

# Impact of the Meaningfulness of Life on the Daily Activities of Industrial Workers

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**Abstract:** Footwear craft is one of the superior products that is distributed in the 3 districts in Bogor Regency. This sector has the potential to absorb labor in order to reduce unemployment and also affect the community's economy. The aim of this study is to determine the effect of a meaningful life on the work ethic of Muslim footwear craftsmen in Bogor Regency. Samples were taken from 316 craftsmen in 3 districts, namely Ciomas, Tamansari, and Dramaga in Bogor Regency. Quantitative research methods and data analysis techniques using Structural Equation Modeling with Lisrel 8.8 software, was used to test the hypothesis. Furthermore, the Goodness of Fit Index (GFI) value of the Structural Equation Model was 0.92. However, when the calculated GFI value is greater than the critical GFI, it can be considered good and the model suitable. The results showed that the meaning of life affects the Work Ethic of Muslim footwear craftsmen in Bogor Regency.

**Keywords:** The meaningfulness of life, the work ethic and craftsman of Islamic footwear.

## INTRODUCTION

The Indonesian footwear products in regional and international markets are very influential in dominating the world market. The country only controls 4.4% of the total world footwear market (*Footwear Export Value Has Not Reached Target, 2017*). The potential of footwear in Indonesia is quite large, with the largest distribution in West Java (Indonesian Footwear Industry Development Center, 2010). It is an area that produces a lot of Indonesian footwear, most of which are located in Bogor Regency.

Bogor Regency consists of 40 sub-districts and 435 Villages with an area of 2,663.85 km<sup>2</sup> and a population of Bogor 5.965.410 people in 2020 (Bogor Regency Central Statistics Agency, 2020). The location of the Bogor Regency is close to the capital city of Jakarta, and a distance of 76.9 km if taken via the Jogorawi toll road. However, this has economic implications, compared to other areas. This has made footwear entrepreneurs in Bogor Regency to buy raw materials and sell their products in Jakarta. Therefore, business actors are required to improve their professionalism in producing quality products that can compete in national and international markets.

Bogor Regency is one of the potential areas for producing Indonesian footwear products. Data from the

Bogor Regency Industry and Trade Office in 2016 recorded that there were 756 business units that spread across Ciomas, Tamansari, and Dramaga sub-districts with 428,250 and 78 business actors (Bogor Regency Industry and Trade Office, 2016). Out of these three sub-districts, Ciomas has the most business actors compared to Tamansari and Dramaga. People in Bogor Regency have been into footwear businesses for many years, of which they inherited from their parents. Therefore, this has made the home-scale footwear industry (craftsmen) to grow and develop throughout the Bogor district and even spread across Bandung and around West Java.

Initially, footwear craftsmen work in a shoe factory owned by their family or neighbors, and later on, they quit and open their own businesses. The reason for that is because they want to change from being craftsmen to entrepreneurs. Furthermore, this shows that business actors improve their dignity of life by becoming entrepreneurs and also realize their dreams of becoming useful people for their families and other people. Footwear craftsmen feel respected in their environment, and this is a source of pride for them. They realize that as an entrepreneur there must be a lot of risks because they have to provide capital and extensive marketing. This is because of the enthusiasm and awareness of footwear craftsmen in finding the meaning of life at work in the hope of improving the economic future of their family.

Meaningful is a subjective perception that is defined as the value of work goals, judged according to the ideals or standards of an individual (Mey, *et al.*, 2004).

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According to Rosso, *et al.*, (2010) model, meaningful work has two psychological dimensions: (a) the direction of action towards other people or oneself, and (b) the underlying motive towards other groups. Footwear craftsmen in Bogor Regency try to find meaning in life through the footwear production business. Efforts to improve their life caused these business actors to make changes, which involved quitting their jobs as craftsmen in shoe factories and establishing their own businesses.

Life has more meaning when it is considered important, true and desirable and gives special value to other individuals. When the meaning of life is found and fulfilled, life becomes meaningful and valuable, which in turn leads to happiness. Muslims in Bogor Regency that are footwear craftsmen stopped working for their families and opened their own businesses. Furthermore, this added value (income) to their lives and their families, which ultimately lead to an increase in happiness. Successful footwear craftsmen need to have a view and attitude that values work as something noble for human existence (Anoraga, 1992).

Work ethic is more of an internal condition that encourages and controls behavior towards the realization of an ideal work quality. As an internal condition, work ethic contains several elements, which includes: (1) work discipline, (2) attitude towards work, (3) work habits. Miller *et al.*, (2002) defined work ethic as a set of attitudes and beliefs that influences the behaviour towards work. Furthermore, individuals have consistently being able to display behaviors that support productivity by adapting the principles of work ethic.

## 1. THE MEANING OF LIFE

### A. Understanding

The term "life is meaningful", though often used on a daily basis has not found a clear definition as a hypothetical construct in the domain of psychology. The book, *Man Search for Meaning* written by Victor Frankl, an existential psychologist, emphasized the role and importance of discovering meaning in one's life. Furthermore, it was stated that the willingness to find meaning was the primary motive of every human behavior whenever they think about their limited and often confusing experience (Frankl, 1959).

