


Influence of the Meaning of Work on the Life Satisfaction of Confucian Ministers in Indonesia

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Abstract

“Life satisfaction” is an individual’s cognitive assessment of the quality of their life. One factor that influences life satisfaction is the meaning of work. The “meaning of work” is a person’s broad perspective of his work. This study investigates whether there is a significant effect of the meaning of work on the life satisfaction of Confucian ministers in Indonesia. This quantitative research was conducted with a linear regression research design on 81 active Confucian ministers throughout Indonesia. The measurement tools used in this study are the Work as Meaning Inventory (WAMI) to measure the meaning of work and the Riverside Life Satisfaction Scale (RLSS) to measure life satisfaction. The results of this study found that the meaning of work had a significant effect of 18.4% on the life satisfaction of Confucian ministers. In addition, it was also found that the dimension of meaning-making through work has the greatest influence on life satisfaction. Based on these results, it is suggested that leaders of Confucian ministers to make better regulations for their organizations to improve the life satisfaction of their ministers by focusing on their perceived meaning of work.

Keywords: Confucian Ministers; Life Satisfaction; Meaning of Work



INTRODUCTION

Indonesia is a country with various beliefs, cultures, and customs. In the context of religious beliefs, the government of the Republic of Indonesia has so far officially recognized the existence of Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. Confucianism originates from Confucian beliefs and teachings regarding morals or ethics and philosophy in society. Confucianism refers to itself as "*ru jiao*" or "*kong jiao*", meaning the religion of people who are obedient, obey, or meek, of those who receive guidance to follow the holy path, or of people who are intelligent or educated (Yao, 1999; Hwang, 2001; Ulum, 2019).

Based on historical evidence, Confucian religious beliefs have long been held by people of Chinese descent in Indonesia. This is demonstrated by the many *kelenteng* buildings all over Indonesia. "*Kelenteng*" is a house of worship for the Chinese community in Indonesia who believe in *tridarma* by worshiping ancestral spirits. *Tri Dharma* belief comprises elements of Buddhism, Laocu (Taoism), and Confucianism (Freiberg, 1977; Nurwardani et al., 2016; Vuong et al., 2018). After its recognition as an official religion in Indonesia, the development of Confucianism began to be regulated by the formation of an organization called MATAKIN or *Majelis Tinggi Agama Khonghucu Indonesia* (The Supreme Council for the Confucian Religion in Indonesia) (Wibowo, 2016; Hadiana & Wakhudin, 2022).

The total number of Confucianism adherents in Indonesia as of 31 December 2021 is 73,635 which are 0.05% of the total adherents of all religions in Indonesia (Kementerian Agama RI, 2022). Of the many adherents of Confucianism, some also serve the people as ministers. Confucian ministers are members of a rare profession in Indonesia. According to KBBI, a "minister" is the speaker or deliverer of a sermon. If we compare it from the point of view of

Christianity, a minister is one who studies the text of a holy book, which forms the basis of a sermon delivered to the people (Watson, 2000; Church of England, 2007; Coffey, 2019; Scharen, 2019). To become a minister, awareness and understanding of the text of the holy book are needed. Apart from being a religious leader, a minister of religion also has a role of the distributor and guardian of Confucius' teaching and also perpetuates of the contents of the scripture.

The task of the minister is to discuss current events and direct religious people to divine principles. The minister's job also is to prepare adherents of their religion to face life now and in the future. To conduct this task, a deep understanding of the contents of the religion's scriptures is required. In addition, the minister is also tasked with maintaining the preservation of the culture and customs of his beliefs. As a figure who has a vital role in cultural preservation, a Confucian minister should receive consistent encouragement to do her job faithfully. However, the function of an ideal minister among doesn't seem to be happening in the community of Confucian ministers in Indonesia yet. Because the number of Confucian adherents in Indonesia is small, there are few Confucian minister; thus, from an economic and social perspective, the life satisfaction of Confucian minister is not perceived as optimal. This small number of religious adherents indirectly affects the number of spiritual service activities that can be served by these Confucian religious leaders. If they often carry out religious activities, their welfare will also increase financially.

An optimal level of life satisfaction could motivate the minister in his job as a servant of the people. According to Pavot & Diener (2004), "life satisfaction" is a cognitive assessment process conducted by individuals to measure their quality of life based on criteria they set themselves. To investigate this phenomenon more deeply, this

study conducted interviews with one Confucian minister in Indonesia. Based on the results of these interviews, it was found that Confucian ministers who participated in the preliminary study still had low levels of life satisfaction. The results of the interviews are detailed in the following quotation:

I think that “life satisfaction” is too broad. You do not have to be a minister: as a human being you will have a lot of dissatisfaction. Whether it is a career or in terms of life and various other things, something will feel lacking. So that is what is difficult for us because we are an example for the believers. (LLT, a Confucian minister in Tangerang city, personal communication, 15 October 2022).

From the results of that interview, it is evident that one Confucian minister is not satisfied with his current life. However, he felt that he could not express himself freely because he was a role model for his people. LLT explained that being a Confucian minister comes with great responsibilities. However, psychologically, an individual who has low life satisfaction will usually not be able to function properly in life, will be less productive, and will have poor health and bad social relations (Pavot & Diener, 2004).

