REPUBLIK INDONESIA
KEMENTERIAN HUKUM DAN HAK ASASI MANUSIA

SURAT PENDAFTARAN CIPTAAN

Menteri Hukum dan Hak Asasi Manusia Republik Indonesia, berdasarkan Undang-Undang Nomor 19 Tahun 2002 tentang Hak Cipta yaitu Undang-Undang tentang perlindungan ciptaan di bidang ilmu pengetahuan, seni dan sastra (tidak melindungi hak kekayaan intelektual lainnya), dengan ini menerangkan bahwa hal-hal tersebut di bawah ini telah terdaftar dalam Daftar Umum Ciptaan:

I.	Nomor dan tanggal permohonan	:	C00201304038, 13 September 2013
II.	Pencipta		
	Nama	:	**P. TOMMY Y. S. SUYASA**
	Alamat	:	Jalan Kertanegara No.19 Rt.002 Rw.004 Kel. Selong, Kec. Kebayoran Baru Jakarta Selatan 12110.
	Kewarganegaraan	:	Indonesia
III.	Pemegang Hak Cipta		
	Nama	:	**P. TOMMY Y. S. SUYASA**
	Alamat	:	Jalan Kertanegara No.19 Rt.002 Rw.004 Kel. Selong, Kec. Kebayoran Baru Jakarta Selatan 12110.
	Kewarganegaraan	:	Indonesia
IV.	Jenis Ciptaan	:	Karya Tulis
V.	Judul Ciptaan	:	**ALAT UKUR MAKNA HIDUP**
VI.	Tanggal dan tempat diumumkan untuk pertama kali di wilayah Indonesia atau di luar wilayah Indonesia	:	28 Juni 2008, di Kuala Lumpur
VII.	Jangka waktu perlindungan	:	Berlaku selama hidup Pencipta dan terus berlangsung hingga 50 (lima puluh) tahun setelah Pencipta meninggal dunia.
VIII.	Nomor pendaftaran	:	067023

Pendaftaran Ciptaan dalam Daftar Umum Ciptaan tidak mengandung arti sebagai pengesahan atas isi, arti, maksud, atau bentuk dari Ciptaan yang didaftar, Direktorat Jenderal yang menyelenggarakan pendaftaran Ciptaan tidak bertanggung jawab atas isi, arti, maksud, atau bentuk dari Ciptaan yang terdaftar. (Pasal 36 dan Penjelasan Pasal 36 Undang-undang Nomor 19 Tahun 2002 Tentang Hak Cipta)

Jakarta, 25 Februari 2014

a.n. MENTERI HUKUM DAN HAK ASASI MANUSIA
REPUBLIK INDONESIA
DIREKTUR JENDERAL HAK KEKAYAAN INTELEKTUAL
u.b.
DIREKTUR HAK CIPTA, DESAIN INDUSTRI,
DESAIN TATA LETAK SIRKUIT TERPADU, DAN RAHASIA DAGANG

Yuslisar Ningsih, S.H., M.H.
NIP. 195511291982032001

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Introduction

According to Jim Richardson, Golden-Kreutz, dan Andersen (2006), the meaning of life is an individual's perception toward his or her goal in life. Frankl (quoted by Kash, 2007) suggests that the meaning of life and the purpose of life are basically the same concept. This concept is unique and dynamic, and motivates individuals to act in each opportunity that presents itself in life.

If we look at the etymology of the word *meaning*, it has two meanings to "intend" and to "signify". To *intend* means to have a purpose in mind. Whereas to *signify,* means to serve or intend to convey, show, or indicate (Klinger quoted by Kash, 2007). In that context based on the etymology of the word meaning, the meaning of life can be described as a purpose or goal in life in the mind of the individual. This purpose or goal is used by the individual to explain or give significance to life. Simply put, the meaning of life is a concept regarding the purpose or goal in life of an individual that is used to give significance to life.

An awareness of the meaning of life is very important. An individual who is aware of the meaning or goal of life has a greater acceptance and a positive reinterpretation of difficult conditions that he or she is currently facing (Jim et al., 2006). A positive reinterpretation will prevent the emergence of negative emotions.

Ryff dan Singer (1998) are of the viewpoint that an individual who has an awareness of the meaning of life will have good mental health. Various research (Kash, 2007) has revealed that there is a strong positive correlation between an awareness of a purpose in life, meaning in life and psychological well-being.

On the other hand, the absence of an awareness of the meaning of life will result in a poor psychological condition. Tausch (in Auhagen, 2000) states that a lack of awareness of the meaning of life, causes an individual to be prone to depression, anxieties, stress, lethargy, and low self-efficacy, as well as a low level of feeling secure. Behavior that emerges as a result of the absence of an awareness of the meaning of life could be in the form of drug usage, alcoholism, as well as aggressive behavior (Kash, 2007).

According to Frankl (in Auhagen, 2000), an individual has to actively discover form or formulate the meaning of life. The process of forming or formulating the meaning of life has to be done actively, it does not come by itself. The author analyzes examples of formula for the meaning of life in the following paragraphs.

According to Maddi (1998), the meaning of life is formed in the life of a person alongside the concept of hardiness. Maddi states that the concept of hardiness is a combination of three things, that is: challenges in life (challenge), feeling capable of meeting those challenges (control) and the commitment to remain engaged or involved in the challenge (engagement). The presence of challenges, the feeling of being capable of overcoming those challenges and the continuous involvement in those challenges will mould the meaning of life for an individual. In application, an individual can formulate the meaning of life with the outlook that life holds challenges (life is full of challenges, struggles, etc.); life's challenges can be overcome (life can be predictable, certain and can improve, etc.); and an outlook that life is for work or that life needs to be led with a sense of responsibility.