According to Frankl (in Schiltz, 1991), creative values inspire individuals to produce, create, and achieve success, that are usually associated with work.

The value of experience includes: discovering the truth, love, and appreciation for beauty. While that of attitude is related to individual behaviors towards unchangeable conditions, such as injustice, sickness, suffering, and death. Though the situation is very bad and raises despair without hope, it can serve as an enormous opportunity for individuals to discover the meaningfulness of life.

Freedom of desire is one of the unique characteristic of human existence and experience. Frankl also argued that the behaviour of a man is not driven and encouraged to reduce tension or to obtain balance. However, it is directed towards a certain destination that is deemed worthy such as finding the meaning of life (a desire for meaning). The meaningfulness of life is also personal and unique because individuals are free to determine their own choices. Furthermore, it is the quality of an individuals passion towards how much its needed to develop and actualize the required potential and capacity towards achieving the objectives and meaning of life.

Frankl (Koesworo, 1987) argues that humans are essentially able to find the meaningfulness of life through self-transcendence. This opinion is in line with Paloutzian (1981) which suggests that a mature religious feeling helps an individual discover the meaning of life by taking the religious teachings applied in all aspects.

Bastaman (2007) states that the meaning of life is considered important, true, points to what needs to be accomplished and coveted and gives special value to an individual. Furthermore, if successfully discovered and fulfilled, life become meaningful and precious which in turn will pose a feeling of happiness. For craftsmen that originally worked as a handyman on a shoe factory, quit their job and opened their own businesses to be happy footwear craftsmen because doing that makes them feel proud to have found self-satisfaction and increases their dignity and visibility in their residence.

The meaning of life is also the purpose of life, and the things that needs to be accomplished and fulfilled. However, this two terms can be linked for practical purposes and not separated and their daily use is often likened to the meaning of containing different connotations. Based on the definition expressed by experts it can be concluded that the meaningfulness of life is something that is considered important, true, and coveted and gives special value to the individual.

Furthermore, when successfully discovered and fulfilled it makes life become meaningful and precious which in turn pose as a feeling of happiness. For footwear craftsmen in Bogor Regency, life's meaningfulness is a change from being an artisan to a footwear craftsman who can provide value to their life and that of their family which eventually creates a feeling of happiness.

## **B. Factors Influencing the Meaningfulness of Life**

According to Bastaman (2005), factors that influence the meaninglessness of life are self-understanding, positive acting, relationship familiarity, value deepening, and worship. Personal understanding is when individuals recognize their objectives, potentials and self-weaknesses. To act positively means to familiarizing with actions that are good and useful and make a positive impact on personal development and social life. Relationship familiarity means fostering and familiarizing with others in a way that can be considered a close bond that has mutual trust and understanding. Furthermore there are values to strive for and fulfill such as creative values which is needed to perform tasks with full involvement and engagement on any job.

Frankl (2004) stated that the most important thing in any work activity is not its scope or breadth, rather how it is done and the circle of activity fulfilled. Committing virtue and doing things that are beneficial to the environment are one of the characteristics of creative values. Furthermore, internal values that exist in life includes: truth, beauty, compassion, virtue, and faith. Frankl (2004) also stated the activities that relate to the values of passion such as believing the truth in the scriptures, to feel the familiarity in the family and perform religious rituals. These passion values will create a sense of happiness, satisfaction, tranquility, and meaningful self-feelings. The essence of value lies in the way individuals willingly submit themselves to unavoidable circumstances. Worship can be in the form of carrying out God's commandments and abstaining from doing things that are forbidden by the provisions of the religion. Worship performed solemnly can lead to being feeling peaceful, steady, and steadfast. Craftsmen in essence can find the meaning of their lives by getting closer to their religion and being calm when facing the challenges of life.

According to Frankl, the three principles of logotherapy includes; freedom of desire, meaninglessness, and the meaninglessness of Life (Koesworo, 1987). Furthermore, humans can get out of

the biological space and psychologically enter the spiritual space. This dimension is what allows them to be present in different phenomena with other creatures of God.

## **C. The Dimensional Meaningfulness of Life**

Frankl (Bastaman, 2007) stated there were three important foundations for discovering the meaningfulness of life, namely: a. The freedom of will which is different from betrayal that is not infinite because humans are infinite beings. They also possess some tremendous potential, and at the same time have limitations in physical, psychiatric, socio-cultural, and spiritual aspects. b. The desire to live meaningfully relates to every man wanting to be a dignified and useful person to themselves and their family, the work environment, surrounding community and precious in the sight of God. c. The meaning of life relates to things that are considered very important and valuable to someone that has a purpose in life and when fulfilled, it eventually leads to happiness. Muslims that are footwear craftsmen, strive to find the meaning of life, by being more active in carrying out their business activities. They originally worked as a handyman in a shoe workshop belonging to someone, learnt to make shoes and then set up their own workshop as an entrepreneur.

## **2. WORK ETHIC**

### **A. Understanding**

Ethos comes from the Greek language, which means traits of nature or customs, moral tendencies, a view of life possessed by a person, and a class or a nation. Furthermore, it is also known as etiquette which means having a sense of morality or values and a strong passion or spirit to do things optimally, better and even strive to achieve the perfect quality of a work (Tasmara, 2002). Ethos relates to the concepts owned by individuals or groups to assess whether the actions taken are wrong or true. When associated with work ethic, it reveals an individual, group, or a nations attitudes toward the habits, or traits about how to work.