When viewed from the perspective of organizational industrial psychology, Confucian religious ministers are also workers, given that they receive income from the activities they conduct as propagators of religious teachings. Nevertheless, the two professions do have quite clear social and economic differences, in that the minister’s job carries a large burden of social responsibility and tends to be low-paid because the income is from voluntary offerings from the people, whereas employees in companies are usually paid professionally according to the level of their education and work performance (Asrilita, 2019). Nonetheless, for his work to be successful, a minister needs to give a positive meaning to his work, so that when they do their job, it can be done well and accompanied by a correct understanding of their work’s significance.

According to researchers in the field of Psychology, one of the factors that influence a person's life satisfaction is their meaning of work (Allan et al., 2019). Steger et.al. (2012) explain that “meaningful work” broadly refers to a person's point of view (attitudes, values, and beliefs) regarding his work. To uncover the understanding of the meaning of work possessed by Confucian ministers, this study interviewed one person who work as Confucian minister. The results of the interview are indicated by the following statements:

When we talk about it as a job, we as ministers certainly believe in what we do. As ministers, we have a significant role in the survival of our religion. While working, we can help many people who have difficulty with their faith. Apart from that, we also could improve ourselves. (LLT, Confucian minister in Tangerang city, personal communication, 15 September 2022)

The interviews revealed that the Confucian minister who participated in this preliminary study had a positive understanding or positive meaning of their work. According to Rosso et al. (2010), the meaning of work is an individual's purpose for working and their understanding of the work they do. The concept of “work” contains an understanding of it as an activity that produces benefit for others. Therefore, an understanding of the positive meaning of work can help motivate a Confucian minister to do their work to develop theirselves and help others.

Life Satisfaction

According to Diener et al. (1985), “life satisfaction” is a cognitive assessment of an individual's quality of life. Margolis et al. (2019) added that an assessment of anyone's life satisfaction can be based on subjective criteria to them and does not necessarily reflect external conditions. Thus, the level of life satisfaction is the result of a cognitive process whereby an individual manifests overall self-assessment by comparing their actual living conditions at a certain

time with the living conditions they consider ideal. Diener et al. (1999) distinguished at least five indicators in the concept of life satisfaction: satisfaction with current life, satisfaction with past life, satisfaction with future life, the will or not to change life, and judgments about the life of others. On the other hand, Margolis et al. (2019) saw life satisfaction as a unidimensional construct formed from either direct or indirect indicators. These two indicators are represented by statements about individual perceptions, such as how life is currently going, satisfaction with current life, satisfaction with current existence, the desire to change the way of life in the future, whether there is a desire to change life from the past, and assessments of the life satisfaction of other people around the individual.

The factors that influence a person's life satisfaction according to Veenhoven (1996) are life changes, course of events, flow of experience, and their inner process of evaluation. Diener et al. (1999) proposed health, age, actual embodiment of the role concept, marriage, social relations, employment status, and income as psychological factors that influence one's life satisfaction. Other factors considered important for the level of human life satisfaction are personality and demographic factors (Sousa et al., 2001). Furthermore, Sirgy (2012) stated that, in the work context, the impact of life satisfaction is five-fold: feeling that individuals can function better, a tendency to be more productive, having good health, good social relations, and a higher income than people who are dissatisfied with their lives.

Meaning of Work

According to Steger et al. (2012), the “meaning of work” is a person's broad perspective of the work they are doing. Steger & Dik (2009) explain that, without meaningful work, individuals will not be able to perceive the benefits of their work under any circumstances.

Steger et al. (2012) further added that a feeling of meaning at work is important because individuals who have a positive meaning of work can make the best contribution to an organization. Given that everyone's background is different, meaning of work is a personal and subjective process related to individual perceptions. Thus, the meaning of work is an individual's perception of meaningful feelings in his role and work so that he can make an optimal contribution to the organization.

Steger et al. (2012) identified three dimensions in meaningful work. The first is that Positive Meaning in Work dimension is a process in which a person gives positive meaning to her work. Secondly, Meaning Making through Work dimension is the process where individuals make their work meaningful. Thirdly, Greater Good Motivation dimension occurs within an individual to develop positive motivation for her work. Furthermore, according to Rosso et al. (2010), the factors that affect the meaning of work are a) themselves (values, motivation, self-confidence, and self-esteem), b) other people (family, community, group, superiors, and co-worker support), c) work context (organizational support, organizational mission, job design, company's financial condition, non-work domain, and national culture), and d) one's spiritual life (vocation, spirituality, and religiosity). In addition, another factor that influences meaning of work is creative self-efficacy in one's self-concept (Onça & Bido, 2019).

The meaning of work has been shown to have a positive impact on individual subjective well-being in South Africa with employee engagement and organizational commitment (Görgens-Ekermans & Steyn, 2016). Another impact of the meaning of work is that it can shape perceived organizational support that affect employee life satisfaction, as seen in China (Zhai et al., 2020). Meta-analysis has shown that the meaning of work can also influence employee life

satisfaction (Allan et al., 2019) and organizational commitment (Veronica & Moerkardjono, 2019).

