

Exploring Islamic Human Values on Self-Regulation for Career Adaptability among Muslim Millennials

Meita Triantiani¹, Olivia Fachrunnisa^{2*} & Ardian Adhiatma³

¹Departement of Management, Faculty of Economics,
Universitas Islam Sultan Agung (UNISSULA), Jln. Kaligawe Raya Km. 4 Semarang, Indonesia
meitatriantiani@std.unissula.ac.id

²Departement of Management, Faculty of Economics,
Universitas Islam Sultan Agung (UNISSULA), Jln. Kaligawe Raya Km. 4 Semarang, Indonesia
olivia.fachrunnisa@unissula.ac.id

³Departement of Management, Faculty of Economics,
Universitas Islam Sultan Agung (UNISSULA), Jln. Kaligawe Raya Km. 4 Semarang, Indonesia
ardian@unissula.ac.id

*Corresponding author's email: olivia.fachrunnisa@unissula.ac.id

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ABSTRACT

The Muslim millennials which refers to those who are Muslim with an age range of birth from 1982-2004, find it easy to change jobs when they feel that their jobs are not suitable for their abilities and interest. Therefore, to be able to face a dynamic and heterogeneous world of work, the application of Islamic human values in resilience and hardiness is important to help them adapt to their future career. Career adaptability is one of the abilities that can help Muslim millennials deal with the transition of environment from college to the work place, as even for a professional employee, being adaptive is still a challenge. Therefore, to be able to face a heterogeneous work environment in the future, the application of Islamic human values in their resilience and hardiness is important. The purpose of this study is to develop a model to improve the career adaptability of the Muslim millennial generation with the lens of Islamic Human Values in resilience and hardiness abilities. Data were collected from 150 of the Muslim millennial generation in one of the Islamic private universities at Semarang and there were two phases, the first phase was qualitative which was conducted by interview and observation and the second phase was quantitative by using a questionnaire. Data analysis tool used was Smart Partial Least Square (PLS) and the amount of data that can be used was 141. The study concludes that Islamic human values have positive significant influence on an individual's resilience and hardiness. Furthermore, the resilience and hardiness influenced by Islamic human values have a positive significant effect on career adaptability.

Keywords: *Islamic Human Values; Resilience; Hardiness; Career Adaptability; The Muslim Millennial*

1.0 INTRODUCTION

Human resources in the world of work encompass various generations, one of which is the millennial generation. According to some researches (Liu et al., 2019; Smith & Turner, 2016; Smith & Nichols, 2015) the millennial generation is the generation that will be the majority in the world of work, that is why studying the millennial generation is very important, one of which is the Muslim millennial generation. The Muslim millennial generation is a generation that is influenced by religion and relates to global millennial groups through the internet and social media (Faiza & Michelle, 2017). In addition, according to Wilson. et al. (2013) Muslim millennials have the ability to balance between obedience to faith and their current environment which is influenced by western culture. The emergence of various western cultural influences can certainly affect some of the human values that exist in millennials, especially in the current digital era which is a very fun era to find any information easily with the support of technological sophistication. However, one of the impacts of digitalization according to Ardi and Putri (2020) is to bring about social change in society that eliminates values or norms in society. Inglehart (2017) also stated that there has been a shift in value priorities between generations, where the older generation has materialist values (emphasizing economic, physical and very dominant security), while the younger generation has postmaterialist values. (Emphasizes autonomy, self-expression and being more developed). From this statement, it can be said that there has been a shift in values between generations, including Islamic human values for Muslim millennials. Based on this phenomenon, it is necessary to re-examine the Islamic human values.

Islamic human values itself emerge from human values that are studied in Islam and are adapted to Islamic rules. This adjustment can be made because religion is one of the most significant social institutions related to attitudes, values, and behaviour (Rafiki & Wahab, 2014). As for Muslim millennial generation, the application of Islamic human values is expected to be able to improve their Islamic personalities to be more resilient facing the world of work and easily adapt to various changes, considering the heterogeneous work environment and many colleagues with different values.

In dealing with a heterogeneous work environment, having resilience and hardiness is also very important for the adaptability of Muslim millennials in the world of work. Resilience is the ability to rise from failure which includes resilience in living for something that they believe, where resilience can develop and grow in line with the values that are embraced by individuals (Dhowi & Andagsari, 2019). Hardiness is a strategy that helps individuals turn a stressful state into a growth experience (Nicholson, 2015). For this reason, having resilience and hardiness based on Islamic human values is expected to be able to influence the career adaptability of the Muslim millennial generation in the world of work. Career adaptability is an important characteristic that can help a person to deal effectively with career uncertainty and unclear future job roles (Chong & Leong, 2017). By having career adaptability, Muslim millennials can increase their chances of finding a suitable job, so that it can enhance their career success and even their welfare (Koen et al., 2012). Therefore, increasing career adaptability is very important. In addition, current skills have become important, especially among millennials who will soon enter the world of work because career adaptability can help millennials in facing the transition from school/university to the world of work (Othman et al., 2018). However, there is still a limited number of research that offers an analysis of Islamic human values in resilience and hardiness that affect the career adaptability of Muslim millennials. Hence, this research aims to examine the influence of Islamic Human values in resilience and hardiness for the career adaptability of Muslim millennials.