Aside from hardiness, the formulation of the meaning of life can take the form of freedom of choice (Frankl quoted by Auhagen, 2000). According to Frankl, freedom of choice exists in any situation, even under oppression. In a situation where the individual is oppressed or under pressure, he or she still has freedom, at least in determining whether to stand up to that oppression or to give in to it. In other words the formula for the meaning of life is formed when the individual is aware that he or she has the freedom to run his or her own life; or when he views life as free or unrestrained.

Frankl also puts forward the view implicitly that the formula for the meaning of life is formed in three ways: through the acceptance of suffering that is experienced, through love for others, and through work or activities that are carried out. Through these three methods, the formula for the meaning of life that is formed takes the form of an outlook that in life there is a time to suffer, suffering needs to be accepted, life is for loving others, as well as life is for work or activities.

The last example expressed by the author regarding the formula for the meaning of life comes from Eccles and Robinson (quoted by Flanagan, 1985). Eccles and Robinson state that a meaningful vision of life cannot go hand in hand with the philosophy of materialism. They say that in a materialistic philosophy there is free will, however, that free will is based on an ineffectiveness of consciousness. An ineffective consciousness or materialism will block an individual from realizing the true meaning of life. Therefore, the formula for the meaning of life outlined above, can take the form of individual perception that life is not just for seeking material gain, life is not just for accumulating wealth, or life is not based on the principles of materialism.

A formula for the meaning of life should be identifiable or measurable. At present, there are many measurement tools to measure the meaning of life, such as: the Purpose in Life test (Crumbaugh & Maholick, 1964), Life Regard Index (Battista & Almond, 1973), the Sense of Coherence Scale (Antonovsky, 1983), the Personal Meaning Profile (Wong, 1998), Measuring Meaning in Life following Cancer (2006), and the Meaning in Life Questionnaire (Steger, Frazier, Oishi, & Kaler, 2006). Among the many measurement instruments, according to Auhagen (2000), three measurement tools of the meaning of life are the most popular, namely the Purpose in Life test, Life Regard Index, and the Sense of Coherence Scale. These three have a standardized question/statement format.

In the standardized question/statement format the measurement is uni-dimensional. The items that have been proposed to measure the meaning of life are more toward an acknowledgment of how far the subject or participant has meaning in life. The higher the score for the meaning of life, the better the quality of the meaning of life experienced by the participant. Examples of meaning of life items in measurement tools of the standardized question/statement type, can be seen for each measurement tool. For instance, in the Purpose in Life test, an example is: “I am completely bored” or “I feel enthusiastic”; while in the Life Regard Index an example of one of the items is “I have a very clear idea of what I’d like to do with my life” (positive item) and “I don’t really value what I’m doing” (negative item); while in the Sense of Coherence Scale an example is: “How often do you have the feeling there is little meaning in the things you do in your daily life?”.

Measurement tools of the standardized question format are basically good. However, it appears that such measurement tools are less effective in grasping the concepts of the meaning of life that are goal oriented. A more specific result is obtained from the questions using “what”, or more specifically: What is the meaning of life? Questions of the standardized question format are only able to measure how good or how positive the meaning of life is for the participant based on the score. However from this format “what” is the meaning or purpose of life for the participant was not obtained.

The free narrative method used by Reinhard Tausch and Peter Ebersole (Ebersole, 1998) strove to overcome this limitation. The free narrative method appears to already lead to a nominal measurement of the meaning of life. The free narrative method results in answers that reflect the participant’s goal in life. Examples of the answers obtained from the free narrative method are: “social relationships”, “doing things for others”, “work, profession, duties, tasks”, “friends”, “family”, “positive feelings”, “spiritual growth and spiritual learning”, “partnership”, “children”, “religious belief, spirituality”. The free narrative method is very good in identifying the various aspects of the meaning of life, however it appears that it is not

able to use a common measurement and therefore is not able to indicate "how good" or "how positive" the meaning of life is for the participant in terms of a score.

To overcome the limitations in the standardized question/statement and free narratives method, the author proposes the semantic differential method to measure the meaning of life. This is also in accordance with the statement of Snider and Osgood (1969), that the semantic differential method can be used to measure meaning. Therefore, the use of the semantic differential method that is proposed in this article is an attempt to combine the standardized question/statement and free narratives methods to measure the meaning of life.

Measurement of the meaning of life using the semantic differential method will result in a score which is multidimensional. This score will illustrate several aspects of the meaning of life. While at the same time, the multidimensional score can also indicate "how good" or "how positive" is the score for the meaning of life of the participant, not only "what" is the meaning or goal of life. In other words, the end result of the measurement of the meaning of life using the semantic differential method does not only result is an ordinal-interval score, but will also encompass the content of the formula for the meaning of life for the individual or a nominal result.

In order to obtain a measurement of the meaning of life using the semantic differential method, the author conducted two studies. The first study aims to obtain various formula for the meaning of life. The second study aims to evaluate the validity of the various dimensions that are formed from this formula for the meaning of life.

Studi 1

In the first study the author will analyze the design process of the measurement tools of the meaning of life, beginning from the elicitation of the responses to the formulation of measurement tools plan for the meaning of life based on the semantic differential method. At the elicitation stage, using the qualitative approach, the author will strive to determine as far as possible the meaning or purpose of life of each individual. In the final stage, the author will strive to formulate the content of the meaning of life in the semantic differential format, in order to fulfill the demands of the quantative approach.