The Linkages Between the Meaning of Work and Life Satisfaction

The positive meaning of work is a determining element for a person to improve self-quality and psychological well-being (Seligman, 2004). Diener & Biswas-Diener (2008) state that individuals who enjoy their work tend to feel that the work is meaningful and these feelings can make individuals feel satisfied with their lives in general. Other studies have also concluded that the meaning of work as an antecedent factor related to work can also be related to one's life satisfaction (Cheney et al., 2008). Aguinis & Glavas (2019) assume that work is a central human activity. When humans try to find meaning in life, they often do so through work they are enthusiastic about.

In addition, one of the main areas in human life that plays a role in determining a person's life satisfaction level is the world of work (Argyle, 2002). Life satisfaction has a positive impact on improving an individual's optimal performance as an employee in an organization. High life satisfaction can increase productivity, organizational commitment, and discourage individuals from resigning from the organization (Erdogan et al., 2012). Conversely, individuals who experience dissatisfaction in life will have difficulty demonstrating their abilities in a job (Argyle, 2002).

Previous studies have specifically examined the relationship of meaning of work variables with life satisfaction. Allan et al. (2019) stated that the meaning of work plays a positive role in life satisfaction, mental health, positive affect, and human well-being in general. A correlation has also been found between the meaning of work and life satisfaction among elementary school teachers in America (Shyim & Korb, 2016). In addition, van Wingerden & van

der Stoep (2017) found that meaningful work is correlated with the wellbeing of corporate employees in the Netherlands.

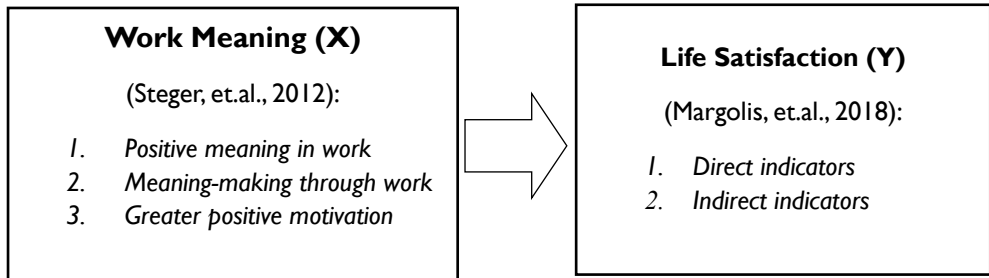
There are few studies that have specifically addressed the relationship between the two variables in Indonesian context. Novanto et al. (Novanto et al., 2022a, 2022b) demonstrate that the meaning of work can mediate the religiosity and self-efficacy variables for the life satisfaction variable, with an R^2 value of 36.8%. In addition, in this study, the meaning of work is also shown to directly affect individual life satisfaction. On the other hand, most studies on Confucianism have focused on the existence of religion (Aprilia & Murtiningsih, 2017), religious tolerance, and the meaning of Confucian religious teachings.

Until now, there seems to have been no research on Confucian religious ministers in Indonesia. The research on Confucian religious communities as subjects have concerned service needs (Muttaqin, 2017), diversity struggles (Hidayatulloh & Farida, 2018), and community solidarity (Agustin, 2021). The background described above underlines the urgency for this research, which seeks to find a relationship between the meaning of work and the life satisfaction of Confucian ministers in Indonesia. Based on the background described above, the formulation of this study's problem is, "Does the meaning of work have a direct significant effect on the life satisfaction of Confucian ministers in Indonesia?" The hypotheses to be evaluated in and the research framework of this study are as follows:

HO: The meaning of work has no significant effect on the life satisfaction of Confucian ministers in Indonesia.

HI: The meaning of work has a significant effect on the life satisfaction of Confucian ministers in Indonesia.

Figure 1
Conceptual Framework



This research was conducted to determine and analyze the effect of the meaning of work on the life satisfaction of Confucian ministers in Indonesia. Theoretically, the benefit of this research is that it can become a basis and reference for further research in the fields of positive psychology, industrial organizational psychology, and the psychology of religion, which discuss related variables. This research can also form a foundation for future studies with Confucian ministers as research participants. In practical terms, this research is expected to provide input to MATAKIN regarding increasing the life satisfaction of Confucian ministers by focusing on various programs and efforts to increase the positive meaning of work for Confucian minister, and also create religious activities that can improve their welfare. For Confucian believers, it is hoped that the results of this research can be additional knowledge for those who are interested in becoming religious minister by considering the meaningfulness of work as one of the important factors for their life satisfaction.

METHOD

Participant

This study used a correlational quantitative design with simple and multiple linear regression statistical methods. In addition, the

research was conducted cross-sectionally. The target population of this study was 100 Confucian ministers in Indonesia, based on data from MATAKIN. The data was obtained from the MATAKIN Secretariat which is responsible for scheduling sermons for active ministers. Due to the small study population, the authors decided to take the entire population as a sample to achieve a more normal and comprehensive distribution of data. Therefore, in the sampling process, the authors used the total population sampling technique because the prospective participants of this study had special criteria as ministers of the Confucian religion across Indonesia.

Research Instrument

After obtaining research instruments that match the research variables and the characteristics of research participants, the authors requested permission to use the Indonesian version of the measuring instrument from two researchers who had adapted this research measuring instrument into Indonesian language. After the two instruments were ready for use, we created a questionnaire as a means of collecting data, which was then distributed to the participants online using Google Forms. Efforts to reach participants by the author are by contacting the MATAKIN Secretariat to ask for assistance in distributing the questionnaire. One of the limitations of this research is when the author distributes the questionnaire using the google form so the author cannot be sure whether the respondent filled out the questionnaire according to what he experienced or not. The data obtained from the research sample was processed using Jeffrey Amazing Statistics Program ([JASP Team, 2022](#)).