Ethos is defined as the character, attitude, habit and beliefs that differs between an individual or group (Webster's New World Dictionary, 2004). Furthermore, it is formed by various habits, influence, cultures and the value system it believes in.

According to Bertens (1994), etymologically the term ethos comes from the Greek language meaning

living place which was first interpreted as customs. In line with time, the word ethos evolves and transforms its meaning into being complex. In English, it can be translated into several definitions, such as the starting point, to appear and a disposition to be concluded as a character. In Bahasa Indonesia, it can be translated as a basic nature, appearance, or disposition.

Miller *et al.* (2002) stated that work ethic is a set of belief and attitudes that reflects the fundamental value of work. Furthermore, Furnham (1984) explains that the Protestant Work Ethic (PWE) reflects the work values of individuals and represents how much they believe that through their work, they can receive both extrinsic and intrinsic rewards, respectively. For footwear craftsmen in Bogor regency, their values and beliefs are influenced by what they do, because the success of their business solely depends on them.

Cherrinton (1980) explains that Work ethics is a positive attitude towards Work. Individuals that enjoy their work are considered to have a better work ethic than those who don't.

Work ethic according to Weber (1930) is the attitude of the society in understanding the meaning of work as the main drive of business success and development. Work ethic is a sociological phenomenon whose existence is formed by the productive relationship that arise as a result of the economic structure that exists in the society. Work ethic involves human potentials and conditions within their environment.

Work ethic is an attitude towards work, and how it's being performed by an individual, group or a nation (Weber (1930), Miller *et al.*, (2002), & Ness *et al.*, (2010).

This study uses the definition by Miller *et al.*, (2002), and this is because it follows the conditions of the Islamic footwear. "Work ethic is a constellation of attitudes and beliefs of Work behavior" (Miller *et al.*, 2002). The work ethic of footwear's is a positive behavior that is seen when footwear craftsmen start to choose raw materials, design, production, and marketing.

## **B. Factors Affecting the Work Ethic**

Experts differ in giving arguments to factors affecting work ethic. Furnham (1990) explained the empirical approach used to analyze work ethic which may differ according to the research analysis Unit, both from religion, education, geographical and cultural

factors, socio-political and economic conditions, and the motivation of intrinsic individuals (Furnham, 1990). Furthermore, the antecedent factors of work ethics can be explained below:

1. Religion: according to Max Weber (1958), the meaning of work ethic in Europe begins by the fruit of the mind. It was further stated that one of the basic elements of modern culture and rationality was born from Protestant ethics. Religion is essentially a value system that will certainly affect or determine the life patterns of its believers. Furthermore, their thoughts, behaviours and actions must be in line with religious teachings. Doctrine Protestantism can give birth to the ethos of rational thinking, high discipline, diligent work and successful orientation which eventually become the point of capitalism development in the modern world.
2. Culture: Luthans (2006) stated that mental attitude, determination, discipline, and the spirit of community work are also referred to as cultural ethos. Furthermore, when operational, it is also referred to as the work ethic. The quality of the work ethic is determined by the Community's cultural value orientation. People who have an advanced cultural value system will have a high work ethic. Subsequently, a society that has a conservative cultural value system will have a low or no working ethic.
3. Socio-political: according to Siagian (1995), High or low work ethic of a society is also influenced by politics that encourages the public to work hard and enjoy the results of their hard work in full. When politics does not support the business climate, prospective buyers would be absent which in turn affects the footwear production in Bogor Regency.
4. Environmental conditions (geographical): Siagian (1995) found that work ethic can arise due to geographical condition factors. A natural environment where human influences are directed towards the management of their business, has potentials of inviting migrants that wish for a better livelihood. Since the location of Bogor Regency is close to Jakarta the capital of Indonesia, is very possible for tourists who come to production centers to buy shoes or sandals in Bogor Regency. In addition, it encourages footwear craftsmen to buy raw materials to Jakarta.

5. Education: work ethic is highly determined by the quality of human resources. Increasing the quality of the population can be achieved when there is an equitable and quality education, along side increasing the activities and productivity of the community as economic actors (Bertens, 1994).

Anoraga (2009) stated that individuals with high work ethics are highly motivated and have great values. This belief becomes a working motivation, which also affects one's work ethic.