2.0 LITERATURE REVIEW

2.1 Career Adaptability

The career path of a Bachelor's Graduate is not influenced by a single career decision, being comfortable understanding the complex work environment and developing long-term career prospects that change over time are very important skills for them today (LaGree et al., 2021). The transition from university to the work environment is an important phase for graduates because they will face a new life as full-time employees that requires them to be able to make important decisions regarding their career success.

Unfortunately, bachelor graduates often have difficulties finding a job after their graduation, because they still have little prior work experience or professional networks (Koen et al., 2012). Therefore, having career adaptability is one of the necessary things because these skills can help individuals successfully cope with changes or transitions such as the transition from a school environment to a work environment (Savickas, 1997; Koen et al., 2012). The level of a person's good or bad career adaptability can be measured by the Career Adapt-Ability (CAAS) scale developed by Savickas and Porfeli (2012) which consists of a 4-item scale written to define the 4C (Concern, Control, Curiosity, Confidence) operationally. Concern is defined as the extent to which individuals are oriented and prepare themselves to face future career challenges. Control is defined as the extent to which an individual is able to be responsible for the environment and establish themselves in order to be able to face what will happen with the use of self-discipline, effort, and perseverance. Curiosity is defined as the extent to which individuals explore the possibilities of self, opportunities in the future and think about how to face various problems while confidence is defined as the extent to which individuals have confidence in solving and dealing with problems that they are experiencing (Savickas & Porfeli, 2012).

2.2 Islamic Human Values

There are four Islamic human values discussed in this study, namely *istiqomah*, *ta'awun*, *tasamuh*, and *amanah*. According to Zuhdi (2017) *istiqomah* is to remain in the belief of Allah and always be honest by carrying out promises and telling the truth, both related to intentions, actions, and attitudes. Therefore, *istiqomah* can be interpreted as a firm, consistent, and steadfast attitude. Then, *ta'awun* can be defined as an act of helping towards goodness, but in the perspective of Islam, *ta'awun* tends to be prohibited from being used for things that violate the law and harmful actions (Sarif, 2015). Then, the Islamic concept defines "*tasamuh*" as an attitude that shows the ease and generosity of both parties based on mutual understanding (Sholeh, 2014). According to Baidi Bukhori (in Yanti & Witro, 2019) in his book, *tasamuh* (tolerance) is an attitude of willingness or acceptance of various views and opinions that vary even though they do not agree. Furthermore, in Islam the term *al-amanah* refers to the meaning of honesty or trustworthiness because the term has certain connotations, all of which relate to the basic concept of accountability for individual behavior (Islam & Samsudin, 2018). *Amanah* is a basis used to interact with Allah SWT, humans, the environment, and oneself according to Sahri (in Shuhari et al., 2019). The attitude of trust or *amanah* is very important for human life and will never disappear (Islam & Samsudin, 2018).

2.3 Islamic Human Values and Resilience

Value can be defined as the vision that individuals have in deciding what is good for themselves in life according to Rescher (in Mashlah, 2015). Therefore, Islamic human values can help the Muslim millennial generation to guard themselves from various values external that may not match or conflict with values for millennial Muslims. Rogers et al. (2020) argue that researching a value related to resilience can help individuals to better understand why resilience is an important thing, where it is going, and what it will become. Resilience itself defined by Folke (2016) as the ability to deal with expected and surprising changes that can occur in the environment by being able to bounce back. In previous research, it has been found that there is a positive and significant relationship between individuals values and their level of resilience (Wei & Taormina, 2014). In addition, it has also been found that one's value orientation has a positive relationship with one's resilience (Zimmermann et al., 2014). Moreover, a study conducted by Woodier (2011) concluded that resilience must be seen as an integral part of the identity development process that young people experience, where moral identity and positive values may have an important role in building resilience in children.

H₁: Islamic Human Values Have a Significant and Positive Influence on Resilience.