Method

Participants. In the first study, the participants were third year psychology students. At the time the study was conducted they were actively studying psychological measurement. There were 70 participants, 19 of which were male. The 70 students came from various ethnic backgrounds in Indonesia, however the majority were Chinese-Indonesians.

Elicitation questions. In order to elicit content on the meaning of life, the author posed four questions to the participants. These were: "What is your goal in life?", "What is your experience of life?", "How do you face life?", "How is your life going?" According to the author, these four questions can draw out the meaning and purpose of life for the individual. The first question asks directly the meaning or purpose of life. Question two to four are questions that indirectly draw out the meaning of life.

Procedure. In the collection of data, the participants are asked to write their answer to the four questions posed. The responses to the four questions were then categorized into groups and given a code. Formula for the meaning of life that were more or less the same, for instance, "life is full of sacrifice", or "life is intended for sacrifice" were placed in one formula.

Result

The first study resulted in various responses that became the basis for the formulation of measurement tools for the meaning of life. An illustration of the results of the answers to each of the questions in the first study can be seen in the table below.

Table 1
Results of Elicitation Questions on the Meaning of Life

What is your goal in life?	What is your experience of life?	How do you face life?	How is your life going?
To work	Many obstacles	By loyalty	Short
For Giving/Sharing	Colored by violence	Be natural	Easy
For making friends	Betrayal	With humility	Significant
To sacrifice	Unimportant	It is important to give/share	Killing one another
Give way to others	Unfair	Needs sense of responsibility	Frightening
To learn	Colored by love	With a positive attitude	Indecisive
To do many activity	Terrible	Work hard	Have universal principle
To serve others	Colored by achievement	It is essential to pray	Interesting
To get married and have a family	Many sad moments	Must be honest	Full of restrictions
To have many friends	Limited by mortality	Give in	Objective
To love one another	Colored by complaints	Is important to be religious	Always improving
Joy	Provides many valuable experiences	Enjoyable	Spontaneously
To accumulate wealth	Stagnation	Necessary to respect others	Full of mystery
To help someone	Empty	With happiness	Unique
	Full of rejection	By not killing animals	Determined by oneself
	Abundance of resources	Need to have gratitude	Light
	Colored by good relationships	With full self-control	Need to face problems
	Real	Should have some achievement	Dynamic
	Only a few good people around me	Accept with feeling of contentment	Many challenges
	Hopelessness		

Based on the responses elicited in the first study, a design of the measurement tools of the meaning of life was made using the semantic differential scale. A total of 75 items were formulated in the measurement tool design. The table below shows a sample of the format of these items.

Table 2
Design of Measurement Tools for the Meaning of Life

	For You, Life is ...							
Relatively obstacle free	___	___	___	___	___	___	___	Many obstacles
Colored by violence	___	___	___	___	___	___	___	Colored by peace
No complaints	___	___	___	___	___	___	___	Colored by complaints
Hopelessness	___	___	___	___	___	___	___	Full of hope
Colored by unfortunate relationships	___	___	___	___	___	___	___	Colored by good relationships
Short	___	___	___	___	___	___	___	Long
Colored by betrayal	___	___	___	___	___	___	___	Colored by loyalty
Important	___	___	___	___	___	___	___	Unimportant
Deteriorating	___	___	___	___	___	___	___	Improving
Unnatural	___	___	___	___	___	___	___	Natural

Study 2

In the second study, the author will identify factors or components that explain the meaning of life. In the second study the author will also conduct a criterion validity test. Various studies (Reker & Wong, 1988; Wong & Fry, 1998), indicate that the meaning of life is associated with or can predict satisfaction and happiness in life. This statement is the basis of criterion validity conducted by the author. In various articles (Arnold, Turner, Barling, Kelloway, & McKee, 2007; Winefield, Winefield, Tiggemann, & Goldney, 1991; Wright & Cropanzano, 2000), life-satisfaction and happiness can be predicted by psychological well-being.

Method

Participants and Procedure. The number of participants in the second study were 822. This figure represents 56.81% of the usable data. The total respondents also went through a screening process; data that was incomplete, was not used for further analysis. Based on the data analysis, women were the larger number of participants representing 63.78% of the total. Of the total, 88.92% had a minimum of senior high school education, ages ranged from 12.52 to 68.15 (M = 27.81; SD = 10.58). All participants were Indonesian nationals living in Jakarta. The auhtor was assisted by students from the psychological measurement class of semester 2007/2008. In the second study, there were not many specific criteria for participants in the study. In principle, any individual who was approached could be a participant, as long as he or she could read, write and understand the instructions of the person carrying out the questionnaire.

Measure. In the second study, two measurement tools were used. The first measurement tool is the measurement tool for the meaning of life formulated in the first study. This measurement tool for the meaning of life was given the name Tarumanagara Meaning in Life Scale [TaruMiLS], (from the Research and Measurement Division, Psychology Faculty of Tarumanagara University, 2008). A sample of items from TaruMiLS can be seen in Table 2. The measurement tool was given a score from 1 to 7. The higher the score, it means the participant has a formula for the meaning of life which is on the right side. In the second study, there is no information as yet regarding the validity and reliability of TaruMiLS as a measurement tool. In fact, the purpose of the second study is to discover the extent to which the measurement tool is reliable and valid.