### C. Work Ethic Dimension

Miller, *et al.* (2002) adopted the concept of Weber (1930) regarding the dimensions of the work ethic, and this can be classified into 7 categories, namely:

1. Self Reliance: this means flexibility in dealing with problems or stressful/critical situations. Individuals need to be self-reliant and have a strong tendency to express their desire to responsibly make decisions, and function autonomously (Taylor and Thompson, 1976; Buchholz, 1978). Artisans should try and develop the attitude of being independent and not rely on others in completing their daily work.
2. Morality/Ethics: this is a reference for character appraisal, habits, and behavioral matters. Morality is used to illustrate how people act, while ethics are used to define the standard study of behavior, especially the right and wrong rules (Gbadamosi, 2004). However, their terms are used interchangeably as a way of referring to how people act. In this study, they were combined with the work of ethics to describe the belief of footwear artisans in creating a fair and moral work environment (Miller *et al.*, 2002). Leisure describes how time utilization can be identified with its use for work and relaxation (Feldman and Hornik, 1981). Furthermore it shows the convenience individuals experience when carrying out their various activities (Parker, 1981).
3. Activities: the term orientation refers to the desire to participate in non-work activities while leisure refers to the time people whenever they are not occupied spend. Furthermore, footwear artisans need to utilize the free time they have on useful activities such as social gathering, study, and recreation.
4. Hard Work: this is the belief that people can improve and achieve their goals by possessing a set of values that are important. Individuals that are committed to hard work can cope with almost all obstacles when achieving their personal goals (Miller, *et al.*, 2002). They have the primary responsibility of pursuing their dreams such as the desire for success and the accumulation of material wealth (Buchholz, 1978). In addition, footwear craftsmen in Bogor Regency realize that hard work provides better results.
5. The centrality of work: this refers to the main framework of reference in self-identification and show individuals the importance of working for themselves (Hirschfeld and Field, 2000). Furthermore, footwear craftsmen need to utilize business opportunities and know the importance of being hardworking in order to achieve success.
6. Wasted Time: this refers to a continuum in which one end represents a high commitment to time management and maximizes productivity and vice versa. Efficient and constructive use of time is consistent with a strong work ethic (Herman, 2002) and it is understood that the inevitable performance enhancement is associated with the effective use of time (Mudrack, 1999). Furthermore, it is a skill that can decrease avoidance behavior, reduce anxiety, and increase contentment (Van Eerde, 2003; Mudrack, 1999). The satisfaction component can be observed in some individuals who are so involved in their work, and understands how time is utilized (Lee, 2005). Since the time principle is money, footwear craftsmen in Bogor Regency need to reflect on the active use of time and production.
7. Delay of Gratification: this reflects the ability to forget the short-term rewards to reap profits in the future. Furthermore, it shows the ability of an individual to maintain the action chosen for long-term achievement (Reynolds and Schiffbauer, 2005). It also demonstrates a commitment to the work that can be attributed to an orientation or the ability to delay gratification (Witt, 1990). Footwear craftsmen delay to buy things that are not important and focus on business capital. Therefore, they need orientation about future benefits and delayed satisfaction.

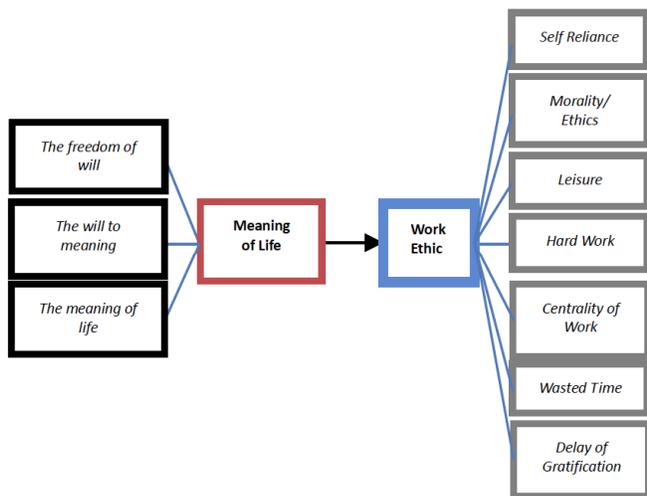
### 3. THE MEANINGFULNESS OF LIVING WITH THE WORK ETHIC

The work ethic illustrates the fundamental value of the work reflected in one's attitudes and beliefs (Meriac *et al.* 2010). The work done by each individual is needed to understand the performance relationship of the business towards the work process and results (Meriac *et al.* 2013).

Footwear craftsmen who are currently producing, originally had jobs with daily wages from businesses belonging to their family or neighbors. Subsequently, they quit their jobs and became business owners. The process of an artisan or worker becoming an entrepreneur starts by discovering the meaningfulness of life at work. Craftsmen that have good qualities can improve the ethos of the craftsman's Islamic footwear in Bogor Regency. A craftsman who promotes the significance of life through increased work ethic can be an example to fellow Muslim entrepreneurs in Bogor Regency and also make them increase their productivity at work.

#### A. Conceptual Framework

Based on the below figure, this research hypothesizes that there is an influence of survival on the work ethics of the Islamic business in Bogor Regency.



**Figure 1:** The relationship chart of the meaningfulness and the work ethic variables.

#### 4. RESEARCH METHOD

The subjects used in this research are Muslim that are footwear craftsmen in Bogor Regency, which consists of 3 sub-districts namely Ciomas, Tamansari, and Dramaga. Furthermore, this craftsmen are actors

and business owners and their work includes: looking for orders, designing footwear, production, and marketing. This research was conducted on the scope of the Islamic footwear craftsmen in Bogor Regency being one of the largest footwear centers in Indonesia. Samples were taken from 316 craftsmen that are Muslims in the 3 sub-districts. Secondary data of the business actors was collected from the Department of Agriculture and Trade of Bogor Regency, village office, the central statistical agency of the Republic of Indonesia, Ministry of Industry, and other related agencies. Furthermore, primary Data was collected using a measuring instrument in the form of questionnaires, which was then completed through the help of a direct researcher that normally comes to the place of the footwear business. The measuring instrument used was life's meaningfulness and work ethic. Life's meaningfulness measuring instruments was referenced from Steger, Frazier, Oishi, and Kaler (2006) *The Meaning in Life Questionnaire: Assessing The Presence of and Search for Meaning in Life* published in the *Journal of Counseling Psychology*. This journal was modified and adjusted according to the needs of this research.

