will support the effort of institution in shaping student's commitment.

Based on the above explanation, researcher conducted study on the effect of Religiosity as Calling mediator and *Social-Capital* as *Institutional Involvement* mediator toward Student's Commitment as Servant of Church in School of Theology.

2. LITERATURE REVIEW

2.1. Calling

Calling is a value or belief that can motivate individuals to become servants of church that can conduct God's plan to their life and other's life [20]. Specifically, Polk [21] explained two main callings of servant of church, namely:

A calling based on relationship with God. Individuals feel called to be servants of church because of their relationship that is closed and attached to God. The feeling of love towards God makes them want to conduct many things to please God.

A call to complete surrender. It is a calling based on total submission to God. Individuals choose to be servants of church based on a high level of consciousness that their life is led by God, therefore, total submission and conducting "God's work" is a form of total devotion to God. In this case, Individuals doing various things for others in the name of reverence to God.

2.2. Institutional Involvement

Institutional involvement is student's perception towards effort that is carried out by educational institution inside or outside of class with the purpose of increasing and giving contribution leading students to achieve their objectives in studying [14].

Quiyono [22], in his research indicated that involvement related to educational institution in forming student's commitment regarding two things, which are involvement in relationship and implication in terms of activities in campus.

Institutional activities. To increase student's commitment correctly and profoundly, all student's activities, programs, or curricular or extracurricular activities must be in line with the purpose and philosophy of Christian education [23]; [24]. That is, institution that focus in realizing its institutional purpose needs to aim all activities, programs, and curricular and extracurricular policies in line with institutional purpose that it's inten to achieve. This research specifically measures institutional activities namely: (1). Religious activity, which is activities that are conducted by School of Theology in the form of activities related to religiosity. (2). *Academic Activities,* is activity conducted by School of Theology in the form of activities related to academics. (3). *Social Activities*, is activity that is conducted by School of Theology in the form of activities related to social dynamics.

Faculty relation. Faculty in this research is lecturers who give lectures. Braskamp [25] found that lecturers and institutions give a strong influence to students beside their friends. Which means, lecturer's influence that is built through relationship with students become an important aspect to be researched.

2.3. Religiosity

Religiosity is the quality of appreciation at someone's life attitude based on the value of religion that they believe in [26]. In line with intrinsic and extrinsic religiosity concept of Vitell [12], Kirkpatrick [27] divided extrinsic religiosity into two, namely e*xtrinsic-personal religiosity* dan e*xtrinsic-social religiosity.*

Intrinsic religiosity. Is a form of religiosity that lean toward personal self, such as believing and exercising certain religion to upgrade their piety towards God.

Extrinsic-personal religiosity. E*xtrinsic-personal religiosity* is a form of religiosity where individuals practice their religion and implementing their religiosity in daily life personally, this opinion also in line with the thought or Glock and Stark (in [13]), that explained that characteristics of religious human is having a ritual dimension. This dimension is a degree of which how far someone does their ritual obligations in their religion. For example, praying, doing services and fasting.

E*xtrinsic-social religiosity* means individuals practice their religion to others in their social circle. In the concept of religious dimension of Glock and Stark (in [13]), this term is called as consequential dimension, namely degree in which how far someone's behavior is motivated by its religion's teaching in social life. For instance, whether they visit their sick neighbor, help people in trouble and donate their wealth.

2.4. Social Capital

Based on the explanation above, summarizing Putnam's opinion [17], in this research, *social-capital* is defined as perception of students towards various parties (parents, lecturer, and friend) that has positive relationship to form individuals to reach their goals.

Indicators related to *social capital* [19]*,* are:

Social interaction is a dynamic mutual relationship between individuals, individuals and groups, or between groups whether it's in cooperation, rivalry or contention. This research will focus on how often individuals conduct joint activities and build communication.

Trust becomes an important factor in *social-capital* that is the adhesive towards continuation of cooperation in societal groups. With trust, people can cooperate more effectively.

Shared vision is a vision of ideal future that is formed and formulated together, where individuals can share values of belief and common goals.

2.5. Commitment

Commitment is an emotional attachment towards church that is reflected through the joy in identifying oneself, contributing and loyal so that they can enjoy their role in church. [31].

Allen and Meyer [32] explained three aspects that are related to commitment. Those aspects are aspects from commitment to organization. Those three aspects are:

2.5.1. Trust and acceptance toward goals and values (identification).

Belief and acceptance toward goals and values are the main key in forming a series of other commitment aspects. Those aspects are reflected in a number of gestures, which are: the existence of similarities between goals and personal values with goals and values of organization, individual acceptance towards policies and the existence of pride in becoming a part of a certain organization.