The second measurement tool is the psychological well-being (PWB) scale (Ryff & Singer, 1996) that was modified by the Research and Measurement Division, Psychology Faculty of Tarumanagara University (2007). Of the various dimensions of PWB, the author was only able to take two dimensions, that is, Self Acceptance (SA) and Purpose in Life (PiL). The reason the researcher only took two dimensions is: (a) there were not many items, (b) research results (Ryff, 1996; Wong, 1998) that indicate that the more an individual feels that his or her life is meaningful, the more capable he or she is of accepting the self (SA); as well as research results (Auhagen, 2000; Frankl, 1967; French, Joseph, Robak, & Griffin, in Emmons, 2003; Steger et al., 2006) that show that the meaning of life is identical with an individual's purpose in life (PiL).

The SA dimension was measured using eight statement items on a scale of 1-5. The higher a participant scored in the SA dimension, it means the more the individual feels that life is not pointless, that he or she is happy or satisfied with the self or the individual is not disappointed with conditions in his or her life at present. An example of a negative statement is, "I feel my life is useless", or "Actually, I am a little envious of the life that others lead". An example of a positive statement is, "In my past there were the good and bad times, but overall I am content with that". The eight statement items have an internal reliability of (α) = .806.

The PiL dimension was measured using five statement items on a scale of 1-5. The higher a participants scores in the PiL dimension it means that the more that individual feels he or she has a clear goal in life, or that the various activities that he does are beneficial. An example of a positive statement is, “My life has a clear direction and goal or purpose”. An example of a negative statement is, “In life, I feel I have done everything, but I still feel that it was all pointless”. The five statement items have an internal reliability of (α) = .764.

Result

In accordance with the goal of the second study, that is to identify the factors or components of the meaning of life, the author used the Exploratory Factor Analysis method (Principal Component Analysis Extraction, dengan Varimax Rotation). Based on this method, the author was able to obtain eight factors. However, in this article the author has only examined four factors. These four factors can be seen in the table below.

Table 3
Result of Factor Analysis (Exploratory Factor Analysis) Meaning in Life Scale

No.	Item	*Loading Factor*			
		1	2	3	4
Mh40	Empty _ **Meaningful**	**-0.708**	0.039	-0.095	0.154
Rmh41	**Enjoyable** _ Distasteful	**0.693**	0.008	0.262	0.040
Rmh35	**Decisive** _ Indecisive	**0.686**	0.093	0.123	-0.016
Rmh68	**Joy** _ Sorrow	**0.676**	-0.090	0.272	0.082
Rmh15	**Significant** _ Insignificant	**0.673**	0.122	-0.019	-0.096
Rmh63	**Worthy** _ Worthless	**0.671**	0.092	0.142	0.031
Rmh48	**Interesting** _ Uninteresting	**0.671**	-0.098	0.288	-0.039
Rmh38	**Develop** _ Stagnate	**0.647**	0.093	0.337	-0.002
Rmh17	**Beautiful** _ Terrible	**0.641**	-0.165	0.018	-0.060
Rmh51	**Necessary to respect others** _ Not necessary to respect others	**0.614**	0.249	-0.018	0.197
Mh9	Deteriorating _ **Improving**	**-0.614**	0.199	0.132	0.101
Rmh23	**Positive** _ Negative	**0.612**	-0.069	0.033	-0.100
Rmh61	**Happiness** _ Sadness	**0.590**	-0.171	0.184	0.117
Mh62	No need to be grateful _ **Need to be grateful**	**-0.569**	-0.225	0.033	-0.019
Mh12	Colored by hate _ **Colored by love**	**-0.566**	0.148	0.298	0.202
Mh4	Hopelessness _ **Hope**	**-0.559**	0.010	-0.090	0.195
Rmh65	**To love one another** _ Not necessary to love one another	**0.559**	0.169	-0.023	0.235
Mh36	No need to learn anything _ **To learn something**	**-0.558**	-0.261	0.086	-0.031
Mh54	No improvement _ **Always improving**	**-0.543**	0.009	-0.147	-0.024
Mh58	No need to be creative _ **Need to be creative**	**-0.540**	-0.220	-0.047	-0.082
Mh10	Unnatural _ **Natural**	**-0.513**	0.255	0.358	0.099
Mh16	No need to give/share _ **Giving/Sharing**	**-0.505**	-0.187	0.190	0.131
Mh20	No need for responsibility _ **Need to be responsible**	**-0.500**	-0.231	0.233	0.138
Mh30	Not always necessary to be honest _ **Must be honest**	**-0.500**	-0.028	0.383	0.045
Mh5	Colored by unfortunate relationships _ **Colored by good relationships**	**-0.492**	0.367	0.047	0.182
Rmh50	**Free** _ Restricted	**0.489**	-0.271	0.183	0.084
Mh2	Colored by violence _ **Colored by peace**	**-0.482**	0.421	-0.001	0.140
Mh39	Full of rejection _ **Full of acceptance**	**-0.476**	0.285	0.184	-0.040
Mh46	No need to serve one another _ **Serve one another**	**-0.472**	-0.109	0.209	-0.086
Mh7	Betrayal _ **Loyalty**	**-0.461**	0.380	0.142	0.044
Mh22	Colored by failure _ **Colored by achievement**	**-0.458**	0.328	-0.116	0.076
Rmh75	**Helping one another** _ not necessary to help one another	**0.455**	0.159	-0.135	0.333
Rmh11	**Need to lead life with humility** _ Not necessary to be humble	**0.454**	0.218	-0.215	-0.133
Rmh45	**Should have many activities** _ Should not have many activities	**0.454**	0.220	0.111	0.216

