

## Fake Love or True Love? Sacrificial Love as the Essence of Love of Work Phenomenon in Indonesian Elite Forces

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### Abstract

The purpose of this study was to explore the essence of the love of work phenomenon based on the experience of soldiers in elite forces. This study used a qualitative approach with a grounded phenomenology perspective. The strategy used in this study was maximal variation sampling, namely soldiers in elite forces of the Army (Kopassus), Navy (Kopaska), and Air Force (Korpaskhas), who ranked Enlisted, Non-Commissioned Officer, and Officer and were willing to participate in the study. Data collection was done through in-depth interviews. The data obtained were then analyzed using the MaxQda 12 program. The results of the study show that the essence of love of work is sacrifice. Love of work is constructed as a relationship of positive emotions between workers and their work that occurs reciprocally, is strong and has a deep meaning that is marked by the existence of sincere sacrifices when carrying out their work. The love that elite members have for their work is characterized by zeal, closeness, loyalty, and heartiness in work.

**Keywords:** love of work, sacrifice, elite forces.

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### Introduction

According to Frankl (1963), work or an occupation is one of human being's source of meaning. He believes that work can provide and complete one's goals, subsequently bringing deep satisfaction. Frankl (1963) believes that without work, people can easily fall into existence without purpose. According to Uusiautti and Määttä (2013), work is a core element of prosperity, and at certain times may even be a source of happiness for human beings. This opinion is in line with the definition of healthy work by Quick (1999), that is, work that makes

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an individual feel good, allows him or her to achieve high performance, and ensures a high level of well-being.

After a recess of more than half a century, organizational researchers have finally begun to show serious interest in studying moods and emotions in the workplace. In the 1990s, the role of mood in the workplace has been largely ignored, and research focus at the time was almost exclusive on only two constructs: stress and satisfaction (Briner, 1999). Even in the 1960s and 1980s, research on work focused primarily on aspects of the work environment that affected job satisfaction (Fiedler, 1967; Kohn & Schooler, 1973; Levinson, 1969; Parker, 1983).

A reason to why emotions has rarely been included in research on work and welfare is the traditional perspective of organizational structure (Briner, 1999). That is, researchers at that time tended to see organizations as something rational, logical and non-emotional. Therefore, emotions are ultimately considered irrelevant at work, or even considered as a barrier to effective performance (Briner, 1999), which in reality, is not always the case. This belief has been debunked by the results of recent research, which consistently discovered connections between emotions and well-being of employees. For example, research by Barsade and Gibson (2007) found that emotions not only have an effect on employees but also on the organization itself.

Furthermore, Brief and Weiss (2002) stated that organizations and employees have a reciprocal influence on each other. The organization influences the thoughts, feelings, and actions of employees in the workplace. On the contrary, through their thoughts, feelings, and actions, workers can also influence the organization where they work. The influence of emotions can be seen in all aspects of an organization, from pro-social behavior to employee turnover, organizational productivity, and performance (Hareli & Rafaeli 2008). Thus, by understanding the role of emotions on both individual and organizations organizations can better achieve employee welfare. Ashkanasy (2003) stated that the latest advances in research on emotions had also been conducted in all levels of organizational analysis., and one research on emotions that has a significant influence on psychological well-being is love.

The relationship between love and work has so far been under explored in scientific research. This means that research on work-life and love-life has never overlapped or are "myth of separate worlds" (Kanter, 1977). By "myth of separate worlds," Kanter (1977) means that work and love cannot be united because they each belong to a different world. However, Kanter's (1977) perspective which was popular in its time has finally been disputed by findings of several recent studies. Some recent findings indicate that love leads many people to have deeper involvement in their work, especially if they come from middle-class families and/or are academically oriented (Arnett, 2000; Osgood, Ruth, Eccles, Jacobs, & Barber, 2005; Shulman & Nurmi, 2010). In addition, findings of a research conducted by Almond (2008) show that the composite structure of love of work shows a better indication of long-term outcomes, for example in subjective well-being, career success or organizational commitment.

One form of rebuttal of Kanter's perspective was by Hazan and Shaver (1990) who studied love of work based on attachment perspective. Hazan and Shaver (1990) found that love and work cannot be easily separated in the social context of an individual's life. Judging from article citations, Hazan and Shaver's research was the only study in the 1990s that raised the topic of love of work. Research related to the topic of love of work "evaporated" and finally disappeared due to a lack of interest from researchers at the time.

Research on love of work began to reappear at the end of the 1990s, beginning from research conducted by Kahn (1998) which found that love is perceived as essential within the workplace, and is considered an inseparable part of work and interacts with the work of employers at work. Meanwhile, in the 2000s, the term love of work had not yet been created, yet scholars at the beginning of the 20th century found abundant evidence regarding the relationship between workers and feelings, affections, compassion and affection - all of which are elements of love.