2.5.2. Willingness to put effort sincerely (participation).

The willingness to put effort sincerely is reflected in the effort of individuals to accept and conduct every task and obligation that are implied on them. Individuals not only conducting their tasks but also continuously making effort to exceed minimum standard required. Individuals will also be pushed to conduct service outside of their own task and role if their help is needed.

2.5.3. Strong desire to affiliate (loyalty).

Individuals with high commitment will have loyalty and a sense of ownership to a certain institution/organization. Individuals will only have very little to exit. The desire to maintain membership on the said organization reflects an act of loyalty or devotion toward organization. Loyalty also reflected in positive affection towards organization and the sense of ownership towards organization.

3. RESEARCH METHOD

The method used in this research is quantitative method. Population in this research is 253 students of one of School of Theology in Jakarta, Indonesia. Sampling technique that is used is *Total Sampling*. According to Sugiyono [4] *Total sampling* is a technique of determining sample if the entire population is used as sample. This model of commitment scale [32], religiosity [13], [27], [12], *calling* and *institutional involvement* [21] is made by using Likert scale model with five choices of answers. For *social-capital* scale, [19] differential semantic scale is used, a scale that has two forms of opposing adjective couples with score of 1-7. Data analysis using *SEM* (*Structural Equation Model*) from *Lisrel* program (*Linear Structural Relationship*) 8.80. In this research, trial is done on 30 people. Commitment scale consists of 13 items, there are 10 valid items and 3 invalid items. Scale of religiosity consist of 11 items, there are 8 valid items and 3 invalid items. Scale of *Social Capital* consist of 21 items and there are no invalid items. *Calling* scale consist of 10 items, there are 8 valid items and 2 invalid items; And *institutional involvement* scale

consists of 21 items, there are 15 valid items and 6 invalid items.

4. RESULT AND DISCUSSION

4.1. Result

The result of fit model test towards theoretical model showed that the said model has fit index of χ^2=123.95, df=60 with ρ =0,00 RMSEA=0.069, NFI=0.94, NNFI=0.95, GFI=0.92, AGFI=0.91 and CFI 0.96. Which means, theoretical model or dissertation hypothesis is accepted as a model fit with the data from the field. This means **"theoretical model of the effect of religiosity as *calling* mediator and *social-capital* as *institutional involvement* mediator towards commitment fit with the data.**

After theoretical model fit, then hypothetical test on structural connection between variables can be conducted by testing hypothesis of structural connection which description is as follows:
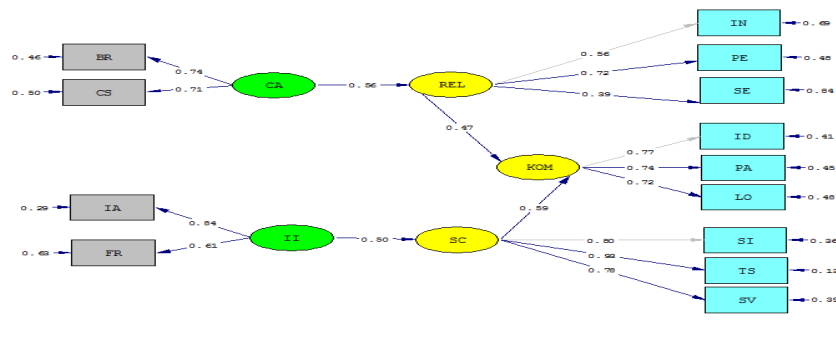

Figure 1 *Hybrid Model* (Research's Theoretica Model)

Religiosity directly, positively and significantly effect commitment behavior. From the result of data analysis, =0.47 with t=4.91 (>2.58) is obtained, which means religiosity directly, positively and significantly effecting commitment behavior. If we count determinant value (r^2), it can be concluded that contribution of religiosity towards commitment is 0.22 or equal to 22%.
Social-capital directly, positively and significantly effecting commitment. From the result of data analysis, =0.59 with t=6.42 (>2.58) is obtained, which means *social-capital* directly, positively and significantly effecting commitment. If we count determinant value (r^2), it can be concluded that contribution of *Social-Capital* towards commitment is 0.34 or equal to 34%.
Calling directly, positively and significantly effecting religiosity mediator with =0.56 and t=5.05 (>2.58) which means the effect of calling towards religiosity mediator = 0.56. If we count determinant value (r^2), it can be