Rmh47	**Surrounded by many good people** _ Only a few good people around me	**0.446**	-0.214	-0.070	0.269
Rmh8	**Important** _ Unimportant	**0.440**	0.163	-0.063	-0.176
Rmh67	**Should have achievement** _ Not necessary to achieve anything	**0.437**	0.151	0.019	0.317
Mh31	Provides few valuable experiences _ **Provides many valuable experiences**	**-0.430**	-0.211	-0.067	0.195
Mh34	Not necessary to be religious _ **is important to be religious**	**-0.415**	-0.210	0.134	0.014
Rmh27	**It is necessary to pray** _ No need to pray	**0.411**	0.248	-0.270	0.078
Mh28	Many sad moments _ **Many happy moments**	**-0.407**	0.405	-0.109	0.132
Rmh13	**Fair** _ Unfair	**0.395**	-0.358	-0.289	0.039
Mh44	Unreal _ **Real**	**-0.385**	-0.050	-0.032	0.078
Rmh43	**Abundance of resources** _ Lack of resources	**0.382**	-0.275	0.331	-0.027
Mh70	Not necessary to face problems _ **Necessary to face problems**	**-0.380**	-0.198	-0.027	0.277
Mh19	It is permissible to kill _ **Not right to kill**	**-0.364**	-0.143	0.300	0.044
Rmh73	**Dynamic** _ Static	**0.350**	0.326	0.331	-0.184
Rmh32	**To work** _ No need to work	**0.319**	0.307	-0.159	0.222
Mh64	Light _ **Heavy**	0.182	**-0.560**	0.105	0.094
Rmh14	**Difficult** _ Easy	-0.253	**0.556**	0.031	0.024
Mh1	Not many obstacles _ **Many obstacles**	0.086	**-0.537**	-0.018	0.089
Rmh72	**Many challenges** _ Not many challenges	0.264	**0.485**	0.254	-0.076
Mh3	No complaints _ **Colored by complaints**	0.256	**-0.449**	0.107	-0.100
Mh21	Not frightening _ **Frightening**	0.310	**-0.417**	0.059	-0.109
Rmh42	**There are many differences in principles** _ Universal principle	0.014	**0.408**	0.145	-0.082
Mh26	Time off _ **Work hard**	-0.210	**-0.402**	0.267	0.098
Rmh49	**Full of mystery** _ predictable	0.195	**0.364**	0.094	-0.150
Mh18	No Enemies _ **There are enemies**	0.245	**-0.307**	-0.089	0.200
Mh59	Unique _ Common	0.338	0.153	**0.425**	-0.025
Mh33	Hold out _ Give in	-0.124	-0.025	**0.407**	0.019
Rmh66	**To accumulate wealth** _ Not necessary to accumulate wealth	-0.123	0.075	0.120	**0.444**
Rmh53	**To have many friends** _ Not necessary to have many friends	0.427	0.246	0.111	**0.430**
Rmh37	**To collect special things** _ No need to be a collector	0.192	0.042	-0.112	**0.379**
Rmh52	**To get married and have a family** _ Not necessary to get married or have a family	0.309	0.100	-0.020	**0.366**

Note. The order of the items in the meaning of life is based on size of the loading factor score.

Based on the results of the analysis factors above, the author sees three main factors that explain the components of the meaning of life. The author has named these three factors as the spirituality factor, problem factor, and materialism factor. The naming of the components refers to the nature of the words in each item. In the first factor, the direction of the factor follows the word "meaningful" from the pair "empty-meaningful". The word "meaningful" is taken as the direction standard. Therefore, if there are a pair of words that have a loading coefficient factor that is in contradiction or incompatible with the words "empty-meaningful", then the direction of the words will be changed until it is in line with the direction of the words "empty-meaningful". The higher the score for the first factor, it means the more the individual perceives life as something that is meaningful, valuable, colored by love and so on. Variance of component of the first factor is 19.50% of the total meaning of life construct.

In the second factor, problems, the direction of the factor follows the word "heavy" from the pair "light-heavy". The word "heavy" is taken as the direction standard. Therefore if there is are a pair of words that have a loading coefficient factor that is in contradiction with the pair "light-heavy", then the direction of the words will be changed so that they are in the same direction as the words "light-heavy". The higher the score for the second factor, it means the more the individual perceives life as something heavy, difficult, full of obstacles, and so on. Variance of component of the second factor is 6.53% of the total meaning of life construct.

In the third factor, materialism, the direction of the factor follows the words "to accumulate wealth" from the pair "to accumulate wealth-not necessary to accumulate wealth". The words "to accumulate wealth" are taken as the direction standard. Therefore if there are a pair of words that have a loading coefficient factor that is inconsistent with the words "to accumulate wealth", then the direction of the words will be changed so that they are in line with the pair "to accumulate wealth-not necessary to accumulate wealth". The higher the score for the third factor, the more an individual holds the perception that the goal in life is to accumulate material goods, to have many friends or to collect things. Variance of component of the third factor is 2.80% of the total meaning of life construct.

Along with conducting an analysis of the factors in relation to the meaning of life components, in the second study, the author also conducted a criterion validity test. Various studies (Reker & Wong, 1988; Wong & Fry, 1998), indicate that the meaning of life is associated or can predict satisfaction and happiness in life. In this study, the author analyzes this concept by linking the third factor of meaning in life with the psychological well-being construct. Using the Spearman's Rho Correlation method, at alpha level 0.05, produced results that are shown in the table below.