So far, research on the concept of love of work has already been constructed by several researchers. Among the researchers who attempted to construct love of work are Hadley (2006); Kelloway, Inness, Barling, Francis, and Turner (2010); and Bygrave (2011). These three studies constructed love of work based on the triangular theory of love from Sternberg

(1986; 1987; 1988) and applied it to work settings. The concept of love of work coined by Hadley (2006); Kelloway, et. al (2010); and Bygrave (2011) consists of passion, commitment, and intimacy. Meanwhile research by Almond (2008) on love of work was constructed using survey methods and analysed based on a thorough and integrated review of many literature related to love, where each relates to a particular function of an object in a love relationship to a person. These dimensions include self-vesting, support for self-esteem, pleasure, self-expansion, self-regulation, security, and *kenosis* or self-emptying.

Based on the explanation above, it can be concluded that the topic of love of work is an intriguing topic that should be further studied. However, the concept of love of work is minimal. Additionally, studies carried out by previous researchers are still explored using contrasting perspectives which differs between one and another researcher, thus there is no conclusive established theory that can used as a reference or can be used to explain the concept of love of work. Moreover, another matter that urges the importance of the topic of love work is the many questions and doubt that arise regarding the essence or the existence love of work construct and its difference with almost similar constructs. That is, similar constructs such as passion, organizational commitment, motivation, job satisfaction, work engagement, and organizational citizenship behavior do at first glance have similarities with the construct of love of work. Therefore, it is necessary to prove through this research that the love of work construct is independent of the existing constructs. Thus, this study is expected to be able to explore and explain the essence of the love of work phenomenon which in turn helps differentiate the construct of love of work with other similar constructs.

## Method

The sampling technique used in this study was purposive sampling. Creswell (2013) states that purposive sampling is used in qualitative research in order to identify which subject should be studied and where the research location should take place. Therefore, the object of this study were military organizations, namely the elite units of the Indonesian National Army (*TNI*). The elite units were selected as the sample of this study due to the soldiers' duty being very particular and highly risky, both physically and psychologically. Soldiers face a high probability of death, permanent disability, or psychological disorders when working in their line of duties.

Thus, researchers of this study assume that using military organizations and more specifically soldiers from elite forces as research samples is the right strategy to represent love of work.

Meanwhile, the sampling strategy used in this study is maximal variation sampling. Maximal variation sampling is a purposive strategy whereby the researcher takes a sample of cases or individuals who are different in particular characteristics with the aim is to present and develop a phenomenon from many perspectives (Creswell, 2015). Thus, the participants used in this study were soldiers in elite forces of the Army (Kopassus), Navy (Kopaska), and Air Force (Korpaskhas), who ranked Enlisted, Non-Commissioned Officer, and Officer and were willing to participate in the study. All participants had signed inform consent voluntarily.

This study used a qualitative approach with a grounded phenomenology perspective. The phenomenological approach in this study is intended to understand more deeply the meaning of love of work based on what is felt or experienced by members of the military. To prove the consistency of the concepts, theoretical saturation was used (Strauss & Corbin, 1998). The theoretical saturation used the general rule that to construct a theory, data must be collected until each theme is saturated. That is, for each data that has been inputted, direct coding, categorization, and concept analysis has to be carried out to determine sufficiency in the number of subjects. This sufficiency in turn indicates that the consistency of the concept is saturated. Seventeen study samples were used as data sources of this study. The use of 17 data sources is considered to have followed the rules of grounded theory, namely that the data collected for each category/theme has experienced saturation.

Seventeen soldiers were sampled for this study, consisting of six members of the *Kopassus* elite forces, six members of *Kopaska* elite forces, and five members of *Korpaskhas* elite forces. Based on the demographic data obtained by researchers in the field, informants come from a variety of different ethnic backgrounds, among whom were Javanese, Batak, Malay, Balinese, and Butonese. The age of informants ranged from 29-56 years, and their length of service in the military ranged from 8-32 years, as summarized in the table I.