concluded that contribution of *calling* towards religiosity is 0.31 or equal to 31%. *Calling* also has an indirect effect towards commitment with =0.26 and t=4.49 (>2.58) which means indirect effect of *Calling* to commitment = 0.26. Therefore, it can be concluded that *calling* has effect on commitment mediated by religiosity. If we count determinant value (r^2), it can be concluded that contribution of *calling* towards commitment through religiosity mediator is 0.06 or equal to 6%.
Institutional involvement directly, positively and significantly effecting *social-capital* mediator with =0.50 and t=7.90 (>2.58) which means the effect of *institutional involvement* to *social-capital* mediator = 0.50. If we count determinant value (r^2), it can be concluded that contribution of *institutional involvement* towards *social-capital* is 0.25 or equal to 25%. *Institutional involvement* also has indirect effect towards commitment with =0.30 and t=5.39 (>2.58) which means the indirect effect of

institutional involvement towards commitment = 0.30. Therefore, it can be concluded that *institutional involvement* has effect on commitment mediated by *social-capital*. If we count determinant value (r^2), it can be concluded that contribution of *institutional involvement* towards commitment through *social-capital* mediator is 0.09 or equal to 9%.

4.2. Discussion

The result of this research shows that religiosity has direct effect on commitment. This result shows that if students have quality of appreciation based on religious value they believe in whether towards oneself, others and social, it will have effect towards commitment as servant of church, whether in identifying oneself, participating or loyalty towards the church. Martin [6] and Rokeach [30] stated that there is correlation between the degree of religiosity with individual attitude towards organization. Research from Parasuraman [33] found that individual survival in organization is related to religious belief. The said research confirms that individual's religiosity in their job can form their commitment towards organization.

Social-capital had direct effect on commitment. This result shows that if students have supportive *social-capital*, whether through social interaction, trusting each other, or through various visions, it has effect on commitment as servant of church, whether through self-identification, participation or loyalty towards the church. Uslaner [34] stated that *social-capital* contributed towards behavior that makes someone to have a good commitment that is declared through involvement of certain parties that gives positive contribution to individual's life will result in positive effect towards the life of the said person.

Calling had effect on commitment mediated by religiosity. This result shows that respondents' *calling* as servants of church need to be mediated by religiosity, which means values of beliefs that can motivate students to become servant of church need to be mediated by the quality of student's appreciation based on the value of religion they believe in. Wrzesniewski et al. [29], found that people that see their job as calling searched for self fulfilment by using their job for the good in society. They did not exclusively look for material benefit or career advancement. Individuals that work through calling will get profound pleasure and satisfaction from their job [11].

Institutional involvement has effect on commitment mediated by *social-capital*. This result shows that *institutional involvement* needs to be mediated by *social-capital*, which means various institutional activities, whether it is academical, social, or spiritual need to be mediated by supportive *social-capital*. Calhoun [1] stated that student's commitment is highly influenced by three factors, namely: first, student's personal characteristic upon entering university; second, maturation of student that is done by institution and; third, social dynamics that student experienced in university. Experience during study has positive effect in forming meanings of life. Which means, student's commitment is influenced by internal and external factors.

5. CONCLUSIONS

The conclusions of this research are:
a. The effect of religiosity as *calling* mediator and *social-capital* as *institutional involvement* mediator toward commitment fit with empirical data.
b. Religiosity directly, positively and significantly take effect towards commitment.
c. *Social-capital* directly, positively and significantly effecting commitment.
d. *Calling* is positively and significantly influencing commitment mediated by religiosity.
e. *Institutional Involvement* positively and significantly effecting commitment mediated by *social-capital*.

REFERENCES

[1] Calhoun, C, What good is commitment? *Ethics*, *119* (4), 2009, pp. 613-641.

[2] Coetzee, M, *Employee commitment*. University of Pretoria etd, 2005.

[3] Astin, A. W, *Achieving educational excellence*, San Francisco: Jossey-Bass, 1985.

[4] Sugiyono, *Metode penelitian kuantitatif, kualitatif dan R&D*, Bandung: Alfabeta, 2018.

[5] Meyer, J. P.; Allen, N. J, *Commitment in the workplace, theory, research and application*, London: Thousand Oaks, 1997.

[6] Martin, D.B, *Personality: effective and ineffective.* Canada: Brooks Publishing, 1976.

[7] Luthans, *Organization behavior*, 6 th ed. Singapore: McGraw Hills Inc, 1992.

[8] Porter, L. W, *Motivation And Work Behavior*. New York: McGraw, 1991.