Meaning of Work Measurement

The instrument used to measure the meaning of work as an independent or exogenous variable (X) in this study is the Work and Meaning Inventory (WAMI) compiled by Steger, et al. ([2012](#)). This

scale was adapted by Novanto et al. (2022a) into the Indonesian language. The instrument consists of ten items representing three dimensions with a total score range of 10 to 70. It uses a Likert scale with seven answer choices ranging from 1 to 7 (1: strongly disagree; 2: disagree, 3: slightly disagree; 4: neutral; 5: slightly agree; 6: agree; 7: strongly agree). To determine a total score for the meaning of work, the scores of items 1 to 10 were added. A higher individual total score on this scale indicates that that a Confucian minister perceives that his work has positive meaning. Conversely, a lower individual total score on this scale indicates an increasingly negative perception of the meaning of the work by the minister. The blueprint for the WAMI scale is shown in Table 1 below:

Table 1
Blueprint for Work as Meaning Inventory (WAMI)

Dimensions	No. Items		Amount
	Favorable	Unfavorable	
Positive meaning in work	1, 4, 5, 8		4
Meaning-making through work	2, 7, 9		3
Greater Positive Motivation	3, 6, 10		3
Total	10	0	10

The validity and reliability scores of this measuring instrument are quite high on the psychometric properties of the research results proposed by previous researchers. Evidence was found that the internal reliability level of the original scale of this measuring instrument was 0.93 (Steger et al., 2012). In Indonesia, this measurement tool has been widely used, such as in research on the relationship between the meaning of work and work motivation (Khuswardhani & Mubarak, 2016) and the meaning of work as a mediating variable between religiosity and life satisfaction, with a reliability value of 0.947 (Novanto et al., 2022a).

Life Satisfaction Measurement

The instrument used to measure life satisfaction as the dependent or endogenous variable (Y) in this study is the Riverside Life Satisfaction Scale (RLSS) of Margolis et al. (2019). This scale has been adapted by Novanto et al. (2022a) into the Indonesian language regarding the theoretical concept of life satisfaction from Diener et al. (1985). The two indicators on the RLSS scale are broken down into six statements, with a total score ranging from 6 to 42. A higher total score on this scale indicates a more satisfied assessment by a minister of her current living conditions. Conversely, a lower total score on this scale indicates a more life dissatisfaction by a Confucian minister with their current state of life. This measuring instrument uses a Likert scale with seven answer choices ranging from 1 to 7 (1: strongly disagree; 2: moderately disagree, 3: slightly disagree; 4: Neither agree nor disagree; 5: slightly agree; 6: moderately agree; 7: strongly agree). The total score obtained is the sum of the total scores of each item. Table 2 shows the RLSS scale blueprint for this study.

Table 2
Blueprint of Riverside Life Satisfaction Scale (RLSS)

Indicator	No. Items		Amount
	Favorable	Unfavorable	
Direct indicators	1, 3, 5		3
Indirect indicators		2, 4, 6 (R)	3
Total	3	3	6

The validity and reliability scores of this psychological scale are quite high (Margolis et al., 2019). In that study, it was found that the test-retest reliability level of this scale was 0.90. Because the RLSS is still relatively new, previous researches in Indonesia using this scale is still rare. One Indonesian study using the RLSS measurement tool that could be found was research on the life satisfaction of Christian

Theological Seminary lecturers in East Java Province, which had a reliability value of 0.802 (Novanto et al., 2022b).

To ensure the validity and reliability of the two instruments in this study, the authors conducted a preliminary test with 37 participants before conducting the actual research. The preliminary results obtained a Cronbach's alpha reliability score of 0.821 with item total correlation ranging between 0.337–0.647 for the WAMI. The RLSS obtained a Cronbach's alpha of 0.892 with item-total correlation ranging between 0.608–0.883. This indicates that these two psychological instruments are appropriate for use in actual field research because they already have good validity and reliability.

RESULTS

During the data collection process, the authors contacted the MATAKIN Secretariat to request help to distribute questionnaires to the research participants. From 100 identified Confucian ministers throughout Indonesia, 81 people completed the research questionnaire. Before the participants filled out the questionnaire, the authors had asked their willingness to fill out an informed consent form. In addition, this research has also passed a research ethics clearance issued by the ethics commission from Faculty of Psychology, Pelita Harapan University. These respondents were located on the islands of Java, Sumatra, Kalimantan, Sulawesi, and Bali. The results of processing the demographic data of the participants in this study are presented in Table 3.