Table I.  
Demographic Data of Research Sample

No	Name	Ethnicity	Age	Rank	Level	Position/ Function	Years of Service
1	R	Batak	46	Brigadier General	Flag Officer	Wadanjen Kopasus	25
2	A	Balinese	45	Colonel	Middle-ranked Officer	Dangrup II Kopassus	22
3	M	Javanese	39	First Lieutenant	Lower-ranked Officer	Paur Destruksi Zeni Grup II Kopassus	20
4	W	Javanese	48	Second Lieutenant	Warrant Officer	Bati Wat Unitwat	26
5	S	Javanese	44	Second Corporal	Higher-rank Enlisted	TA. Mudi Ambunan I	21
6	RP	Malay	29	Chief Private	Lower-rank Enlisted	Tamudi 2 Angk. I	8
7	B	Javanese	44	Colonel	Middle-ranked Officer	Dansat Kopaska Armabar Komandan	22
8	W	Batak	38	Major	Middle-ranked Officer	Detasemen IV Kopaska Armabar	11
9	E	Javanese	45	Captain	Lower-ranked Officer	Danden IV	25
10	H	Javanese	49	Sergeant Major	Non-Commissio ned Officer	Kepala Gudang Alat Selam	29
11	S	Javanese	43	First Sergeant	Non-Commissio ned Officer	Anggota Kima	22
12	T	Butonese	35	First Corporal	Higher-rank Enlisted	Tamtama Den IV	17
13	S	Javanese	56	Air Chief Marshal	Flag Officer	Dankorpaskhas	32
14	R	Javanese	44	Colonel	Middle-ranked Officer	Danwing I	22
15	TW	Javanese	44	First Lieutenant	Lower-ranked Officer	Pasi Logistik Denhanud 47 I	25
16	BS	Batak	31	Second Corporal	Higher-rank Enlisted	Tenaga Ahli	11
17	DT W	Javanese	31	Chief Private	Lower-rank Enlisted	Komlek Pok SAR	10

The research data was collected using face-to-face in-depth interviews with 17 research samples. Interviews were guided by research questions that were not structured to enable the discovery of several new ideas and themes. The interview process was recorded using a tape recorder with the permission of the research subjects, then transcribed into verbatim

and subsequently analyzed. The data analysis used a grounded theory analysis from Strauss and Corbin (1990), which consists of open coding, axial coding, and selective coding.

## Results

The theme found in the study to explain the core of the love of work phenomenon is sacrifice (sacrificial love). Sacrifice is a sign of an individual's devotion and loyalty in love. Sacrifice in love also applies in love of work. Voluntary sacrifices soldiers make for their work is something touching. Colonel B as *Dansatpaska* (*Komandan Satuan Kopaska unit Armabar*) (Western Fleet) stated that a *Kopaska* soldier has been indoctrinated that an assignment means they only get a one-way ticket (*S7. Colonel B Kopaska-Middle-ranked Officer: 120-120*). Likewise, when something unexpected happens during a secret mission, they should not expect to be sought or mourned, because they are accustomed to the slogan "missing not sought, dead not cried over, failure ridiculed" (*S7. Colonel B Kopaska-Middle-ranked Officer: 66-66*). This is not to mention if they are caught outside Indonesian territory, then the state will not recognize them as TNI soldiers.

The sacrifice of TNI soldiers is not naturally found in general employees. Besides sacrificing their life and physique, soldiers may also have to sacrifice their happiness in order to carry out state orders. Thus, sacrifice is a soldier's daily "meal" and is a form of their loyalty and dedication, which particularly applies to soldiers, in which they must have the readiness to die, as stated in the following by Sergeant Major H:

*Death is in the hands of God, so there isn't really a problem if we're ready, because the work that we do has also been prepared by God, so as long the work is positive - in this case for the nation and country, if during assignments in the field of duty we experience harm or injury, yes, it is something to fix in the future, for me personally. Even if there is someone who is called by God (dies), then it is also a consequence, because (we) face a heavy duty, a harsh field or a formidable enemy and so on. So, we have no problem. We are ready (S10. Sergeant Major H Navy-Non-Commissioned Officer: 90 - 90).*

The results of this research show that the soldier's love is distributed into four major themes: zeal, closeness, loyalty, and heartiness.

The zeal felt by a soldier towards his work will be marked by the presence of pleasure, enjoyment, appreciation, comfort, and passion. Zeal in this matter, is reflected in soldiers' pleasure of working. Soldiers who feel happy about the work they have done will experience zeal and be able to avoid boredom (S12. First Corporal T Kopaska-Higher Rank Enlisted: 218-218). Likewise, an individual need the zeal to achieve their desires, as stated by Kopassus Wadanjen in the following.

*I also think that an esteemed unit that has a name for itself, of course, would have a passion which - what do you call it - raises my adrenaline to be able to join in this unit Indonesia is proud of at the Kopassus (S1. Brigadier General R Kopaska-Flag Officer: 15 - 15).*

In addition to zeal, closeness is also a way in which soldiers channel their love of work. In this study, closeness refers to the emotional closeness soldiers feel towards work and the social environment of the workplace. In soldiers, closeness is manifested in the form of self-identification with work, feelings of longing and unity (caring, sense of kinship, shared feelings/korsa, and connection) towards work or social environment. An emotional closeness that is deep and ingrained between soldiers and their work can be seen from the soldier's self-identification with work. In this case, the soldier will want to show that his thoughts, attitude, and behavior reflects his work, and conversely, his work or duty as a soldier demonstrates him. This was stated by Air Chief Marshal S who said that the he is a soldier, and the soldier is him.