The work ethic used was the adaptations of the Miller, Woehr, and Hupspeth (2002) measuring instruments contained in the behavioral *Journal of the meaning and measurement of work ethic*: the construction and validation of multidimensional inventories. Furthermore, the work ethic measuring instrument consists of 65 questions. However, a modification was done by reducing the number of questions that were adjusted to the context of the footwear business.

This study used the quantitative research methods with data analysis techniques using the Structural Equation Modeling and Lisrel 8.8 software to test the hypothesis (Wijayanto, 2008). Lisrel is generally used to solve structural equation modeling (SEM) problems. According to Hair *et al.*, (2010) there are 7 steps in applying SEM and they include: 1. Formulating a theory-based model: this involves identifying endogenous and exogenous latent variables, arguing the causal relationship between the latent variables, and identifying exogenous and endogenous manifest indicators. 2. Construct the path diagram: this clearly illustrate the settings or scene of the relationship between latent variables and identifying the number of parameters to be estimated. 3. Formulating equations: measurement models and structural models. 4. Determine input data and estimation methods: this is

the correlation or covariance matrices and the maximum likelihood estimation method, and others. 5. Model-identification: this is when the model can produce estimates that are unique (single) or not. The requirement for a model to produce a unique estimate is that it should be just-identified or over-identified. The model is said to be just-identified when the degree of freedom is zero and over identified when it is greater than zero. 6. Model suitability test: a two-stage approach, using the t-test individually and the Goodness of Fit (GOF) criteria were used. 7. Model interpretation and modification: this involves answering research problems and modifying the model based on certain theoretical justifications.

## 5. RESULT AND DISCUSSION

### A. Demographic Characteristics of Respondents to the Research

The data demographic characteristics of the respondent's was obtained from the subject which are 316 footwear artisans in Bogor regency. Based on the results of the research data collection, the characteristic profile of the demographic research respondents, are as follows:

**Table 1: Profile Demographics Based on Education**

Education	Frequency	Percentage
Primary school	120	38.0
Junior high school	117	37.0
Senior High School	79	25.0
Total	316	100.0

When reviewed from the educational level, 38.0% of the respondents received their final education at the Primary school level, followed by 37.0% and 25.0% at the junior and senior secondary levels. This Data indicates that the level of education in elementary and junior secondary school is higher than the ones received by footwear actors. This is because the level of education the footwear artisans received in Bogor Regency, mostly ended in elementary and junior high schools.

The below table and picture shows that out of the 316 respondents, 69.6% were dominated by craftsmen between the ages of 41 to 50 years. This was then followed by 17.4% and 11.7%% craftsmen between the ages of 51 to 60 and 20 to 30 years. Furthermore, the

least age range was over 60 years with a total of 4 persons (1.3%). This indicates that the respondent are of productive age. However the craftsmen in Bogor Regency are mostly above 40 years and they feel threatened by the fact that they are not able to pass on the knowledge of craftsmanship to their next generation because their children chose to work in another district or rather did not want to continue with their efforts. Therefore, there were difficulties finding craftsmen that are below 40 years.

**Table 2: Profile Demographics by Age**

Age	Frequency	Percentage
20-30 years	37	11.7
41-50 years	220	69.6
51-60 years	55	17.4
>60 years	4	1.3
Total	316	100.0

**Table 3: Profile-Based on Long-Produced Demographics (Years)**

Long-produced (years)	Frequency	Percentage
< 10 years	136	43.0
10-20 years	144	45.6
>20 years	36	11.4
Total	316	100.0

The above table and picture shows that out of the 316 respondents, 45.6% were dominated by long-time production between 10 to 20 years. Furthermore, 43.0% were dominated by a longer production that was less than 10 years. While 11.4% had the least number of years in production. This shows that the respondents had experience in producing footwear for more than 10 years. In addition, this showed a sense of maturity with a fairly good experience and consistency in the production of footwear's.

### B. Research variables Description

One way to describe a research variable is through the respondent's response frequency. The research variable description can be seen in the table below.

According to the table below, it is generally noted that most of the craftsmen (148 people) have a high working ethic. While 64.2% and 49.4% have a high

**Table 4: The Respondent's Perception Score Category on Research Variables**

Variables	Category	Frequency	Percentage
Work ethic	Low	8	2.5
	Tends to be low	24	7.6
	Tend to be high	148	46.8
	High	136	43.0
	Total	316	100.0
Meaningfulness of life	Low	22	7.0
	Tends to be low	23	7.3
	Tend to be high	156	49.4
	High	115	36.4
	Total	316	100.0

production behavior and understanding of the meaningfulness of life.