Table 3

Participants Demographic Data

Demographic Data	Category	Frequency (N)	Percentage %
Gender	Man	63 people	77.78 %
	Woman	18 people	22.22 %
Age	21–30 years old	7 people	8.64 %
	31–40 years old	10 people	12.35 %

Demographic Data	Category	Frequency (N)	Percentage %
	41–50 years old	20 people	24.69 %
	51–60 years old	33 people	40.74 %
	Over 60 years old	11 people	13.58 %
Educational Background	SMA/Equivalent	34 people	41.98 %
	Bachelor degree/S1	38 people	46.91 %
	Master degree/S2	8 people	9.88 %
	Doctoral Degree/S3	1 person	1.23 %
Length of service as Minister	0–5 years	26 people	32.10 %
	6–10 years	18 people	22.22 %
	More than 10 years	37 people	45.68 %
Province	Bali	1 person	1.23 %
	Bangka Belitung	3 people	3.70 %
	Banten	18 people	22.22 %
	DKI Jakarta	7 people	8.64 %
	Jambi	3 people	18.52 %
	Central Java	8 people	3.70 %
	East Java	7 people	9.88 %
	West Java	15 people	8.64 %
	West Kalimantan	3 people	3.70 %
	North Maluku	1 person	1.23 %
	Riau	6 people	7.41 %
	South Sulawesi	4 people	4.94 %
	North Sulawesi	1 person	1.23 %
	South Sumatra	1 person	1.23 %
	North Sumatra	3 people	3.70 %

Descriptive Data

A descriptive analysis was conducted of the two research variables, as presented in [Table 4](#).

Table 4

Statistical descriptive

Variable	N	Items	Score Min	Score Max	Means	SD
Meaning of work	81	10	43	70	58,469	7,069
Life satisfaction	81	6	20	42	30,914	5,283

It is therefore known that the meaning of work has a total score range of 43–70 with a mean of 58,469 and a standard deviation value (SD) of 7,069. Meanwhile, the life satisfaction has a total score range

of 20–42 with a mean of 30,914 and SD of 5,283. We calculated the score categorization norms for each variables level based on the formula proposed by Azwar (2012). The results of the categorization of the scores of the two research variables can be seen in Table 5.

Table 5
Research Variables Level Categorization

Levels	Meaning of Work		Life Satisfaction	
	F (person)	Percentage (%)	F (person)	Percentage (%)
High	68	83.95	43	53.09
Middle	13	16.05	38	46.91
Low	-	-	-	-
Total	81 people	100 %	81 people	100 %

The table shows that 83.95% of the Confucian ministers interpret their meaning of work positively, while the remaining 16.05% are in the moderate category. For life satisfaction, it was found that 53.09% of ministers already felt high satisfaction in their life. However, 46.91% of ministers still felt a "moderate" level of life satisfaction. Furthermore, none of the Confucian ministers had low life satisfaction and low meaning of work.

Reliability and Validity of Measurement Tools

The authors conducted an construct validity test with item-total correlation to assess the relationship between each items with their total correlation from the two measurement instruments; the construct validity of the two measuring tools are presented in Table 6.

Table 6
Reliability and validity of research instruments

Measurement Instrument	Number of Items	Cronbach's Alpha	Item-total Correlation
WAMI	10	0.903	0.521–0.786
RLSS	6	0.677	0.289–0.588

Table 6 shows a Cronbach's alpha (reliability coefficient) for the WAMI of 0.903 and for the RLSS scale of 0.677. According to Siregar (2013), for a research instrument to be reliable using Cronbach's alpha, it must have a reliability coefficient greater than 0.6. Thus, the two measurement instruments can be said to be reliable. Researchers are required to conduct validity tests using content validity and construct validity measurement procedures (Azwar, 2012). Content validity demonstrates that the content of the measuring instrument follows the research objectives. Meanwhile, construct validity determines the extent to which items are relevant, understandable, and important in their association with the construct and research context. In this research, content validity testing was conducted by the professional judgment method, while construct validity was conducted using item-total correlations on each statement in both scales. For WAMI, the item-total correlation scores ranged 0.521–0.786, while RLSS the scores ranged 0.289–0.588.

Classic Assumption Test

Normality test

For data normality, we used the Shapiro-Wilk test to determine whether the distribution of data is normal. The results of the test found that the life satisfaction data were normally distributed ($p=0.139$, $p>0.05$), but the meaning of the work was not normally distributed ($p=0.016$, $p<0.05$). The results of these calculations are presented in [Table 7](#).

Table 7

Shapiro-Wilk test

Variable	Valid	Shapiro-Wilk	P-value of Shapiro-Wilk
Meaning of Work	81	0.962	0.016
Life Satisfaction	81	0.976	0.139

Linearity Test

A linearity test is conducted to assess the form of the relationship between the variables being studied. The results obtained from these tests are expected to assume a form that follows the research data standards by following the distribution line. To visualize the data obtained following a normal distribution, the authors used the QQ plot illustrated in Figures 2 and 3 below.

Figure 2

QQ plot of work meaning data

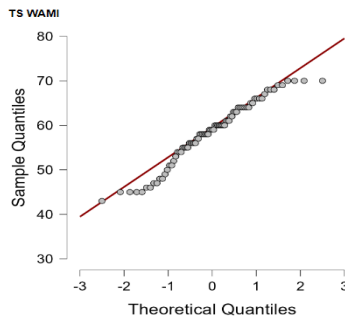
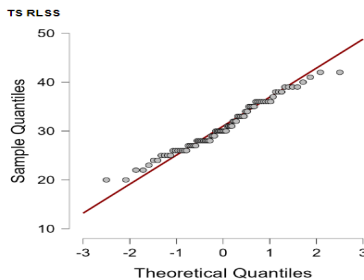


Figure 2 shows that data distribution on the meaning of work does not follow a normal distribution because many dots are outside the red line. In contrast, Figure 3 shows that the distribution of life satisfaction data still follows a normal distribution because most of the points are inside red line and only a few are outside it.