*I have said my promise to become a soldier, so this is me as a soldier. I cannot change anything, (What is on) my mind is just the military. I am a soldier, and a soldier means well. my attitude and behavior.... what should I say, like... from the beginning of my appointment until later when it is time for me to retire, I will not sprint... (I) will not slow down in the middle of the road or near the finish line (S13. Air Chief Marshal S Korpaskhas- Flag Officer: 242 – 242).*

Another indication of someone who loves his or her job is reflected through loyalty. This loyalty is characterized by compliance (obeying the rules, being obedient to the leader, and



being consistent), ready to carry out orders and obligations, not wanting to give up, and dedication (voluntarily sacrificing themselves, serving and giving their best) to the job. Upon receiving an order, a TNI soldier must always be ready to accept and execute it, because soldiers who refuse to carry out orders are considered as rebels and is considered a form of violation (S4. Warrant Officer W Kopasus-Warrant Officer: 281 - 282). In addition to carrying out all assigned orders, soldiers also acknowledged that loyalty to leaders is had been ingrained within themselves, as stated by by First Lieutenant TW (a member of Korpakhas) in the following:

*Well, loyalty... is ingrained (within me) so whatever duty or form of assignment is ordered by (our) superiors, we have to execute it - whether or not we like it (S15. First Lieutenant TW Korpaskhas: 44 - 44).*

Meanwhile, heartiness is the last theme produced from this study in regard to the meaning of love of work. The heartiness of a soldier is characterized by not calculating profit and loss from their efforts, having patience and not complaining when carrying out tasks or duties, doing more than what is asked, and always prioritizing work above anything else. One-way soldiers express their heartiness is by never calculating a profit or loss from their efforts. For example, Air Vice Marshal S as Komandan Korpaskhas stated that he never cared about the amount of salary he earned from the state, even since he first joined as a TNI soldier to date (S13. Air Vice Marshal S Korpaskhas- Flag Officer: 84-84). Soldiers also acknowledge that the work carried out with sincerity/heartiness is easier to do and vice versa, as stated by Chief Private RP in the following:

*Anything that I face whole-heartedly will automatically proceed. It is true that if I do not do every duty whole-heartedly, it will automatically feel burdensome. I have proven that during (military) command school - it was tiring, I just wanted to rest for a little while, but that will make our spirit recoil... our spirit slacks off (S6. Chief Private RP Kopassus- Enlisted: 151-151).*

The following is a summary of the four themes:

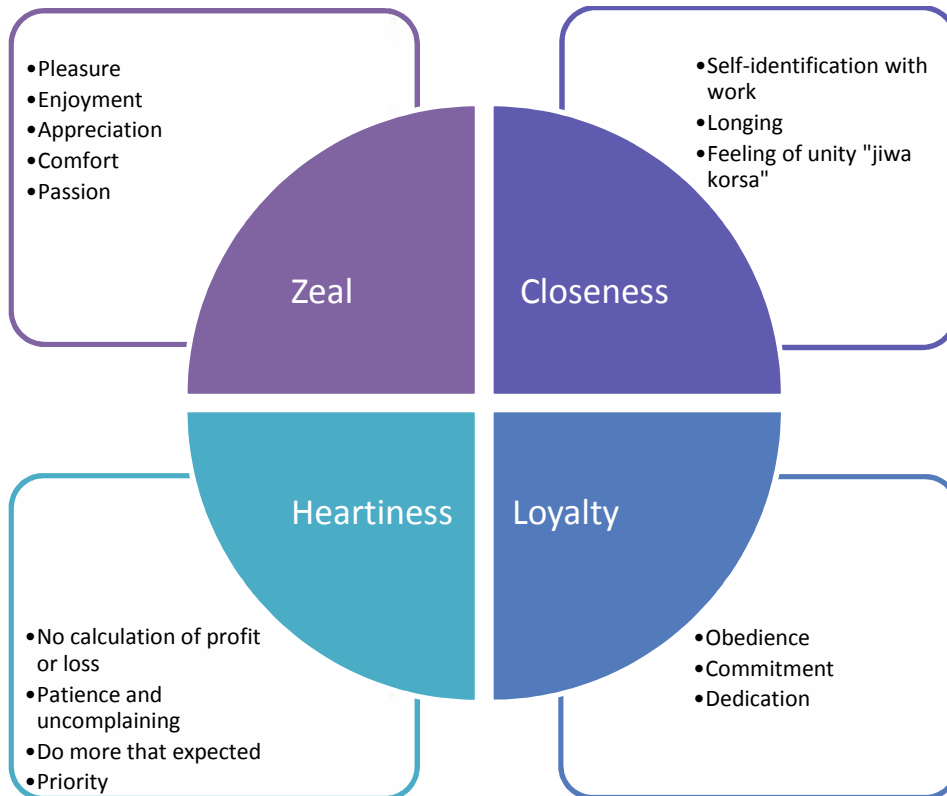


Figure 1. Themes of Love of Work Based on Research Findings

## Discussion

### *Work-identity as Member of Elite Force*

Brigadier General R as *Wadanjen Kopassus* stated that the job of elite forces and other forces within the TNI organization is generally the same. Every TNI soldier has the *Sapta Marga* guideline, the oath of the soldier, and *delapan wajib TNI* which must always be carried out. Things that differentiate elite forces and other forces is simply the activities or duties. Elite forces are special units of military forces formed and trained to carry out unconventional, anti-terrorist, reconnaissance, direct action and foreign defense missions.