### C. Description of Work Ethic Variables

The result of descriptive data processing for the variable of the work ethic of craftsmen in Bogor Regency can be seen in the following table and figure:

According to Table 4, most of the craftsmen (148 people/46,8%) have work ethic that tends to be high. Furthermore, 136 craftsmen (43.0%) have a high working ethic, 24 have the work ethic that tends to be low and 8 have a low work ethic.

According to Table 5, footwear artisans respond to the category "tend to be high" for the seventh component of the work ethic. The average high score of the footwear Craftsman's response is in Wasted Time components followed by Centrality of Work, Leisure, Delay of Gratification, Morality/Ethics, and Self Reliance. The Hard Work dimension has the lowest score based on the respondent's response. Therefore,

it can be concluded that in the work ethic variable the Wasted Time component was viewed as the highest.

### D. Description of Life-Meaningfulness Variables

The result of a descriptive data processing for the meaningfulness variable of footwear craftsmen living in Bogor Regency, can be seen in the following table and figure:

This shows that 49.4% footwear craftsmen have a high chance of survival. While 36.4%, 7.3% and 7.0% have a high, fairly low and low life meaningfulness. Furthermore, it was revealed that the craftsmen generally responded to the "high" category for the three components of life's significance. The average high score of the craftsmen's response is in the *The will to meaning* component followed by the *The freedom of will*. Meanwhile *The meaning of life* dimension has the lowest score based on the respondent's response. Therefore, it can be concluded that the life-meaningfulness variable of the *The will to meaning*

**Table 5: The Work Ethic Variable Score Category**

Description	Work Ethic		Self Reliance		Morality/Ethics		Leisure		Hard Work		Centrality of Work		Wasted Time		Delay of Gratification	
	n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%
Low	8	2.5	13	4.1	14	4.4	16	5.1	18	5.7	12	3.8	15	4.7	10	3.2
Tends to be low	24	7.6	43	13.6	29	9.2	20	6.3	36	11.4	29	9.2	27	8.5	33	10.4
Tend to be high	148	46.8	95	30.1	108	34.2	105	33.2	98	31.0	96	30.4	109	34.5	116	36.7
High	136	43.0	165	52.2	165	52.2	175	55.4	164	51.9	179	56.6	165	52.2	157	49.7
Total	316	100.0	316	100.0	316	100.0	316	100.0	316	100.0	316	100.0	316	100.0	316	100.0
Average	3.12		3.09		3.10		3.15		3.06		3.16		3.17		3.11	

**Table 6: Lifetime Variable Scores**

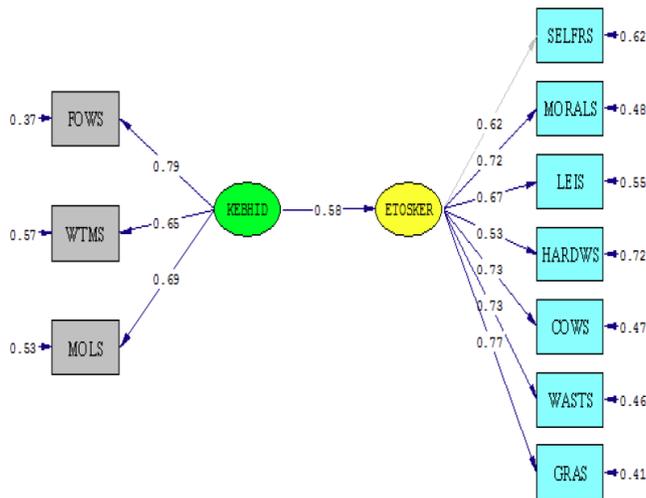
Description	The Meaninglessness of Life		The freedom of will		The will to meaning		The meaning of life	
	n	%	n	%	n	%	n	%
Low	22	7.0	6	1.9	8	2.5	14	4.4
Tends to be low	23	7.3	37	11.7	40	12.7	34	10.8
Tend to be high	156	49.4	99	31.3	88	27.8	125	39.6
High	115	36.4	174	55.1	180	57.0	143	45.3

**Table 7: Reliability Variables of Life and Variables of Work Ethic**

Number	Variable	Cronbach's Alpha	Description
1.	Meaningfulness of life (X)	0.916	Good / reliable
2.	Work Ethic (Y)	0.944	Good / reliable

component is considered the highest in comparison to other components.

The results obtained from the reliability test had a work ethic variable of 0.944 and a life meaningfulness variable of 0.916.

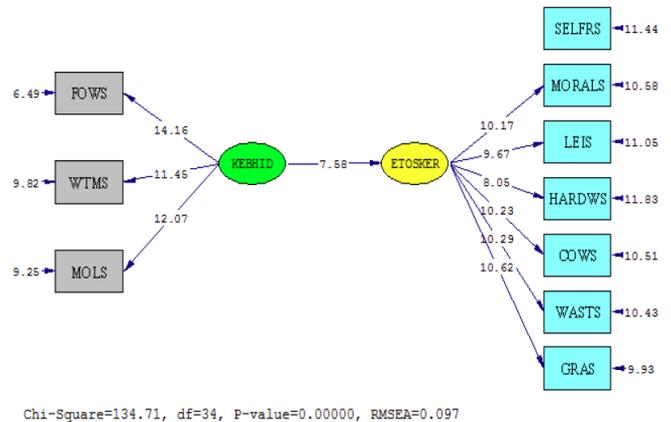


**Figure 2: Structural Model (Estimated Value) for Model.**

This study hypothesis showed the effect of life's meaningfulness on the work ethic of Islamic footwear in Bogor regency.

