

Meaningful Work on Tengger Ethnic Group and Javanese Culture

Diah Widiastuti
University of Muhammadiyah Malang
dheesp.g@gmail.com

Abstract. Meaningful work has become alluring topic as an object of research because of their enormous positive impact not only for the worker itself but also for their environment, especially through culture approach. The Research had been conducted in order to understand how meaningful work worked on two different cultures, Tengger and Javanese. The participant were 26 subjects from Tengger community and 26 subjects from Javanese community on age 22 – 57 years old. The Work as Meaning Inventory Scale was used as an instrument to measure meaningful work degree. The result through descriptive analysis indicated that meaningful work on Tengger community are higher than Javanese community, that is 15,38% compare to 11,54%. By understanding meaningful work through culture area, we can get more insight how to build work that is meaningful.

Keywords: Meaningful work, Tengger culture, Javanese culture

Introduction

The study pertaining to meaningful work has become reference which is prominent for each company, especially the great contribution for the business should take into account. Meaning in work could direct the human resource in a company providing positive performance (Tummers & Knies, 2013), such as employee satisfaction, employee involvement, employee commitment in the organization, fulfillment of employees and their organization (Fouché, et.al., 2017), productivity, willingness to staff with the organization and fidelity to the company (Geldenhuis, et.al., 2014).

Meaning in work is understood through the concept of life satisfaction (Wrzesniewski, et.al., 1997), it is how employee notice what has been done on their professional area giving more rather than earnings or prestige. There are many factors influence or leverage toward meaningfulness in work, that is job design, suitability of work roles (Janik & Rothmann, 2015) the significance of tasks in work, social moral climate including interpersonal relationships in the work environment, organizational culture and organizational mission, as well as self-transcendence orientation and organizational orientation (Schnell, et.al., 2013) (Michaelson, et.al., 2014). In the context of meaningful work an individual who tends to feel what is done in his/her work is useful for others, a group or environment that is bigger than himself is a description of self-transcendence (Bailey & Madden, 2016).

Meaning in work has defined by other researchers in different manner, related to the beliefs, values and attitudes of an individual related to his/her work, where all three are determined by culture (Kováts, 2013). Research that examines the cultural correlation to meaningful work has been carried out as much as in Brazil and Portugal (Bendassolli, et.al., 2015). Nawrin (2014) conduct a research in Asia revealed that cultural value play as strong mediator in determine meaning in work.

Tengger community is a group of people who still maintain local culture where there are positive behaviors that are adopted as national characters (Dwi, et.al., 2014). The people in Tengger community are still stick to the local tradition as social capital, kind ship (Nurcahyono & Astutik, 2018), this is reflected in the housing construction activities carried out in mutual cooperation ranging from materials to workmanship, including celebration activities such as weddings where each family will provide assistance in the form of food materials or personnel in carrying out the celebration activities. In this case the assistance provided is truly based on solidarity between the Tengger people without taking into account what benefits will be received later. This is very different from the Javanese people, especially urban areas that are still "counting" in providing assistance to others because of the influence of the material and the salary system (Arts, et.al., 2017). From the context of meaningful work, the culture that exists in the Tengger community is stick to the local tradition by doing something for greater benefit for others, as the research conducted by Nawrin (2014) revealed that the presence of culture could leverage meaning in work.

The purpose of this study is to understand how the level of meaningful work worked on two different cultures, Tengger and Javanese. Javanese and Tengger people live on the same island and in the same province, but hold different values, especially in terms of doing things for others. Tengger people base their social behavior on solidarity for mutual benefit, while Javanese society in social interaction is based more on its material aspects, profit and loss for the individual. By referring to this reference, the hypothesis built in this study is that there are differences in the level of meaningfulness in work on the Tengger and Javanese communities where the Tengger people have a higher meaning in work than the Javanese.

Method

This study uses descriptive quantitative research methods. The data obtained from this research is then carried out a descriptive analysis to see the level of meaningfulness in work for the Tengger and Javanese Culture. The subject in this study were 26 participants of the Tengger people and 26 participants of the Javanese people with male and female sex, ranging in age from 22 to 57 years. The sampling technique in this study uses purposive sampling technique because the subject to be studied has been determined by the researcher.