Figure 3

QQ plot of life satisfaction data

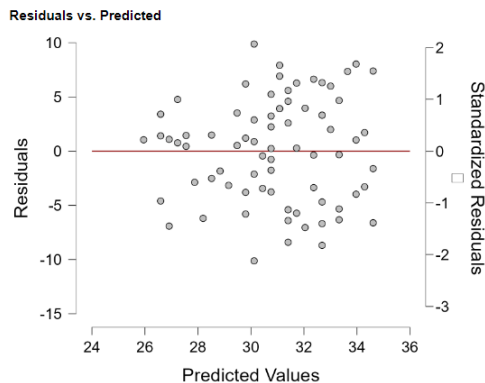


Heteroscedasticity Test

Heteroscedasticity was tested to determine whether the independent variables observed in the regression model have variance dissimilarities from the error. A residual plot was used to visualize this. This test compares the actual residual score with the predicted residual score. The results in [Figure 4](#) show that the plot is scattered from the red line. Therefore, there is no tendency to heteroscedasticity in this regression test.

Figure 4

Heteroscedasticity test



Multicollinearity Test

In this study, multiple linear regression tests were conducted using the dimensions of the meaning of the work on the life satisfaction variable; it was therefore necessary to perform a multicollinearity test to determine whether the dimensions of the independent variables in the regression model have a high correlation. The test results are shown in [Table 8](#).

Table 8

Collinearity statistics multiple linear regression

Collinearity Statistics	
Tolerance	VIF
1,000	1,000

The variables that have a high correlation can be determined by seeing if the tolerance value is more than 0.01 and VIF is less than 10. The results obtained for the variable meaning of work have a tolerance value of $1.000 > 0.01$ and VIF of $1.000 < 10$, There is thus no problem of multicollinearity between the dimensions of the variable meaning of work.

Research Hypothesis Testing

Correlation Test

The authors conducted a correlation test to testing the hypothesis. Because there is data that is not normal distributed, Spearman's correlation was used in this research. The results thus obtained demonstrate a significant correlation: $r = 0.391$ $p = (< .001)$. This value indicates that the two variables have a strong and positive correlation because the correlation coefficient is in the range of 0.25–0.5. Thus, a higher value for the meaning of work in the participants, means that they will also have elevated life satisfaction. Furthermore, we also conducted a correlation test between each dimension of each variables. Based on the results obtained, we found that all dimensions in the variables have a relationship among them, except for the indirect indicator dimension relationship with life satisfaction that are shown in [Table 9](#).

Table 9

Correlation between research variables dimensions

		Y-Total	X- Total	Y-1	Y-2	X-1	X-2	X-3
X-total	Sp	0.391***	-					
	PV	< .001	-					
Y-1	Sp	0.567***	0.734***	-				
	PV	< .001	< .001	-				
Y-2	Sp	0.886***	0.099	0.150	-			
	PV	< .001	0.380	0.182	-			
X-1	Sp	0.332**	0.918***	0.706***	0.032	-		
	PV	0.002	< .001	< .001	0.776	-		
X-2	Sp	0.386***	0.863***	0.714***	0.087	0.779***	-	
	PV	< .001	< .001	< .001	0.439	< .001	-	
X-3	Sp	0.339**	0.889***	0.582***	0.126	0.706***	0.632***	-
	PV	0.002	< .001	< .001	0.261	< .001	< .001	-

* < .05, **p < .01, ***p < .001, Sp: Spearman's rho, pv: p-value

Information:

Y-1 : Direct Indicators (Life Satisfaction)

Y-2 : Indirect Indicators (Life Satisfaction)

X-1 : Positive Meaning in Work (Meaning of Work)

X-2 : Meaning Making Through Work (Meaning of Work)

X-3 : Greater Positive Motivation Dimension (Meaning of Work)

X total: Meaning of Work

Y total: Life Satisfaction

Simple Linear Regression Test

After determining that the two variables have a correlation, a simple linear regression test was conducted to assess the effect of the

meaning of work on life satisfaction. The results are shown in [Table 10](#).

Table 10

Simple linear regression summary model

Model	R	R Square	Adjusted R Square	RMSE
2	0.429	0.184	0.174	4,801

The value of the effect of the meaning of work on life satisfaction in a simple linear regression analysis can be seen from the R Square results. The R Square value was 0.184, revealing that the meaning of work has an 18.4% effect on life satisfaction, with the remaining 81.6% influenced by other factors. ANOVA Result is shown in [Table 11](#).

Table 11

Simple linear regression ANOVA

Model		Sum of Square	Df	Mean Square	F	p.s
2	Regression	411,251	1	411,251	17,840	< .001
	Residual	1821.144	79	23,052		
Total		2232395	80			

The table shows a significant p-value ($p < 0.001$); therefore, the regression equation model of the meaning of work on life satisfaction has a tolerable level of error. [Table 12](#) below shows t coefficients.