In general, elite forces consist of small, highly trained groups, which are armed with special weapons, work independently, work in "stealth" at very high speed, and have solid teamwork between fellow troops. Important tasks carried out by elite forces also require separate training, given that special forces tasks are usually carried out in a "quiet" or calm manner, and

are related to confidential information, although different units have differences in terms of its main tasks. The differences between the duties of special and regular forces ultimately influence how the organization provides coaching and training for its members. In elite forces, soldiers are trained and coached with specific briefings that are taught in stages/gradually. Soldiers are armed with tactics and techniques of using special equipment in order to carry out tasks in special operations. The main tasks and treatment given by the organization to these elite units can directly or indirectly make its workers feel proud of their role, which especially applies to soldiers from elite forces. On the other hand, to individuals who do not belong in TNI, there is generally positive perceptions and attitude of respect towards TNI soldier, especially as a member of an elite force - which can even spark outsider's interest in joining the organization.

The urge to identify one's self as a TNI soldier, especially a member of the elite forces, has a special meaning for most soldiers. This is associated with a concept offered by Almond (2008) regarding the construction of love of work into the dimension of self-vesting, where identification of work relates to the extent to which a person sees works as a primary and basic need of the self.

Soldiers identification with their work is also influenced by the existence of high occupational risks and the demands of tasks that vary greatly. This eventually requires high skills from the soldiers, thus making the soldiers feel challenged and proud to be a part of the organization. Moreover, how organizations provide freedom to the soldiers to create and innovate while carrying out their duties enables soldiers to demonstrate their initiative in learning and completing tasks/work. This is in line with Hackman and Oldham (1976), who stated that specific core dimensions of skills, task identity, task significance, feedback, and autonomy could influence work outcomes and employee motivation.

#### *Sacrifice as the Essence of Love of work*

The sacrifice to become a TNI soldier has begun the moment an individual decides to go through the selection process of becoming a TNI soldier. Meanwhile, structurally and systemically the formation of love of work in the military has begun since prospective TNI

soldiers, the initial process of military education. This is one of the differences between military and non-military organizations. The organization indoctrinates its personnel through education to shift one's mind set from being a civil citizen to military personnel. The education/training aims is to shape the knowledge and understanding, abilities, and character of prospective TNI soldiers.

The output of the doctrine manifests in the form of values that are typical of the military culture, such as discipline, unyielding spirit, *korsa*, loyalty and devotion, respect of hierarchy, responsibility, pride, leadership, and even spiritual values. These values instilled during military education and training have a large and valuable contribution to the attitude and work behavior of soldiers when carrying out their duty. All calls of duty must be carried out and cannot be rejected, unless when extremely necessary, such as when the soldier is sick or other special cases that allow superior's orders to be reassigned.

Call of duty cannot be rejected and must inevitably be carried out. At first, it may feel hard to do due to its many challenges and high risks. The heavy burden will become evident when the soldier has yet to feel any zeal, as zeal allows them to feel pleasure, comfort, pleasure, appreciation, passion towards work. In this study, zeal is associated with the concept of intense pleasure coined by Helm (2005), where all kinds love relationships are entertaining in various forms and involve something that is based on the urge to seek pleasure. Meanwhile, Vallerand and Houliort (2003) states: the term zeal used in this study is identical to the definition of passion which is defined as a strong tendency towards an activity that an individual likes, finds important and the willingness to invest time and energy. Meanwhile, according to Bygrave (2011) zeal leans towards the concept of passion offered by Sternberg, where passion is explained as a strong tendency to like one's job, in which they find something important, and they are willing to invest time and energy to their work. This means that when a soldier has not felt the zeal to sacrifice themselves to their work, then it means that they do not love their job. Therefore, it is undeniable that at the beginning of their careers, there will be soldiers who are not passionate, doing tasks only to "complete obligations" or avoid sanctions or punishments.

The challenging beginning in one's military career can easily be mistaken by translated as compulsion. In the military context, the concept of love of work seems to merely lead to the formation of secure attachment conceptualized by Hazan and Shaver (1990), in which soldiers are considered to have insecure feelings if they do complete their responsibilities due to fear of receiving certain consequences from the organization. Thus, soldier tends to readily meet the demands of work/organization by voluntarily sacrificing all they have: time, energy, mind, money, and even family. In other words, the compulsion is due to what Meyer & Allen (1991) terms continuous commitment, meaning that the soldiers' commitment to the organization is due to their consideration of material losses if they decide to leave the organization, for example losing salary, position, rank, promotion or else. This shows that the act of leaving an organization is seen as highly risky because feel afraid of losing and realizing that they cannot find a replacement. In reality, as time goes by, the results of this study show that soldiers' love of work is not merely due to a lack of freedom to execute or reject orders. More so, the high amount of time soldiers spend at work and in the work environment with superiors, subordinates or colleagues, fosters emotional closeness.