2.4 Islamic Human Values and Hardiness

Schwartz & Bilsky (1987) stated that personal values can influence individual behavior. Likewise for the Muslim millennial generation, with the Islamic human values that they have, this can affect their level of hardiness. Hardiness itself is defined as an attitude that a person has in interacting and providing courage and motivation to turn a stressful situation into an opportunity (Maddi, 2002). Therefore, the Islamic values Muslim millennial generation possess can help them to become more capable of dealing with stressful

situations because personal values tend to relate to the goal that exists and motivate their action (Hystad & Bye, 2013). In previous research, it has been found that there is an influence between values and hardiness in individuals (Hystad & Bye, 2013). The study from Sivrikova & Postnikova (2020) also suggests that there is a positive relationship between values with hardiness but the degree of correlation of each value of the individual tends to have different results, where there is value with strong ties and weak levels of hardiness in individuals. Sivrikova & Postnikova (2020) also found that the level of hardiness among students has a relationship with their values in the scope of social life. Therefore, the researcher was able to find a new pattern which shows that values individualism shows a decrease in hardiness levels while values in social life show an increase.

H₂: Islamic Human Values Have a Significant and Positive Influence on Hardiness.

2.5 Resilience and Career Adaptability

Resilience is one of the important abilities that individuals must have because Folke (2016) stated that by having resilience can help a person successfully deal with various disturbances and threats that arise due to stress. In addition, resilience is needed to effectively implement other behavioral strategies to respond to career circumstances that are not always stable (Xu et al., 2020). Thus, being able to always be ready to face changes or having career adaptability can help the Muslim millennial generation to adapt to various changes that occur in the work environment. Xu et al., (2020) state that adolescents with high levels of career adaptability will have good problem-solving skills, positive self-efficacy, self-awareness, have clear learning goals, and good work performance, the higher resilience. This is evidenced by the results presented by Xu et al. (2020) namely career adaptability has a significant positive correlation with resilience. In addition, research results in Santilli et al. (2020) also stated that there is a correlation between career adaptability and individual's resilience. Meanwhile, career adaptability can help individuals to tolerate and deal with uncertainty and to overcome various fears of the future in one's career. For this reason, having good resilience can help the Muslim millennial abilities in career adaptability.

H₃: Resilience Has a Significant and Positive Influence on Career Adaptability of Muslim Millennials.

2.6 Hardiness and Career Adaptability

Hardiness is an individual's characteristic to be able to change the stress they face into a fun challenge, opportunity, and experience to develop themselves (Maddi, 2002). Hardy individuals have a strong commitment and awareness of their values, goals, and abilities (Cerezo et al., 2015). For this reason, the Muslim millennial generation needs to have characteristics as hardy individuals because these abilities will help them in the world of work. One ability that is greatly helped by being a hardy individual is career adaptability. Career adaptability is an important characteristic that can help a person to deal effectively with career uncertainty and unclear future job roles (Chong & Leong, 2017). Previous research conducted by Coetzee & Harry (2015) suggests that there is a positive correlation between hardiness and career adaptability. In addition, research conducted by Ndlovu & Ferreira (2019) also shows that hardiness has a significant positive relationship with career adaptability. The high scores on the hardiness subscale of commitment indicate that the respondents have a sense of dedication to themselves and their work, which results in active and purposeful engagement in daily living (Ndlovu & Ferreira, 2019). This shows that people who have hardiness ability can build a good career adaptability.

H₄: Hardiness Has a Significant and Positive Influence on Career Adaptability of Muslim Millennial.

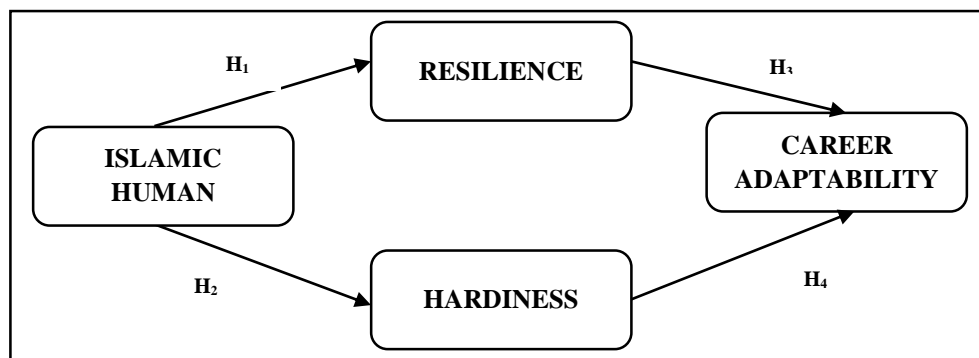


Figure 1. Research Model

3.0 METHODOLOGY

This research can be considered as an exploratory research (Creswell, 2014). Thereafter, the data were collected in two phases:

- Qualitative. This phase was carried out to explore Islamic human values possessed by the Muslim millennial generation. Data obtained from interviews and observations were processed by reducing data, presenting data (into a brief description), and making conclusions. There were 8 respondents, with the initials Informant1-8.
- Quantitative. Respondents in the 2nd phase were Muslim millennial generation in one of the Islamic Private Universities Semarang doing undergraduate programs. The total sample in the study was 150, but after the questionnaire was distributed there were only 141 data that could be analyzed

In this study, the millennial Muslim refers to someone who is a Muslim with an age range of birth from 1982-2004 (van Eck Duymaer van Twist & Newcombe, 2021). The reason this research used final year undergraduate students as respondents was because they are a part of the millennial generation and in their last year of study they have started to prepare things that will support their career success after graduation.