The test results of the structural equations are presented in the image below. The SEM model is done with two kinds of testing namely, the suitability of the model and the significance of causality through the regression coefficient. The SEM model testing is used to view model eligibility or suitability. The models

conformity indices are used in conjunction with the those on the confirmatory factor analysis.



**Figure 3: Structural Model (T-value) for models.**

The explanation of the entire model match test is based on the below table:

**E. Absolute Fit**

1. Statistic Chi-Square ( $\chi^2$ ) or the value of the discrepancy SEM model of 134.71 is in the Category  $2 < X^2/DF < 5$  meaning Fit model. With a sample amount of 316, the Chi-square value of 134.71 can already be expressed. This indicates that the empirical data obtained is identical with the theory that has been constructed based on structural equation modeling.
2. The goodness of the Fit Index (GFI) SEM model amounted to 0.92. GFI size is aligned with the coefficient size determination of R2 in the regression analysis. This measurement gives

**Table 8: Results Testing Goodness of Fit Model Structural Regression Hypothesis**

Fit indicator	Recommended values	Research results	Conclusion
Signifikan	$p > 0.05$	0.000	-
Normed Chi-Square ( $X^2/df$ )	Expected small	134.71	-
RMSEA	$< 0,10$	0.097	Good Fit
P-value for test of close fit	$> 0.05$	0.000	Bad Fit
GFI	$> 0.90$	0.92	Good Fit
NFI	0.9	0.94	Good Fit
CFI	0.9	0.95	Good Fit

meaning to the diversity of data that can be explained simultaneously by the built model. The diversity of data described reached 92.0% which is considered to be good and the model is suitable.

3. Root Mean Square Error of Approximation (RMSEA) SEM model amounted to 0.097. Therefore, since this value equals 0.10 it can be concluded that the model is a good fit.

#### F. Comparative Fit

1. The Comparative Fit Index (CFI) SEM model amounted to 0.95. The CFI 0.95 value means that the model has a good validation rate and its match level is also getting better.
2. Relative Fit Index (RFI) SEM model amounted to 0.92. A model is said to be good when it has an RFI value that is close to 1, while 0.92 is a boundary model that is said to be fit.

#### G. Parsimonious Fit

1. The Parsimony Normed Fit Index (PNFI) aims to see the degree of freedom that is used to achieve the fitness of the model and can also be used for the purpose of comparing the two models where the larger value will be better. The value of PNFI gained was 0.71.
2. Parsimony Goodness of Fit Index (PGFI) is a modification of the GFI by looking at how many latent variables that are formed in the model. The PGFI value is considered great as long as it is within the 0 – 1 range. The PGFI value obtained was 0.57.

Based on the results above, the model for testing the hypothesis is considered fit.

The result of the structural equations shows that that the latent variable coefficients of the exogenous efficacy of living against the work ethic variable of 0.58, indicates a positive relationship. Furthermore, this means there is a direct relationship between the meaninglessness of life and the work ethic. When the meaningfulness of life variable increases, the same applies to the work ethic.

The abundance of life's meaningfulness to the latent variable exogenous factors of work is indicated by the value of R square ( $R^2$ ) which is 0.34. Furthermore this shows the contribution or effect of survival on the work ethic by 34%, the remaining 66% are influenced by other factors.

When the meaning of life is successfully discovered and fulfilled, life becomes meaningful and the valuable in turn creates a happy feeling for the footwear craftsman. Furthermore the footwear craftsmen in Bogor Regency are free and responsible for determining the type of business that will be executed. The type and brand of product are determined by the craftsmen, and it is seen from those that have their brand and have gained copyright. Although there are also craftsmen who just accept orders since the brand has been determined by the buyer. Footwear craftsmen in Bogor Regency that have found meaning in life can change the future for the better, and this makes them feel dignified, well-respected, and proud. This condition is seen from their daily life in the community. Footwear Craftsmen in Bogor Regency strive and provide added value for their business development which is also beneficial to their family. Furthermore, this has made them live a life that is meaningful which at the end, leads to happiness.

According to Frankl (Schiltz, 1991), creative values inspire individuals to produce, create and achieve success, that are usually associated with work. The

value of experience includes: discovering the truth, love, and appreciation for beauty. When people are possessed by great values, they are exposed to various opportunity that enable them discover the meaningfulness of life.

For footwear craftsmen, who initially worked as a handyman in a factory belonging to their family or an individual, quit their jobs and started their own business as an entrepreneur. During the period of being an artisan, they learnt how to choose raw materials, making patterns, sewing until the process of finishing into shoes or sandals. They also received marketing knowledge from their workplace which gave them an edge in the business. Every individual has an opportunity to become an entrepreneur, whether they find the meaning of life or not. However, not all workers would be entrepreneurs, and those that become one would be craftsmen that knows the significance of a meaningful life and the importance of changing fate for the better. The meaninglessness of life is also personal and unique because individuals are free to make their own choices. According to Frankl, not all people discover the meaning of their lives in the work they do, especially when it is not essential to everyone's life (Frankl, 1992).