In this study, emotional closeness is described as self-identification with work, in which a soldier feels a strong longing for work and being in the working environment. The closeness aspect of this study has similarities to the intimacy dimension of Sternberg's (1986, 1987) triangular theory of love. Closeness can be internalized by one's personality and can influence his or her character and interactions with work and the work environment. Positive perceptions of one's self, others, and work environment are based on the proximity of the two main forms of the working model, namely: a working model on others and working model on oneself. Therefore, one's positive scheme towards his or herself, others, and the environment is a reinforcement that continuously occurs through a series of self-fulfillment (Hazan & Shaver, 1987).

When associated with the opinion of Hazan and Shaver (1990), love of work refers to the close relationship between workers and their jobs. That is, at this level, indications of soldiers' love of work can be seen; Not only a love of their work but also in their social environment. Thus, when soldiers are away from work or work environment, they will experience longing and passion to be present at work and carry out joint activities (Hatfield,

1988). According to Hatfield and Rapson (1993), this type of love is considered to be passionate love that is very strong. TNI soldiers' love for their work is not the same as the concept of love that occurs in human relationships that expects something in return and may cause sadness or despair when unrequited. TNI soldiers have a deeper sense of love which allows the feelings of having to receive any return to fade overtime.

Aside from zeal and closeness, another aspect of soldiers' love of work found in this study is loyalty. In the military context, loyalty means soldiers' conscious obedience, commitment, and strong dedication to what they do. An indication of a loyal soldier is conscious obedience and readiness to carry out orders, commitment to not give up/not stop, and dedicating every they have for their work. The loyalty aspect of this study is similar to Sternberg's (1986) commitment dimension, which conceptually also resembles the dimensions of affective commitment from Meyer and Allen (1997) that captures how individuals consciously consider their interests and those of others (Allen & Meyer, 1990; 1996).

Another aspect of love of work found in this study is heartiness or feelings of sincerity. In the context of this study, heartiness refers to soldiers having no expectation of any compensation or recognition for the work they have done. Soldiers who have heartiness towards their work do not calculate profit and loss for what they have done, remain patient and do not complain when experiencing difficulties or obstacles during work, do more than they should have done, and are always willing to sacrifice their personal matters to prioritize their work. Based on Almond's (2008) theory the aspect of heartiness in this study leans towards the dimension of kenosis/self-emptying. Almond (2008) emphasizes the phenomenological aspects of individual kenosis, such as subjective perceptions of the need for self-sacrifice, subjective perceptions of experiences of self-sacrifice, and values towards the goals of one's work or self-directed sacrifice. Kenosis is consistent with the perspective that love is a response to judgments of goodness (Vellemen, 1999), which is based on the perception of having dignified work that cannot be assessed in terms of price (and consequently, costs).

Considering the above description of each aspect of love of work, indeed, what has been experience or has been done by TNI soldiers did not just happen out of the blue. Sense of

self-identification with work is among one of soldiers' triggersto do their best, and to make it happen, soldiers must sacrifice many things they love, as described in the results of previous research.

Based on the explanation above, it can conclude that the essence of love of work phenomenon of members of the elite forces is sacrifice. Soldiers' love of work falls into the category of sacrificial love. Why? Because soldiers' interpretation of sacrificial love concept does not lead to the fulfillment of personal needs but leads to their dedication and sacrifice to the organization or the state. This is because they do not only work to meet the needs of themselves, parents, or family, but because they contribute to maintaining and protecting their homeland through the organization or the work they do. Thus, the concept of a soldier's love of work is similar to Maslow's (1968) concept of being loved; dedication/service in the context of engagement as coined by Schaufeli, Salanova, González-Roma, and Bakker (2002); Schaufeli, Bakker, Salanova (2006); and the concept of kenosis by Almond (2008). Being loved means that the love is not selfish, but shows concern for the needs of others, in this case, unity/organization. Furthermore, the concept of service in question is a condition in which a person feels involved, enthusiastic, proud, experience meaning, inspired, and challenged in doing work. While the concept of kenosis is related to individual "self-emptying," such as need for self-sacrifice as expressions of love of work.