Table 1: Respondent Characteristics

Quantitative		
Information	Total	Percentage
Number of Samples	141	100
Gender		
- Male	46	32,63
- Female	95	67,37
Position		
- Undergraduate Student	141	100
Age		
- 20-26	141	100

Qualitative		
Information	Total	Percentage
Number of Samples	8	100
Gender		
- Male	4	50
- Female	4	50
Position		
- Undergraduate Student	8	100
Age		
- 20-22	8	100

4.0 RESULT ANALYSIS

4.1 Finding in Phase I

In the interview process there were 8 questions that was answered by 8 respondents and the observations were carried out for approximately 2 weeks.

Example of the informant's dialog:

Interviewer: "What kind of Islamic Human Values do you have?"

Informant.2: “When faced with new and difficult challenges or obstacles, I first analyze what the challenges and obstacles are, then just search for solutions, where the solution cannot be separated from Allah's rules based on the Qur'an and hadith”.

Table 2: The Result of Respondents Perception

Questions	Key Facts	References	Summary
Q1. What kind of Islamic Human Values do you have?	Always take responsibility for doing something	- Informant.1 - Informant.2	Islamic Human Values in daily life
	As much as possible to help each other	- Informant.3 - Informant.4 - Informant.5 - Informant.6 - Informant.8	Islamic Human Values in daily activities
	Be tolerant of differences	- Informant.3 - Informant.4 - Informant.5	Islamic Human Values in daily activities
Q2. What is your attitude/response as a millennial Muslim when faced with new and tough challenges and obstacles?	Always try and never give up	- Informant.1 - Informant.2 - Informant.3 - Informant.4 - Informant.5 - Informant.7 - Informant.8	Istiqomah
	Look for solutions that do not conflict with Islamic principles	- Informant.1 - Informant.2 - Informant.3 - Informant.4 - Informant.5 - Informant.7 - Informant.8	Istiqomah
Q3. What do you do when you meet someone who is having a hard time?	Help others as much as possible	- Informant.1 - Informant.2 - Informant.3 - Informant.4 - Informant.5 - Informant.6 - Informant.7 - Informant.8	Ta'awun
Q4. What do you think about assisting in things that displeases Allah?	Disagree with it and try to avoid it	- Informant.1 - Informant.3 - Informant.4 - Informant.6 - Informant.7 - Informant.8	Ta'awun
	Disagree but still want to help as long as the intentions are good	- Informant.2 - Informant.5	Ta'awun
Q5. What is your attitude/response as a millennial Muslim when dealing with individuals who have different educational, religious, national or ethnic backgrounds?	Keep respect for people and be tolerant regardless of background	- Informant.1 - Informant.2 - Informant.3 - Informant.4 - Informant.5 - Informant.6 - Informant.7 - Informant.8	Tasamuh

Q6. What is your attitude in resolving conflicts that you experience with a colleague/someone?	Trying to find a middle ground or solution to the problems that occur	- Informant.2 - Informant.4 - Informant.5 - Informant.6 - Informant.7 - Informant.8	Tasamuh
	Be patient in resolving conflicts and believe that Allah will provide a way out	- Informant.1 - Informant.3 - Informant.4	Tasamuh
Q7. How do you feel as a millennial Muslim in responding to the principle of honesty in everyday life?	The principle of honesty is very important	- Informant.2 - Informant.3 - Informant.5 - Informant.6 - Informant.7 - Informant.8	Amanah
	Always strive to uphold the principle of honesty in carrying out various activities	- Informant.1 - Informant.4 - Informant.5 - Informant.7	Amanah
	Believe that being dishonest will have a bad effect on themselves	- Informant.2 - Informant.5	Amanah
	Always be honest even though sometimes that honesty can hurt someone	- Informant.5 - Informant.7	Amanah
	Being dishonest can cause other problems	- Informant.2 - Informant.5	Amanah
Q8. Do you always perform your duties and obligations to Allah and others in a timely manner?	Always try to be on time even though it's still not perfect	- Informant.1 - Informant.7	Amanah
	Always work on time according to the deadline	- Informant.2 - Informant.5 - Informant.6 - Informant.8	Amanah
	Although sometimes delay work or obligations but still be responsible in completing them	- Informant.1 - Informant.3 - Informant.4	Amanah

4.2 Finding in Phase II

4.2.1 Measurement

Islamic Human Values

We define Islamic Human Values as values that have been adapted to Islamic Syariah based on the Qur'an and Hadith. This can be done because Islam is a universal religion that is intended for all mankind on earth and can be implemented at any time, Qur'an surah Al-Baqarah (2:136); (Akter, 2018; Al-Kahtany, 2013) That values can be defined as the vision that individuals have in deciding what is good for them in life according to Rescher (In Mashlah, 2015). In addition, researchers also argue that values convey things that are important to the lives of individuals, where every value that individuals have might be considered important for them but not necessarily for others (Weber, 2017). This variable is measured by using four indicators developed from this study.