[9] Dik, B., & Duffy, R, Calling and vocation at work: Definitions and prospects for research in practice, *The Counseling Psychologist, 37*, 2009, pp. 424-450.

[10] Bellah, R.N., Madsen, R., Sullivan, W.M., Swidler, A., & Tipton, S.M, *Habits of the Heart: Individualism and Commitment in American Life,* 1985.

[11] Dobrow, S. R, *Having a Calling. A longitudinal study of young musicians*, Retrieved from Dissertations and Theses database (AAT 3217715), 2006.

[12] Vitell, S. J., Bing, M. N., Davison, H. K., Ammeter, A. P., Garner, B. L., & Novicevic, M. M, Religiosity and moral identity: The mediating role of self-control. *Journal of Business Ethics, 88,* 2009, pp. 601-613.

[13] Spilka, B. *The Psychology of Religion; An Empirical approach.* New Jersey: Prentice-Hall. Inc, 1985.

[14] Astin, A. W, *What matters in college: Four critical years revisited.* San Francisco: Jossey-Bass, 1993.

[15] Lee, J. J, *Changing religious beliefs among college students.* Paper presented at the annual meeting of the American Educational Research Association, New Orleans, LA, 2000.

[16] Djohan, Robby, *Lead to Togetherness*, Fund Asia Education, 2008.

[17] Putnam, R. D, *Social-capital*: measurement and consequences. *Canadian Journal of Political Research*, 2 (1), 1995, pp. 41-51.

[18] Cote, J & Levine, C, Student motivations, learning environments, and human capital acquisition: Toward an integrated paradigm of student development, *Journal of College Student Development. 38,* 1997, pp. 229-242.

[19] King, P. E., & Furrow, J. L, Religion as a resource for positive youth development: Religion, social-capital, and moral outcomes, *Developmental Psychology, 40,* 2004, pp. 703-713.

[20] Gini, A, Moral leadership and business ethics. In G. R. Hickman (Ed.), *Leading organizations: Perspectives for a new era* (pp. 360-371), Thousand Oaks, CA: Sage, 1998.

[21] Polk, S. N, *The Tweenty-First Century Pastor: His Calling, Character and Competencies*, United State: Umi Microform, 2007.

[22] Quiyono, Esteban, Relationship Between Involvement in Institutuonal Activities and Chirstian Life Commitment Among Undergraduate Student of A Christian University in Mexico. United States, 2014.

[23] Akers, G. H, Nurturing faith in the Christian school. *The Journal of Adventist Education, 56*(2), 1993/1994, pp. 4-8.

[24] Knight, G, The aims of Adventist education in historical perspective. *Journal of Research on Christian Education, 10*, 2001, pp. 195-225.

[25] Braskamp, L. A, Fostering religious and spiritual development of students during college. *Religious Engagements of American Undergraduates Essay Forum,* 2007.

[26] Magunwijaya, Y. B, *Sastra dan religiusitas*, Jakarta: Sinar Harapan, 1982.

[27] Kirkpatrick, L, New psychometric analysis of the Feagin measures of intrinsic and extrinsic religious, *Research in the Social Scientific Study of Religion 4, 2011*, pp. 1-21.

[28] Narayan, D., Cassidy, & Michael, F. A dimensional approach to measuring social-capital: Development and validation of a social-capital inventory. *Journal Current Sociology,* Vol 49, 2001, pp. 2.

[29] Wrzesniewski, A., McCauley, C., Rozin, P., & Schwartz, B, Jobs, careers, and callings: People's relations to their work, *Journal of Research in Personality, 31*, 1997, pp. 21-33.

[30] Rokeach, M, *Belief, Attitude and Values,* San Fransisco: Jossey Bass, 1968.

[31] Rhoades, L., Eisenberger., R., & Armeli, S, Affective commitment to organization: The contribution of perceived organizational support. *Journal of Applied Psychology*, 86, 2001, pp. 825-836.

[32] Allen, A. J., & Meyer, J. P, The measurement and antecedents of affective, continuance and normative commitment to the organization. *Journal of Occupational Psychology,* 1990, pp. 63.

[33] Parasuraman, S, Zammanto, R. F & Outcalt, D, On the role of work/non-work involvements in influence job and non-job attitude, Paper presented at *the Fourth International Symposium on Forecasting.* London, July, 1984, pp. 8-10.

[34] Uslaner, E. M, Trust but verify: Social-capital and moral behavior. *Social Science Information, 1,* 1999, pp. 1-36.