Furthermore, love of work is constructed as a relationship of positive emotions between workers and their work that occurs reciprocally, is strong and has a deep meaning that is marked by the existence of sincere sacrifices when carrying out their work. Love that a soldier has towards work is manifested as excitement, emotional closeness, loyalty, and heartiness. In this study, the construct oflove of work offers a new and different perspective from previous constructs oflove of work. For instance, the love of work conceptualized by Hazan and Shaver (1990) definedlove of work as a process of attachment between workers and their jobs. Love of work is identified through three patterns of attachment in infants: secure, avoidant, and anxious/ambivalent. Based on the theory of attachment, the function of an adult's work activities is parallel to what Bowlby (1973; 1980) calls exploration: where for adults, work is the main source of actual competence.

Meanwhile, Almond (2008) presents a new and integrated model of love of work, in which work functions as an object of love. The object referred to by Almond (2008) means that each conceptual entity is different from what is referred to as a unified whole and psychologically meaningful when speaking in terms of relations with self. In this sense, the object can be understood as "my work," "my family," or "my house." This model consists of seven dimensions that have been identified based on a comprehensive review and integrated from much love-related literature, which each relates to a particular function of the self-love related object. The seven dimensions are self-vesting, self-esteem, pleasure, self-expansion, self-regulation, security, and kenosis or self-emptying.

Hadley (2006), Kelloway, et al. (2010), and Bygrave (2011) explained the love of work based on the triangular theory of love by Sternberg (1986, 1987, 1988) which encompasses aspects of intimacy, commitment, and passion of workers towards their work. Bygrave applied into work context Barling and Innes's (2007) developed version of Sternberg's (1988) triangular theory of love which was originally designed to romantic relationship; Bygrave's finding was subsequently discussed in research by Kelloway et al. (2010). Love work can manifest into workers' high passion, commitment, and intimacy. Meanwhile, passion in this context refers to the work itself, affective commitment to the organization, and intimacy with colleagues in the workplace.

Uusiautti and Määttä (2011) describe love as a form of deep concern from one individual towards other individuals, thus making life more worthy. In other words, love is the emotion of affection and strong personal attachment. Love is the emotion of affection and strong personal attachment. Therefore, love of work is not only related to something that workers or leaders can experience but also related to what they can spread in the work community, and what can be improved through good education. Uusiautti and Määttä (2011) explained that love of work consists of several traits, which include perseverance, enthusiasm, commitment, optimism and reactive attitude, and the desire to improve skills/abilities.

The explanation above briefly explained that the love of work in this study is different from the concept of love work that had been offered by previous researchers. The following briefly



illustrates the differences in the construct of love of work offered by researchers of this study and previous researcher that presented in table 2.

Table 2.  
*Differences in the Love of work Construct from Previous Studies*

No	Researcher	Theory/Perspective	Concept	Dimension/ Component/ Aspect/Element
1	Hazan& Shaver (1990)	Used Attachment theory	Love of work as an attachment between workers and their jobs	Secure, avoidant, anxious/ ambivalent
2	Hadley (2006); Barling dan Innes (2007); Kelloway, Inness, Barling, Francis, & Turner (2010); Bygrave (2011)	Used Triangular Theory of Love	Love of work as a combination of the love triangle Sternberg (1986, 1987, 1988) that underlies intimacy, commitment, and passion of workers towards their work	Passion, commitment, intimacy
3	Almond (2008)	Using concepts coined by of Fehr and Russell (1991), and constructing love work from various other literature on love	A unified whole, and psychologically meaningful speaking in terms of relationship with the self.	Self-vesting, self-esteem support, pleasure, self-expansion, self-regulation, security, kenosis/ self-emptying
4	Uusiautti dan Määttä (2011)	Positive Psychology Perspective	Love is the emotion of affection and strong personal attachment. Therefore, love of work is not only related to something that workers or leaders can experience but also related to what they can spread in the work community, and what can be improved through good education	Perseverance, enthusiasm, commitment, optimistic and reactive attitude, and a desire to improve skills/abilities
5	Research	Using the Emotion Approach	love of work is constructed as a relationship of positive emotions between workers and their work that occurs reciprocally, is strong and has a deep meaning that is marked by the existence of sincere sacrifices when carrying out their work	<i>Zeal, closeness, loyalty, heartiness</i>

Findings from this study also show that the construct of love of work is independent, different from similar constructs such as work engagement, passion, organizational commitment, job satisfaction, and organizational citizenship behavior. The following is a brief description of the differences in the construct of love of work, as well as constructs that are similar with love of work that presented in table 3.