Table 3: Islamic Human Values Descriptive Statistics

Code	Indicator	Mean	Criteria
IHV.1	The ability to be an Istiqamah person or maintain a truth that is believed	4,582	High
IHV.2	The ability to be a ta'awun person or always try to help in term of goodness according to Allah	4,631	High
IHV.3	The ability to be a tasamuh person or have high tolerance	4,440	High
IHV.4	The ability to be an amanah person or prioritize honesty above other things	4,489	High
Total Average		4,536	High

The result in Table 2, shows that the mean in Islamic Human Values is high with a total average of 4,536. The high average indicated that Muslim millennials in one of the Islamic Private Universities Semarang have Islamic Human Values in themselves and apply the values in their daily lives. The highest assessment occurred in IHV.2 indicator, namely “I always try to help in terms of goodness according to Allah to those around me who are having difficulties”, with the mean of 4,631. These results indicate that the muslim millennial always try to help person around them who are having difficulties in terms of goodness to Allah. Meanwhile, the lowest assessment occurred in the IHV.3 indicator, namely “I have a high tolerance when socializing with individuals who have different educational, religious, national and ethnic backgrounds and are able to accept various views and opinions of others who are diverse even though they do not agree”, with the mean of 4,440. However, overall indicators in the table do contribute to the formation of an Islamic Human Values.

Resilience

Resilience is defined as an individual’s ability to cope with stress, environmental changes, disturbances, and threats, whether expected or not and being able to bounce back. Folke (2016) also states that resilience reflects the ability of a person, community, society, and culture to live and thrive with change in an ever-changing environment. This variable is measured by using six indicators from Connor & Davidson (2003).

Table 4: Resilience Descriptive Statistics

Code	Indicator	Mean	Criteria
R.1	Can deal with whatever happens	3,943	Moderate
R.2	Tends to bounce back after illness or hardship	4,149	High
R.3	Can achieve goals despite obstacles	3,979	Moderate
R.4	Can stay focused under pressure	3,879	Moderate
R.5	Not easily discouraged by failure	4,149	High
R.6	Thinks of self as a strong person	4,163	High
Total Average		4,043	High

The results in Table 3 show that the mean in resilience is high with a total average of 4,043. The high average indicated that Muslim millennials in this research have individual's ability to cope with problems and are able to bounce back. The highest assessment occurred in the R.6 indicator, namely "I am able to achieve my goals despite many obstacles and challenges", with a mean of 4,163. These results indicate that the level of toughness is high and Muslim millennials always try to achieve their goals. Meanwhile, the lowest assessment occurred in the R.4 indicator, namely "I can stay focused on getting work done even though I have a lot of problems and pressure", with a mean of 3,879. This score is relatively low compared to the other indicators.

Hardiness

Hardiness is defined as an individual characteristic to be able to change the stress they face into a fun challenge, opportunity, and experience to develop themselves. According to (Cerezo et al., 2015) hardy individuals have a strong commitment and awareness of their values, goals and abilities. In addition, they also have a sense of control over what is happening in their lives and perceive stress as a challenge that makes them stronger (Cerezo et al., 2015). This variable is measured by using four indicators from Hystad et al. (Hystad et al., 2010).

Table 5: Hardiness Descriptive Statistics

Code	Indicator	Mean	Criteria
H.1	Indicate to always control themselves in doing work	4,418	High
H.2	Have commitment to spend life doing meaningful things	4,106	High
H.3	Have a strong principle to not give up easily	4,248	High
H.4	Enjoy challenges	3,972	Moderate
Total Average		4,186	High

The results in Table 4 shows that the mean in hardiness is high with a total average of 4,043. The high average indicated that the Muslim millennials in this research have the ability to turn the stress that they face into some great opportunities. The highest assessment occurred in the H.3 indicator, namely "My commitment is strong to not give up easily to face my problems", with the mean of 4,248. These results indicate that Muslim millennials have a strong personality in their lives and have the tendency to not give up easily. Meanwhile, the lowest assessment occurred in the H.4 indicators, namely "I enjoy challenges when I have to do different tasks at the same time", with the mean of 3,972. This score is relatively low compared to the other indicators.