The instrument used to measure meaning in work was carried out through the Work as Meaning Inventory Scale (WAMI) with a Cronbach Alfa value of 0.93, through 5 Likert scales (1 to be very incompatible with participants up to number 5 for statements that were very suitable for participants) for a number of statement items like the following: My work has no impact on my environment, I understand how the work I have engaged in contributes to the meaning of my life (Steger, et.al., 2012). The initial stage of the research, the researcher determines the research theme first, then the researcher looks for a valid scale to be used as a research instrument. Next the researcher adapted the scale. After the scale adaptation process is complete, the researcher immediately takes the data and asks the participants to fill in each statement on the questionnaire manually. After the data collection is complete, the research does data tabulation, data analysis, and interpretation. Analysis of the data used in this study is by descriptive statistical analysis techniques through SPSS 21.0 for Windows Software.

Result

The subjects of this study were divided into 50% of the Tengger People and 50% of the Javanese People, with gender demographics of 59.62% Male and 40.38% Female. Most of them aged 30-39 years were 55.77%.

Table 1. Statistic Description of meaningful work on two cultures

Statistic	Javanese	Tengger
N Valid	26	26
Missing	0	0
Mean	37.04	37.04
Median	37.00	37.00
Std. Deviation	4.294	5.095
Minimum	27	30
Maximum	46	50

Based on the results of SPSS 21.0, indicated that the Mean value for Javanese culture and Tengger culture is the same that is 37.04. This is due to the similarity in the number of participants, 26 people in each culture. The standard deviation value of Javanese culture is 4.294 toward its Mean value, while the standard deviation in the Tengger culture is 5.095 toward its Mean value. This statistical distribution revealed the score range for

Javanese culture at 27 to 46 while in Tengger culture in the range 30 to 50. To find out which cultures has meaningful work higher than other cultures, categorization of scores conducted. High category in Java Culture revealed 11.54%, while in Tengger culture showed 15,38%. On moderate category Java culture revealed 73,08%, bigger than Tengger culture that is 65,38%. The rest on low category in Java culture revealed 15,38% less than in Tengger culture 41,67%. At this point of view we pointed on high category, where meaning in working of Tengger culture is higher compared to Javanese culture. In Tengger culture it is 15.38% while in Javanese culture it is 11.54%.

Discussion

The study was built through the hypothesis that there are differences in the level of meaningful work of Tengger and Javanese communities where the Tengger people have a higher meaning in work than the Javanese community. The results of this study support this hypothesis with the emergence of a frequency distribution analysis where on high category showed that Tengger culture has a higher level of meaning in work than the Javanese culture (15.38%) while the Javanese culture in the same category is 11.54%.

In the context of meaningful work, a person will sense the usefulness of his/her work for others, groups nor interest that is greater than his/her own (Bailey & Madden, 2016). And since culture has a role as mediator on emergence of meaningful work (Nawrin, 2014) it is understood that Tengger culture has exhibit higher level of meaning in work rather than Javanese culture, that is 15,38% compare to 1,54%. As the result of research conducted by Nurcahyono and Astutik (2018) concerning Tengger culture which has very high social capital through social activities with full of kinship. Togetherness in social activities is based on solidarity to provide benefits for others not because they expect material benefits for themselves.

When reviewed from the number of 15.38% in Tengger culture and 11.54% in Javanese culture, it appears that meaning in work on these two cultures is not large enough to indicate the role of other variables in forming meaningfulness in work. Such as the influence of work design, suitability of work role (Janik & Rothmann, 2015), the significance of tasks in work, social moral climate including interpersonal relationships in the work environment, organizational culture and organizational mission, as well as self and organizational transcendence orientation (Schnell, et.al., 2013) (Michaelson, et.al., 2014).

On the other hand, when referring to the number of 15.38% in the Tengger culture and 11.54% in Javanese culture indicates the closeness in the meaning of work. This is possible because the Javanese people are more heterogeneous when compared to the Tengger people, so it becomes a limitation in this study where researchers have not been able to measure the value carried by each individual in a more heterogeneous society especially in

urban demographics. This limitation can also be a source of future research to investigate more in the personal value area that could enlarge the formation of meaning in work.

Conclusion

This study intend to find out how the level of meaningfulness of work in society with two different cultures, Tengger culture and Javanese culture. The results of the study with descriptive analysis revealed that on high category the level of meaning in work of Tengger culture is higher than the Javanese culture. In Tengger culture it is 15.38% while in Javanese culture it is 11.54%.

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