Table 4
Result of Criterion Validation Study

No.	Aspect	Mean	SD	PWB
1	PWB	3.707	0.642	1
2	Spirituality	1.507	0.732	**0.502****
3	Problem	0.853	0.808	**-0.164****
4	Materialism	1.158	0.925	**0.016****

Note. PWB: Psychological Well-Being; Range of PWB: 1 – 5; range of Tarumanagara Meaning in Life Scale (Spirituality, Problems, & Materialism): -3 – +3; ** Level of Significance 0.01

To further clarify the criterion validity study of the measurement tools for the meaning of life in relation to PWB, the author has provided an illustration of the meaning of life items within the high PWB group and the low PWB group. The high PWB group and low PWB group are differentiated based on the average PWB score of all the participants, that is, 3.71. Participants who have a PWB score above 3.71, are categorized as belonging to the high PWB group, while the participants who have a low PWB score, or a score below 3.71, are categorized as the low PWB group. This is illustrated in the diagram below (Figure 1, 2, & 3).

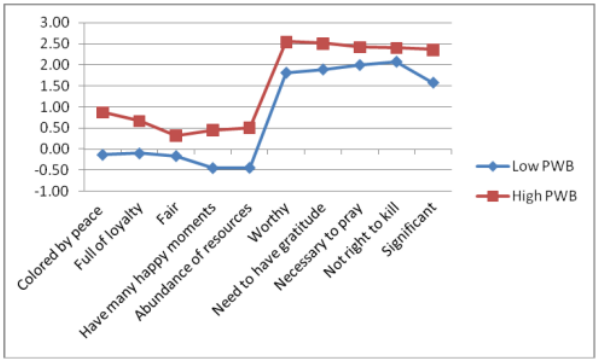

Figure 1. Descriptive result of spirituality components (10 of 48 items) based on PWB.

In figure 1 above, differences in the meaning of life (spirituality component) based on PWB are clear. Participants in the high PWB group, have a meaning of life score (spirituality component) that tends to be positive compared with the low PWB group. In application, this can be interpreted to mean that the high PWB group tend to hold the perception that life is colored by peace, full of loyalty, is just or fair, there are many enjoyable experiences, life has many resources, life is valuable, it is necessary to have gratitude, and so on.

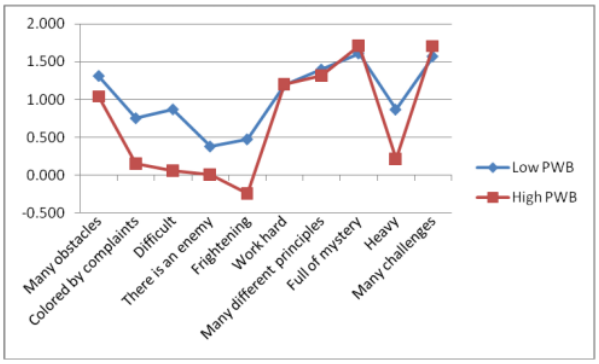

Figure 2. Descriptive result of problem components based on PWB.

In figure 2, the differences in the meaning of life (*problems component*) based on PWB is also clear. Participants in the low PWB group, have a meaning of life score (*problems component*) that tends to be more positive as compared to the high PWB group. This can be interpreted as follows: The low PWB group, consists of individuals who tend to have the perception that life is full of obstacles, colored by disappointment, difficult, that there is always someone opposing them, life is quite frightening and life is heavy, as compared with the high PWB group. For several of the meaning of life items (*problems component*), it appears that the same perception is held by various PWB groups. Both the high PWB group and the low PWB group share the same perception that life is for meant for working hard, it is full of challenges, life is full of mystery and in life there are many differences in principles.

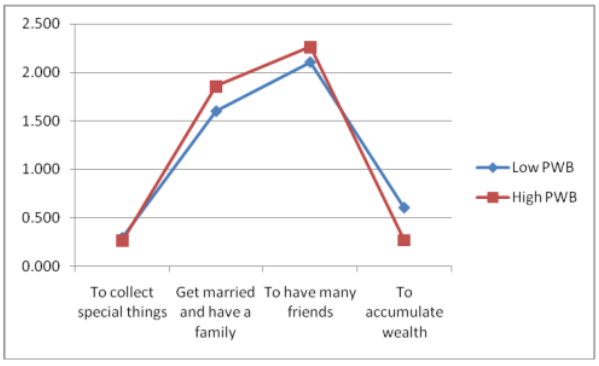

Figure 3. Descriptive result of materialism components based on PWB.

In figure 3, differences in the meaning of life (materialism component) based on PWB, do not appear to show much contrast and are not consistent. In several of the items (materialism component), in particular the item "the goal in life is to accumulate something", participants in both the high PWB group and the low PWB group have a score that is on average relatively the same. In the item "life is for getting married and having a family and life is for making friends, the high PWB group appears to tend to have a higher score compared to the low PWB group. Whereas in the item "life is for accumulating wealth", the high PWB group has an average score that tends to be lower compared with the low PWB group.

Aside from the criterion validity study in relation to PWB, the TaruMiLS measurement tool also conducted a construct validation study in relation to age (construct validation based on age evidence). Using the Pearson Correlation method it produced results as show in Table 5 below.

Table 5
Result of Construct Validation Study (Age Evidence)

No.	Aspect	Mean	SD	Age
1	Age	28.14	11.51	1
2	Spirituality	1.507	0.732	**0.126****
3	Problems	0.853	0.808	**- 0.192****
4	Materialism	1.158	0.925	**- 0.096****

Note. Range of Tarumanagara Meaning in Life Scale (Spirituality, Problems, & Materialism): -3 – +3; ** Level of Significance 0.01

Based on an analysis of the results shown above, it appears that the older an individual gets, the more he views life as having spiritual values, the more he sees that life is not full of problems and the more he does not view life from a materialistic perspective.