Career Adaptability

Career adaptability is defined as an individual's ability to deal with and adapt to predictable or unpredictable changes in work situations in order to obtain optimal career development. Career adaptability is an important characteristic that can help a person to deal effectively with career uncertainty and unclear future job roles (Chong & Leong, 2017). In addition, career adaptability is a multidimensional construction, according to Savickas & Porfeli (2012) consisting of four aspects of concern (concern), control (control), curiosity (curiosity), and self-confidence (confidence). This variable is measured by using seven indicators from Savickas & Porfeli (2012).

Table 6: Career Adaptability Descriptive Statistics

Code	Indicator	Mean	Criteria
CA.1	Concern about future life	4,702	High
CA.2	Always plan for future	4,390	High
CA.3	Having the ability to be an unshakable person	4,199	High
CA.4	Responsible for all decisions	4,468	High
CA.5	Love to investigate	4,262	High
CA.6	Curious for new opportunities	4,284	High
CA.7	The ability to overcome obstacles and problems	4,248	High
Total Average		4,364	High

The results in Table 4, show that the mean in career adaptability is high with an average of 4,364. The high average indicated that that the Muslim millennials in this research have career adaptability to obtain career development. The highest assessment occurred in the CA.1 indicator, namely “I think about what my future will look like”, with a mean of 4,702. These results indicate that Muslim millennials have concerns about their future life and also feel curious about that. Meanwhile, the lowest assessment occurred in the CA.3 indicator, namely “I am able to stick on my principal in dealing with problems”, with the mean of 4,199. However, all indicators in the table have high criteria and it means that these indicators contribute to the formation of career adaptability.

4.3 Model Measurement

Table 7 on model measurement shows that the outer model measurement determines how to measure the latent variables. To evaluate the outer model, it was done by testing the reliability of internal consistency (Cronbach’s alpha and composite reliability), convergent validity (indicator reliability and average variant extracted/AVE), and discriminant validity (Fornell-Larcker) (Leguina, 2015).

Table 7: Model Measurement

No	Variable	Mean	Cronbach’s Alpha	Composite Reliability	Fornell Larcker	AVE	Validity
1.	Islamic Human Values	4,536	0,553	0,748	0,653	0,427	Valid
2.	Resilience	4,043	0,827	0,874	0,732	0,537	Valid
3.	Hardiness	4,186	0,712	0,820	0,732	0,535	Valid
4.	Career Adaptability	4,364	0,783	0,844	0,661	0,437	Valid

Source: Output of Smart PLS

Table 8: Fornell-Larcker Criterion

	Fornell Larcker			
	Career Adaptability	Hardiness	Islamic Human Values	Resilience
Career Adaptability	0.661			
Hardiness	0.612	0.732		
Islamic Human Values	0.534	0.481	0.653	
Resilience	0.659	0.604	0.483	0.732

Source: Output of Smart PLS

All the variables in this study were measured by using a five-point Likert scale (1= “strongly disagree”, 5= “strongly agree”). For the mean score lower than (2) is rated as low, (2-4) rated as moderate, and mean score higher than (4) is rated as high (Radzi et al., 2018). Thus, all means are in the high criteria. Furthermore, Cronbach’s alpha and composite reliability in resilience, hardiness, and career adaptability are > 0,70. Hence, it can be said that all the constructs are reliable to measure each latent variable. Whereas, for Islamic human values, it has Cronbach’s alpha lower than 0,70 but still in between 0,5-0,7 and that means the constructs are moderately reliable to measure the latent variable (Ramayah et al., 2011). However, the composite reliability of Islamic human values variable has a high result. Therefore, all the variables are valid and reliable .

Fornell-lacker was used to measure the discriminant validity which is the all the square root the AVE (Fornell-Lacker Criterion) for each construct must be better or higher than the correlation between latent variables. The correlation value of each latent variable can be seen in the Fornell-larcker table with green highlights. The Islamic human values variable has an AVE square root of 0.653, the resilience variable has square root of 0.732, hardiness variable has square root of 0.732, and the career adaptability variable has square root of 0.661. Overall, the final constructs and items from the tested model were satisfactory in terms of discriminant validity assessment.

The AVE values are used to measure the number of variances that the latent constructs might have. Therefore, with the best variance of the latent construct, meaning that the representation of manifest variable to its latent construct is also good. Radzi et al (2018) suggested to use of AVE as a criterion for assessing convergent. The result of AVE in this study for Islamic human values and career adaptability variable was under 0,5 however, those constructs can still be considered acceptable because Fornell and Larcker (1981) stated that if the AVE is less than 0,5 but the composite reliability is higher than 0,6, the construct convergent validity is still adequate as for resilience and hardiness the AVE result was above 0,5.