According to the results of Garcini, Short, & Norwood (2013), the increased sense of meaning is attributed to higher levels of positive trait emotions (e.g., enthusiastic, determined, interested, proud, vigilant). Furthermore, the importance of positive trait emotions and the development of value systems are part of a meaningful process. These findings demonstrate the need to focus on a more positive aspect of personality and behavior.

Frankl (2004) stated that the most important thing in any work activity is not the scope or breadth, rather how people work and also the way they fill their circle of activity. Committing virtue and doing things that are beneficial to the environment are efforts to realize creative values. Frankl (2004) also expressed activities relating to the value of passion, which is to believe the truth in the scripture, to feel the familiarity in the family and perform religious rituals. These passion values will create a sense of happiness, satisfaction, tranquility, and meaningful self-feelings. The values of attitude shows that each journey must have a miserable state, tragic conditions, or a terrible event. The essence of value lies in the way people willingly surrender submit themselves to unavoidable circumstances. Worship includes carrying out God's commandments and

abstaining from doing things that are forbidden by the provisions of the religion. Worship performed solemnity can lead to feeling peaceful, steady, and steadfast. The craftsmen of small and medium industries are essentially able to find the meaning of their life by getting closer to religion and being calm when facing the issues of life.

Frankl (Koesworo, 1987) argues that humans are essentially able to find the meaningfulness of life through self-transcendence. This opinion is in line with Paloutzian (1981) which suggests that a mature religious feeling will help an individual satisfy the desire for having a meaningful life by taking the religious teachings applied in all aspects of life.

Bastaman (2007) states that the meaning of life is considered important, true and coveted and gives special value to an individual. Furthermore, when successfully discovered and fulfilled it makes life become meaningful and precious which in turn will pose a feeling of happiness. Craftsmen who discover the meaning of life and succeed in becoming a footwear entrepreneur feel proud of their achievement because in their Community, they would be well-regarded and respected.

Based on the respondent's perceptual score in the category of life's meaningfulness component, it shows that most of the craftsmen (156 people/49.4%) understands the meaningfulness of life.

In general, the craftsmen respond to the category of "High" for the three components of life's meaningfulness. The average highest score of the craftsmen's response sequentially is on the component "The will to meaning" (180 people/57%) and "The freedom of will" (174 people/55,1%). While The dimension of the meaning of life (143 people/45,3%) had the lowest score which was based on the response from respondents. Therefore, it can be concluded that in the life-meaningfulness variable, the component "The will to meaning" was highly viewed than others.

The respondent's perceptual score category, "The will to the meaning" component, shows that 57% of the craftsmen have The will to meaning (desire to live meaningfully). This also shows that the willingness of creating footwear's can change the fate of workers from being a handyman in another person's factory to being an independent business owner. Although the risk of being a higher entrepreneur can also be compared with the work that only receives daily or

monthly wages. Despite the risk involved in being an entrepreneur, not all workers that work as a handyman will open their own business except the individuals that truly find the meaning of life. Furthermore, this is in line with Victor Frankl's research on the meaninglessness of individuals that decided to open a self-reliant and independent business and not to feel delighted with the existing conditions. The meaninglessness of life can be achieved by creating value, experience, and attitude. Footwear artisans who find meaning in what they do tend to work more positively (Frankl, 1992; Morse and Weiss, 1955).

The meaning in life correlates with being successful (Heatherston and Nichols, 1994). People who discover their meaning in life are expected to seek and find a job that is aligned with their sense of purpose (De Klerk, 2005). Because footwear craftsmen are active creators of what they do and also manage their own positive work-oriented business. In addition, it eventually increases the productive behavior of footwear craftsmen in Bogor Regency. The De Klerk, Boshoff, & Van Wyk (2016) study found a significant relationship between the sense of meaning in life and a positive working orientation.

The average high score of a craftsman's response is in the dimension of "The will to meaning", which is followed by "The freedom of Will". The freedom of its nature is not infinite because man is a limited creature. Humans also have tremendous potential, but at the same time have limitations in physical, psychiatric, socio-cultural, and spiritual aspects. The dimension of The meaning of life had the lowest score based on the response from the respondents. Therefore, it can be concluded that the meaning of life's meaningfulness variables and the will to meaning (desire to live meaningfully) are considered to be of value compared to other components.

The will to meaning (The desire for life is meaningful) and the desire to live meaningfully shows that every man wants to be a dignified and useful person to themselves and their family, the work environment, the surrounding community, and precious in the sight of God (Bastaman, 2007).

## 6. CONCLUSION

The results obtained showed that the meaningfulness of life affects the work ethic of Islamic footwear in Bogor Regency. The latent variable coefficient of exogenous meaninglessness of life

against the variable of work ethic was 0.58. This indicates a positive relationship, which means there is a direct connection between the meaninglessness of life and the work ethic. Therefore, when the meaningfulness of life variable increases, so does the work ethic too. The effect of survival on the work ethic is 34%, while the remaining 66% is influenced by other factors not described in this study.

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