Discussion

Through the first study a design for a measurement tool for the meaning of life was made, which was named Tarumanagara Meaning in Life Scale (TaruMiLS). This measurement tool can be used to evaluate the meaning of life for an individual qualifiedly. The meaning of life of an individual can be identified qualifiedly through a score that tended either toward the extreme right or extreme left. By evaluating the meaning of life qualifiedly the concept of the meaning of life of the individual could be understood. The understanding of the meaning of life for an individual is needed to help counselors, psychologists or educators to understand an individual who is undergoing counseling, therapy or even education.

The attempt to identify the meaning of life for an individual using the measurement tools of TaruMiLS, confirmed the view of Frankl (in Auhagen, 2000), that menyatakan that there is no universal meaning of life, or in other words the meaning of life is different for different people. An attempt to identify the individual meaning of life, has actually been attempted several times with the development of the measurement tool: The Personal Meaning Profile, constructed by Wong, (1998); Central Personal Meaning in individual life constructed by Ebersole (1998); and The Personal Strivings Methodology constructed by Emmons (1999). However, from the various measurement tools mentioned, it appears that none have attempted to measure the meaning of life in the semantic differential format. According to Osgood, Suci, and Tannenbaum (in Snider & Osgood, 1969), measurement of meaning will be more appropriate if it is done in the form of semantic differential.

From the second study it was proven that the measurement tool TaruMiLS has a correlation with various components, namely spirituality, problems and materialism that are connected with psychological well-being. Therefore the TaruMiLS measurement tool possesses information validity, in particular criterion validity. Aside from that, the TaruMiLS measurement tool also possesses construct validity based on age or age evidence. The older an individual gets, the more he or she feels that life contains various values, such as peace, there are many things that have happened that were enjoyable, life is valuable, and gratitude is needed. The older an individual gets, the more he considers that life is not a problem, life is not an obstacle, life is not something to fear, and life is not only for the purpose of accumulating material wealth..

This validity construct (age evidence) test is in accordance with the research results of Ebersole (1998), that show that there is a difference in the meaning of life based on age. However, the analytical approach toward the meaning of life based on age used by Ebersole, is a little different from the analysis of the meaning of life conducted by this study. According to Ebersole, the result of the analysis of the meaning of life at various age levels indicates that children view life as something that is developing and filled with activities. Whereas an adult tends to view the purpose of life as achieving pleasure and that in life efforts are always needed to maintain good health.

The validity of the information of the TaruMiLS measurement tool, has to be added to and perfected by other information on validity. Information about various validity still has to be cited, such as construct validity in terms of gender, profession, education, etc. (construct validity based on distinct group evidence), or information on construct validity resulting from other tests of measurement tools that measure the same construct (construct validity based on convergent evidence) or other measurement tools that measure different construct (construct validity based on discriminant evidence).

Aside from information validity, there are several other factors that have to be perfected or to be used as material for further study from the TaruMiLS measurement tool, that is, a study on information reliability. Ideally the TaruMiLS measurement tool, should possess the results of a reliability test of the information or a test and retest. It is hoped that this test-retest will

strengthen the factor analysis test results that have been formed. Ideally, factors or components that have been formed should be tested several times to determine the loading factor stability of the items of the meaning of life visa-vis the factors or components.

Conclusion

This study has resulted in a measurement tools design for the meaning of life, which has been named Tarumanagara Meaning in Life Scale (TaruMiLS). TaruMiLS possesses three factors that have been named the spirituality, problem and materialism component. Through a validity study it was found that the measurement tool has a criterion validity in terms of PWB, and a construct validity based on age. Information validity is still incomplete and will need more validity studies and a reliability study, in particular a test and retest.

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Bagi Anda, HIDUP ini….

1	Memiliki sedikit rintangan	___	___	___		___	___	___	Memiliki banyak rintangan
2	Diwarnai keresahan	___	___	___		___	___	___	Dipenuhi kedamaian
3	Tidak ada keluhan	___	___	___		___	___	___	Diwarnai keluhan
4	Memiliki sedikit harapan	___	___	___		___	___	___	Penuh dengan harapan/masa depan
5	Banyak hubungan yang menyakitkan	___	___	___		___	___	___	Diwarnai oleh hubungan harmonis
6	Pendek (singkat)	___	___	___		___	___	___	Panjang (lama)
7	Ada pengkhianatan	___	___	___		___	___	___	Penuh kesetiaan
8	Penting	___	___	___		___	___	___	Kurang Penting
9	Semakin memburuk	___	___	___		___	___	___	Semakin membaik
10	Penuh kepura-puraan	___	___	___		___	___	___	Apa adanya
11	Perlu dijalani dengan rendah hati	___	___	___		___	___	___	Tidak harus rendah hati
12	Diwarnai kebencian	___	___	___		___	___	___	Diwarnai kasih sayang
13	Sangat adil	___	___	___		___	___	___	Penuh ketidak-adilan
14	Sulit	___	___	___		___	___	___	Mudah
15	Sangat berarti	___	___	___		___	___	___	Kurang berarti