4.4 Analysis of Partial Least Square (PLS)

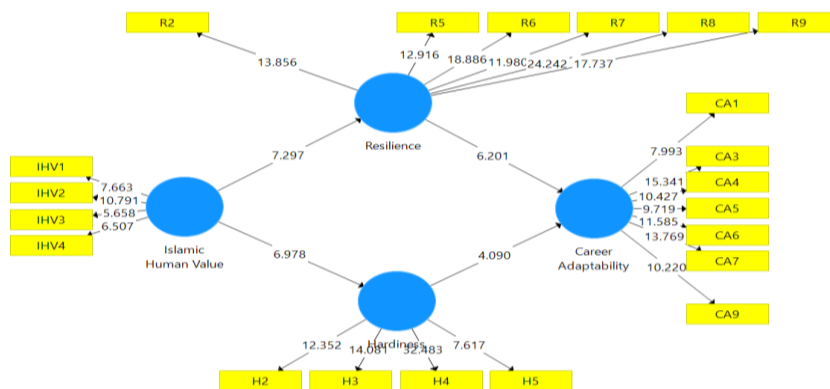


Figure 2: Structural Model

4.5 Hypothesis Testing

In this study, the hypotheses were tested by using the bootstrapping method in the Path Coefficients table. Leguina (2015) stated that if the significant value (p-value) is $<0,05$, the significant value is 5%, and if the statistic value is $> 1,96$ that means the path coefficient is significant.

Table 9: Hypothesis Test Results

Variable	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values	Hypothesis Test Result
IHV→RES	0,483	0,492	0,065	7,400	0.000	Supported
IHV→HAR	0,481	0,494	0,069	7,004	0.000	Supported
RES→CA	0,456	0,460	0,074	6,155	0.000	Supported
HAR→CA	0,337	0,340	0,082	4,129	0.000	Supported

Note: Islamic Human Values (IHV), Resilience (RES), Hardiness (HAR), and Career Adaptability (CA).

4.6 Hypothesis Test Results

H₁ stated that Islamic Human Values have a significant effect on resilience. Based on the test analysis, this hypothesis is supported with a path coefficient (O) of 0.483, a t-statistic value of 7,400, and a significance level of 0,00 which is smaller than (0,05). Thus, the positive coefficient indicates that the higher the Islamic human values owned by Muslim millennials generation in one of the Islamic private universities Semarang, the higher the level of their resilience. The Muslim millennials who have high Islamic human values in their resilience ability can help them to easily adapt in a heterogeneous working environment and become more resilient to deal with problems in their life.

H₂ stated that Islamic human values have a significantly affect or have correlation with hardiness. Based on the test analysis, this hypothesis is supported with a path coefficient (O) of 0.481, a t-statistic value of 7,004, and a significance level of 0,00 which is smaller than (0,05). Thus, the positive coefficient indicates that the higher the Islamic human values owned by the Muslim millennial generation in one of the Islamic private universities Semarang, the higher the level of their hardiness. The Muslim millennials who have high Islamic human values in their hardiness ability can provide courage and motivation to change stressful conditions into an opportunity to develop themselves.

H₃ stated that resilience has a significant effect or have correlation with career adaptability. Based on the test analysis, this hypothesis is supported with a path coefficient (O) of 0.456, a t-statistic value of 6,155, and a significance level of 0,00 which is smaller than (0,05). Thus, the positive coefficient indicates that the higher the resilience owned by Muslim millennials in one of the Islamic private universities in Semarang, the higher the level of their career adaptability. The Muslim millennials who have high resilience and career adaptability can tolerate many uncertainties and overcome different fears in their future career. Therefore, they can increase their chances of finding suitable job.

H₄ stated that hardiness has a significant effect or have correlation with career adaptability. Based on the test analysis, this hypothesis is supported with a path coefficient (O) of 0.337, a t-statistic value of 4,129, and a significance level of 0,00 which is smaller than (0,05). Thus, the positive coefficient indicates that the higher the hardiness owned by the Muslim millennial generation in one of the Islamic private universities Semarang, the higher the level of their career adaptability. The Muslim millennials who have high hardiness and career adaptability, they do not easily have thoughts of changing workplaces because they can be more adaptive in a heterogeneous work environment and also consider that opportunity as a way to develop themselves.

5.0 DISCUSSION

The results from this study found that the Muslim millennial generation understands that maintaining Islamic human values within themselves is very important in the era of digitalization because these values can protect them from various other external values. They perceive Islamic human values as values that do not conflict with God's rules in the Qur'an and Hadith and these values are applied in daily life. The application of Islamic human values in the daily activities of the Muslim millennial generation, such as the value of *istiqomah* which is to always never give up and try to find solutions to the problems they experience is based on Islamic principles, because they believe that Allah will always help them. Then they apply the value of *ta'awun* by always trying to help others as long as their intentions are good because they believe that by helping someone there will be good rewards for what they do. Besides that they also realize that Allah commands them to always help others. They also apply the value of *tasamuh* by respecting people and being tolerant regardless of background such as not criticizing or behaving badly because they know that Islam teaches them to always respect everyone or all human beings without discriminating. Furthermore, the last value is the value of *amanah*, they apply this value by always trying to uphold the principle of honesty in their behaviour and trying to complete all work according to deadlines and not delaying work. So, even though sometimes they delay work or obligations but they still try to be responsible in completing them.