Table 12

t Coefficients

Model		Unstandardized	Standard Error	Standardized	t	p.s
2	(Intercepts)	12.162	4,472		2,720	0.008
	TS WAMI	0.321	0.076	0.429	4,224	< .001

This table shows that the regression coefficient value of the meaning of work is 0.321, which indicates that, for every one-point increase in meaning of work, life satisfaction will increase by 0.321.

Multiple Linear Regression Test

After simple linear analysis, the authors try to conducted multiple linear regression analysis to determine the effect of each dimension of the meaning of work on life satisfaction using stepwise method presented in [Table 13](#).

Table 13

Multiple Linear Regression Summary Model

Model	R	R Square	Adjusted R Square	RMSE
2	0.403	0.162	0.152	4,865

It can be seen that the highest R (correlation) value of 0.403 is against the meaning making through work dimension of meaning of work with life satisfaction. In addition, the R Square (regression) value of these dimensions is 0.162. The dimension of meaning making through work thus has an influence of 16.2% on life satisfaction, with the remaining 83.8% influenced by other factors. Therefore, the meaning-making through work dimension has the greatest influence on life satisfaction compared to the other dimensions of the meaning of work. The ANOVA of multiple linear regression tests is shown in [Table 14](#).

Table 14

Multiple linear regression ANOVA

Model		Sum of Square	Df	MeanSquare	F	P
2	Regression	362,556	1	362,556	15,318	< .001
	residual	1869,839	79	23,669		
	Total	2232395	80			

From these results, a value of $F = 15,318$ is obtained with a significant p-value ($p < 0.001$). Therefore, the regression equation model of the three dimensions of work meaning on life satisfaction has a level of error that can still be tolerated. Furthermore, t coefficients t is shown in [Table 15](#).

Table 15
Multiple linear regression coefficients

Model		Unstandardized	Standard Error	Standardized	t	p.s
2	(Intercepts)	14,308	4,277		3,345	< .001
	TS MMTW (WAMI)	0.923	0.236	0.403	3,914	< .001

It can be seen that the value of the regression coefficient (unstandardized) on the meaning-making through work (MMTW) dimension was 0.923. This indicates that every one-point increase in the dimension of meaning-making through work will increase life satisfaction by 0.923. Meanwhile, the other two dimensions of meaning of work that is PMIW (Positive Meaning in Work) and GGM (Good Greater Motivations) – did not have significant effect on life satisfaction.

DISCUSSION

Based on the results of the demographic data processing above, it was found that the predominant gender of Confucian ministers are men at 77.78%. Furthermore, for the age variable, it was found that the age of 50–60 years old dominated the demographic data at 40.74%, followed by the high school and undergraduate educational level variables at 41.98% and 46.91%. From these results, it can be concluded that most of the participants in this study were man, whose age range is in stages from early adulthood to late adulthood, and they had middle and higher levels of educational background.

Education and life experiences possessed by ministers are considered sufficient to meet the competence of a minister who can prepare adherents to face life, both present and future (Asrilita, 2019).

Furthermore, based on the categorization of research variable scores, it was found that most of the Confucian ministers had a positive meaning of their work (68 people, 83.95%). This condition supports our previous observation, which found that ministers are still motivated to serve people, even though they might receive an uncertain amount of money as their incomes. Furthermore, based on the results of the categorization of life satisfaction of ministers, it was found that the level of life satisfaction in the high category was 53.09% and that the remaining 46.91% were in the middle category. The findings indicate that a minister's life satisfaction has not reached an optimal level and still need to be improve in the future.

Next, the correlation test between the two variables found that these two variables had strong positive correlation (0.391). The results of this study support previous studies which revealed a relationship between the meaning of work and life satisfaction in individuals (Shyim & Korb, 2016; Kim & Beehr, 2018; Novanto et al., 2022a). In addition, it was also found that, among the dimensions of the research variables, all had a sufficient and significant positive correlation, except for the indirect indicator from life satisfaction variable. Based on the results of interviews with several respondents, the results of this study may occur considering that some statements from the indirect indicator dimension difficult to understand by some respondents, so this allows them to give answers that do not reflect their actual situation.

In addition to demonstrating a relationship between the research variables and each dimension, this study also indicates that the meaning of work influences life satisfaction by 18.4%, and the remaining 81.6% can be influenced by other factors such as age,

social relations, marriage, employment, and income status (Diener, et al., 1999). Furthermore, other factors that influence the life satisfaction level of these ministers are religiosity (Neal, 2013) and self-efficacy (Burger & Samuel, 2017). Based on the results of this study, it can be concluded that the alternative hypothesis of this study is accepted and thus it can be proven that meaning of work has a significant influence on the life satisfaction of Confucian ministers in Indonesia. Thus, an increase in the meaning of work will be in line with an increase in the life satisfaction of Indonesian Confucian ministers. The results of the influence test also align with previous research which states that the variable meaning of work influences individual life satisfaction (Allan et al., 2019; Magnano et al., 2019).

It was also found through multiple linear regression that meaning making through work dimension (MMTW) has the most significant influence towards the life satisfaction variable. In the context of this study, "meaning making through work" can be realized as process that individuals undergo in making their work meaningful (Steger et al., 2012). In contrast, the other two dimensions focus on the process of giving meaning to work and developing positive motivation toward their work. Because of Confucian ministers are engaged in a social organization that has clear specific goals, they tends to focus on the process they are going through to make their work meaningful rather than giving more positive meaning to work (PMIW) or developing positive motivation that seems to already exist in their work (GGM) as a Confucian ministers.