Table 3.  
*Differences with Constructs Similar to Love of Work*

Construct	Indonesian Term	Definition	Focus	Differences with Love for Work Construct
Work Engagement	<i>Keterikatan Kerja</i>	A positive state of mind filled with work-related matters are characterized by the existence of vigor, dedication, and absorption when carrying out work (Schaufeli, et al., 2002; Schaufeli, et al., 2006)	The process of working	Worker's relation with work
Passion	<i>Pasion/ Gairah</i>	Strong tendency towards an activity that an individual like, find important and bring the willingness to invest time and energy (Vallerand & Houliort, 2003).	The process of doing work indicated by involvement	Worker's relation with work Passion is a form of relationship from love of work
Organizational Commitment	<i>Komitmen Organisasi</i>	Organizational commitment is a psychological condition that displays the relationship characteristic between workers and organizations and influences the decision to continue workers' membership in an organization (Meyer & Allen, 1991)	Workers' relations with the work organization	Worker's relation with work No focus on the place/unit
Job Satisfaction	<i>Kepuasan Kerja</i>	A pleasant or positive emotional state that results from evaluating one's work (Locke, 1976)	Positive affect on the consequences of performance appraisal; Temporal focus after carrying out a task	Worker's relation with work Temporal focus when working (no temporal focus)

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Organizational Citizenship Behaviour	<i>Perilaku Kerja Karyawan</i>	Employee attitudes and behavior are carried out voluntarily, sincerely, happily without having to be governed and controlled by the company in providing good service (Organ, Podsakoff, & MacKenzie, 2006)	Relationship of workers in the organization and all elements of the organization	Employee relations at work Unlimited time (no temporal focus); Do not focus on place / unit
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### Conclusion

Based on the results of this study, it can be concluded that the core of the love of work phenomenon is sacrifice. Soldiers' sacrifice themselves for something they love, in this case voluntarily sacrificing themselves to work for the elite forces. Meanwhile, based on the results of this study, love of work is constructed as a relationship of positive emotions between workers and their work that occurs reciprocally, is strong and has a deep meaning that is marked by the existence of sincere sacrifices when carrying out their work. There are four aspects that can be used as a reference point to indicate soldiers' love of work, namely the existence of zeal, closeness, loyalty, and heartiness when carrying out work.

In this study, zeal refers to the soldier's delight, pleasure, appreciation, comfort, and passion to his work; Meanwhile, closeness in this study refers to the emotional closeness between soldiers and their work as well as the social environment of their workplace. This closeness was drawn from three things: self-identification with work, longing, and feelings of unity between soldiers and their work as well as the social environment of their workplace. Feelings of unity can be manifested in the form of caring, sense of kinship, shared feelings, *korsa* or a spirit of togetherness, and solidarity between the soldiers and their superiors, subordinates or co-workers; Loyalty in this regard refers to three things: compliance, commitment, and dedication. Compliance of a soldier is reflected in their obedience to execute orders and rules, as well as consistency between what they speak and do. Commitment in this regard refers to a soldier's readiness to carry out their duties/orders, their desire to stay in the organization, and the ability to maintain the secrets of the organization. Meanwhile a soldier's dedication to his work can be reflected through voluntary

sacrifices, dedication and the desire to provide his best in his line of work; Lastly, heartiness of a soldier who loves his or her work can be seen from his or her reservation to counting profit and loss, having patience, being less of a complainer, doing more than asked, and prioritizing work above anything else.

The theoretical construct of the love of work model in this study can be used as a way to explain the concept of love of work which, until now, has been rarely discussed, has yet to be established, and does not have a definition agreed upon by past researchers. Through this research, the researchers also conveyed that the structure of love of work is independent and different from similar constructs such as work engagement, passion, organizational commitment, job satisfaction, and organizational citizenship behavior. It can also be argued that the constructs produced from this study are different from previous studies, for instance, the study of Hazan and Shaver (1990) who explained the love of work using theory of attachment. Likewise, Hadley (2006), Barling and Innes (2007), and Bygrave (2011) used the theory of triangular theory of love from Sternberg to construct the love of work theory. Furthermore, research by Almond (2008) regarding the construction of love of work as well as results of research by Aulia (2016) which was conducted on the Army. In this study, the construct of love of work is arguably stronger due to the construction process directly using the type of work that is considered truly representative of the love of work. This is because the sample used in this study are military members in elite forces who cannot doubt their love of their work as a military soldier.

Conceptual descriptions of love of work based on the results of this study can provide discourse and insight in research regarding role of emotions in industrial and organizational settings. Love of work felt and owned by elite forces of *Kopassus*, *Kopaska*, or *Korpaskhas* is expected to help become "a lense" in answering the demands of professional attitude and behavior development in organizational settings such as the military and other organizations, although researchers also cannot convey the extent to which the concept of love of work can be applied within the scope of organizations outside the military. However, the hope is that the concept of love of work can still have broad implications for life at work, both on individual, group, or organizational level. Thus, the love of work model formulated in this

study can have the opportunity to become the foundation of strategic policy in improving the performance of military soldiers as well as other non-military workers.

#### *Limitations*

There is no research that is free of weakness. Researchers of this study also realize that there are weaknesses to this study, which, in this case, is related to the generalization process. The object of this study only focused on military organizations, namely members of the elite military forces. Therefore, there is a considerable probability of conceptual discrepancies when generalized to a wider object, especially outside the military organization.

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