Moreover, the results from the correlation analysis showed a positive influence on the four hypotheses. This study found that career adaptability can be improved by having resilience and hardiness. Xu et al. (2020) stated that adolescents with a high level of career adaptability will have good problem solving skills, positive self-efficacy, self-awareness, have clear learning goals, and good work performance therefore, they will have higher resilience. Also, Coetzee & Harry (2015); Ndlovu & Ferreira (2019) state that there is a correlation between hardiness and career adaptability, and also in their paper mentioned that it is important to develop hardiness to strengthen people's career adaptability. Therefore, having resilience and hardiness is very important for Muslim millennials' adaptability in the world of work. The reason is, with the resilience and hardiness of the Muslim millennial generation, they can have the ability to change a stressful work environment, threats, distractions, whether expected or not, into a fun challenge to develop themselves (Folke, 2016; Maddi, 2002) and can increase their chances of finding a suitable job. Also, it can help them to deal with many problems and be able to bounce back in uncertain situations in the future of their career life. Having good resilience and hardiness can be balanced with having Islamic human values. Rogers (2020) stated that value can help people to understand the importance of being resilient. This is because human values can be used as the basis for behavior and decision making (Mashlah, 2015). Therefore, Islamic human values can help the Muslim millennial generation to adapt to a heterogeneous work environment, and also protect them from different external values that may not match or conflict with their values. Zimmermann et al., (2014) also stated that some values in a person are in line with their resilience. So, when Muslim millennials face an unexpected situation, they will have control over themselves to always be optimistic. Also, having Islamic human values in hardiness can help Muslim millennials to see the world as more interesting and meaningful, have confidence in their abilities, not give up easily and also always enjoy the challenges in their lives. That is in line with Sivrikova & Postnikova (2020) who stated that there are several individual values, namely pragmatic values that correlate with the individual's level of hardiness. In addition, previous research from Cerezo et al. (2015) stated that hardy individuals have a strong commitment and awareness of their values. Therefore, Islamic human values and hardiness ability are connected.

6.0 CONCLUSION

In this study, the formulation of the problem is to improve career adaptability in the Muslim millennial generation through Islamic human values in resilience and hardiness. The result showed that Islamic human values in resilience and hardiness would improve career adaptability of the Muslim millennials generation and by having career adaptability they can increase their opportunity to find suitable jobs and they do not easily have thoughts of changing workplaces because they can be more adaptive in a heterogeneous work environment.

The results of the study provide recommendations for Muslim millennial generations in Islamic universities regarding efforts to improve their career adaptability. Recommendations and implications that can be put forward are having career adaptability can be improved by having resilience and hardiness. Understanding resilience and hardiness can provide a healthy alternative way to deal with many problems, especially in unwanted situations. Therefore, having resilience and hardiness is very important for the adaptability of Muslim millennials to prepare themselves for the future working environment. The reason is, with the resilience and hardiness of the Muslim millennial generation, they can have the ability to turn a stressful work environment and threats whether expected or not, into a fun challenge to develop themselves and can increase their chances of finding a suitable job. So, they tend not to easily have thoughts of changing jobs when they feel that job does not match with their job description and interests. Having good resilience and hardiness can be balanced by having Islamic human values because Islamic human values can help Muslim millennials to adapt to a heterogeneous work environment, as well as protect them from different external values that may not match or conflict with their values. Therefore, as Muslim millennials, if they want to be able to survive in a changing environment and successfully face many problems, they must realize and understand that their values are very important to build their resilience and hardiness because these abilities can improve their career adaptability, considering jobs are hard to find nowadays. For other unemployed millennials, career adaptability can help them to get back into employment and being at work can motivate individuals to become more adaptive to their careers (Brown & Bimrose, 2011). That is why it is important to have career adaptability even if you already have a job because conditions in the work environment change easily.

This study has several limitations that need to be highlighted. First, there is a self-response bias for the measurement variables. Second, the distribution of the questionnaire only focused on one area and one major, which is the Islamic private universities especially economics, at Semarang, Central Java, using samples of final year student aged 20-26 years old Muslim millennial generation. So, future research direction can be conducted in a wider scope of fields and include many departments in the other Islamic universities. In addition, the sample size used in the study is relatively small, therefore for further research it is advised to use a larger sample size to get better results. Despite the aforementioned limitations, this research can still be developed for further research by developing a model which uses moderating variables and affirmations of the relationship between variables and research model moderating variables can be added.

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