16	Tidak harus berbagi/memberi	;	;	;		;	;	;	Memberi/berbagi
17	Indah	;	;	;		;	;	;	Memprihatinkan
18	Tanpa musuh	;	;	;		;	;	;	Ada saja musuh
19	Boleh membunuh	;	;	;		;	;	;	Tidak boleh membunuh
20	Boleh acuh tak acuh	;	;	;		;	;	;	Harus memikul tanggung jawab
21	Sama sekali tidak menakutkan	;	;	;		;	;	;	Agak menakutkan
22	Diwarnai kegagalan	;	;	;		;	;	;	Diwarnai kesuksesan
23	Positif	;	;	;		;	;	;	Negatif
24	Tidak selalu harus berkorban	;	;	;		;	;	;	Pengorbanan
25	Mendahulukan orang lain	;	;	;		;	;	;	Bersaing/berkompetisi dg. orang lain
26	Santai	;	;	;		;	;	;	Penuh perjuangan
27	Perlu dijalani dengan doa	;	;	;		;	;	;	Tanpa berdoa pun tidak masalah
28	Ada kesedihan	;	;	;		;	;	;	Penuh kegembiraan
29	Abadi	;	;	;		;	;	;	Ada kematian
30	Membuka kesempatan unt. tidak jujur	;	;	;		;	;	;	Harus dijalani dg. penuh kejujuran
31	Memiliki sedikit pengalaman berharga	;	;	;		;	;	;	Memberikan banyak pengalaman
32	Untuk bekerja	;	;	;		;	;	;	Tidak harus bekerja
33	Tidak menerima keadaan	;	;	;		;	;	;	Pasrah

34	Tidak harus religius	___	;	___	;	___	;	___	;	___	;	___	;	___	Bersifat religius
35	Ada tujuan yang jelas/pasti	___	;	___	;	___	;	___	;	___	;	___	;	___	Kurang memiliki tujuan pasti
36	Tidak harus belajar	___	;	___	;	___	;	___	;	___	;	___	;	___	Untuk belajar
37	Untuk mengkoleksi sesuatu	___	;	___	;	___	;	___	;	___	;	___	;	___	Bukan untuk mengkoleksi sesuatu
38	Selalu berkembang	___	;	___	;	___	;	___	;	___	;	___	;	___	Tidak ada perkembangan
39	Penuh dengan penolakan	___	;	___	;	___	;	___	;	___	;	___	;	___	Penuh dengan penerimaan
40	Hampa	___	;	___	;	___	;	___	;	___	;	___	;	___	Bermakna
41	Dapat dinikmati	___	;	___	;	___	;	___	;	___	;	___	;	___	Kurang dapat dinikmati
42	Banyak perbedaan prinsip	___	;	___	;	___	;	___	;	___	;	___	;	___	Memiliki satu prinsip yang sama
43	Berkelimpahan/berlebih	___	;	___	;	___	;	___	;	___	;	___	;	___	Banyak kekurangan
44	Tidak nyata/Maya/*Unreal*	___	;	___	;	___	;	___	;	___	;	___	;	___	Nyata/*Real*
45	Harus banyak kegiatan	___	;	___	;	___	;	___	;	___	;	___	;	___	Sebisa mungkin sedikit kegiatan
46	Tidak harus saling melayani	___	;	___	;	___	;	___	;	___	;	___	;	___	Memberikan layanan kpd. orang lain
47	Dikelilingi oleh banyak orang baik	___	;	___	;	___	;	___	;	___	;	___	;	___	Dikelilingi oleh sedikit orang baik
48	Menarik	___	;	___	;	___	;	___	;	___	;	___	;	___	Membosankan
49	Penuh misteri/rahasia	___	;	___	;	___	;	___	;	___	;	___	;	___	Dapat diramal
50	Terasa bebas	___	;	___	;	___	;	___	;	___	;	___	;	___	Terasa mengekang
51	Perlu menghargai orang lain	___	;	___	;	___	;	___	;	___	;	___	;	___	Tidak harus menghargai orang lain

52	Untuk menikah dan berkeluarga	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Tidak harus menikah/berkeluarga
53	Perlu banyak teman	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Tidak terlalu perlu banyak teman
54	Tidak selalu ada peningkatan	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Selalu meningkat
55	Spontan	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Perlu perencanaan
56	Objektif	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Subjektif
57	Boleh membunuh binatang	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Tidak boleh membunuh binatang
58	Tidak harus kreatif	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Harus kreatif
59	Unik	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Biasa saja
60	Ditentukan oleh diri sendiri	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Ditentukan oleh kekuatan di luar diri
61	Kebahagiaan	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Penderitaan
62	Tidak terlalu perlu disyukuri	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Perlu disyukuri
63	Berharga	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Sia-sia
64	Ringan	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Berat
65	Untuk mencintai orang lain	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Tidak harus saling mencintai
66	Untuk mengumpulkan kekayaan	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Tdk. harus mengumpulkan kekayaan
67	Harus berprestasi	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Tidak harus berprestasi
68	Menyenangkan	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Menyedihkan
69	Dijalani sesuka hati	_____ ; _____ ; _____ ; _____ ; _____ ; _____ ; _____	Dijalani dengan pengendalian diri

70	Perlu menghindari masalah	___	;	___	;	___	;	___	;	___	;	___	;	___	Perlu menghadapi masalah
71	Jangan diterima dg. sikap cepat puas	___	;	___	;	___	;	___	;	___	;	___	;	___	Harus dijalani dengan perasaan puas
72	Penuh tantangan	___	;	___	;	___	;	___	;	___	;	___	;	___	Biasa saja
73	Dinamis/berubah	___	;	___	;	___	;	___	;	___	;	___	;	___	Statis/tetap
74	Tdk. selalu harus menghasilkan karya	___	;	___	;	___	;	___	;	___	;	___	;	___	Harus menghasilkan karya
75	Untuk menolong orang lain	___	;	___	;	___	;	___	;	___	;	___	;	___	Tidak harus menolong orang lain