The meaning of work can cause people to form new standards in their view of their life, which can thus indirectly impact their life satisfaction judgment. Other factors that influence life satisfaction are life changes, the course of events, the flow of experience, and the process of self-evaluation (Veenhoven, 1996). Based on these results, this study confirms to the theoretical backgrounds above. According

to Steger (2016), the meaning of work is an individual's belief or subjective experience of work, activity, and career as something meaningful to them. In addition, based on the theory of job characteristics by Hackman & Oldham (1980), the meaning of work is an essential psychological condition which become mediator variables between job characteristics and work motivation, work effectiveness, job satisfaction, and personal growth. Thus, people will tend to identify greater positive meaning in their work when they have jobs that have a direct positive impact on others, and these feelings will affect their life satisfaction. This explanation also happens in Confucian ministers because their service giving positive impact to others through their social, humanitarian, and religious activities.

A sense of positive meaning of work for Confucian ministers can be formed from their belief in self-control, their conditions, and the spirituality derived from their religious teachings. This is also in line with the research of Novanto et al. (2022b) on Christian theological seminary lecturers in East Java. Confucian ministers who can interpret their work positively as a life calling from the God will remain committed to serving Confucian people, which is where such an understanding would increase their life satisfaction. Conversely, if they interpret their work negatively, then life satisfaction will not be achieved either.

Furthermore, according to Bastaman (2007), life satisfaction can be achieved if individuals carry out work activities that they consider meaningful. People who have an appreciation for the meaning of their life can feel that their life is important and valuable so that their life satisfaction also increases. Through their work and performance produced, a human being can find the meaning of life and live this life more meaningfully. Role as religious leaders requires Confucian ministers to interpret their work positively. In the process of giving

meaning to their work, Confucian ministers can conduct many religious activities and has positive interactions with their people. This can help them to increase their self-control so that they can stay calm under any circumstance.

A Confucian minister who has meaningful work will develop higher life satisfaction compared to other professions who do not share that perception. This follows the results of Gottfredson et al. (2008), who found that the meaningfulness of work felt by individuals can explain their level of life satisfaction, even if partially. To assess the current level of life satisfaction, the Confucian minister must perceive the meaning of their work as part of the process of their meaning of life (Frankl, 1992). Ebersole & DePaola (1987) stated that the meaningfulness of work can be translated or manifested as an integral process of making meaning of human life. Thus, meaning of work, which is part of meaning in life, can increase the level of life satisfaction among people.

Several limitations of this research need to be considered. Firstly, items from the indirect indicator of life satisfaction scale have a low level of reliability because some statements confused respondents. This can be seen from the low value of reliability and item total correlation values on that dimension, therefore in the further research some statements need to be revised. Secondly, the limited scientific publications on Confucian ministers' life in Indonesia limits the breadth of discussion in this study. Considering this, conclusions or decisions related to Confucian ministers in Indonesia must be conducted carefully. Therefore, replication and development of this research are highly recommended for a more accurate conclusion about the living conditions of Confucian ministers in Indonesia.

CONCLUSION

This study demonstrated that the meaning of work has a positive and significant relationship with life satisfaction. In addition, the meaning of work is proven to predict variations in the value of the life satisfaction of Confucian ministers in Indonesia by 18.4%. In other words, the higher or more positive the meaning of a minister's work, the more likely it is for them to have a higher level of life satisfaction.

Considering the limitations contained in this study, it is recommended that further research give more attention to revise the measuring instrument statements according to research participants characteristics. Thus, further research measurement tools can obtain responses that are more appropriate to the research context. Future research can also explore the level of effectiveness in the meaning of the work performed by Confucian ministers in their worship and social-religious activities so that this can increase their life satisfaction.

Furthermore, this research makes a practical contribution to the leadership of MATAKIN as a reference or basis when making regulations related to the life of Confucian ministers in Indonesia, so that their service to their community can be improved by various policies and programs or activities that can improve welfare of ministers. In addition, it is suggested that the Confucian religious community be more appreciative to ministers service when spreading and preserving their religious teachings, because a sincere appreciation a from the people they serves will increase the meaning of work and life satisfaction of these Confucian minister community.

Author Contributions

Conceptualization: A.W. & Y.N.; Data curation: A.W. & Y.N.; Formal analysis: A.W. & Y.N.; Funding acquisition: A.W. & Y.N.; Investigation: A.W. & Y.N.;

Methodology: A.W. & Y.N.; Project administration: A.W. & Y.N.; Resources: A.W. & Y.N.; Software: A.W. & Y.N.; Supervision: A.W. & Y.N.; Validation: A.W. & Y.N.; Visualization: A.W. & Y.N.; Writing – original draft: A.W. & Y.N.; Writing – review & editing: A.W. & Y.N. All authors have read and agreed to the published version of the manuscript.

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Informed Consent Statement

Informed consent was obtained from all subjects involved in the study.

Data Availability Statement

The data presented in this study are available on request from the corresponding author.

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Conflicts of Interest

The authors declare no conflicts of interest.

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