

Examining The Impact of Hustle Culture on South Korean Workers

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ABSTRACT

In recent years, the term hustle culture has often been heard among young workers. Through a hustle culture, a company's progress, which ultimately affects a country's progress, will be possibly achieved more quickly. However, criticism has been common that hustle culture interferes with the mental health of workers in a company because they are too overworking. South Korea has long been known as a country with workers carrying out a hustle culture. This culture can be seen in some of the depictions of Korean popular culture, such as in the Korean drama "Good Manager." The purpose of this research was to find out and reveal the hustle culture and its effects, both for companies and employees in a company in the Korean drama "Good Manager." The analysis was carried out using a qualitative descriptive method from the data contained in the Korean drama "Good Manager." The data were collected through a literature study from various references and observations. The results of this study are expected to be useful for Indonesian youth who work in companies to imitate and implement the hustle culture if it is seen as good. Hopefully, with this research, Korean culture enthusiasts will be better prepared for the challenges they face when they work in companies that adhere to Korean work culture. In addition, the public can better understand the dangers of a hustle culture and be able to maintain mental health from an unhealthy work culture.

Keyword: Hustle Culture, Korea, Work Culture, Good Manager

INTRODUCTION

Humans are multidimensional beings, possessing intelligence and the ability to interact personally and socially. These functional abilities can be carried out simultaneously as individual creatures and social beings. Humans' brilliance can separate these functions based on interests, needs, and social conditions (Bungin, 2006). As social beings, humans live in many groups, for example, based on place of residence, education, work, community, religion, or hobbies. Changes many people experience in a particular group become a phenomenon that can be observed and referred to as social change. Social change is a social process experienced by members of society as well as all cultural elements and social systems, in which all levels of community life, either freely or under the influence of external elements, leave the old patterns of life, culture, and social systems later and adapt or use new ways of life, culture, and social systems (Bungin,

2006). Several key words that can be observed from this definition include (i) social changes experienced by community members along with the cultural elements and social systems attached to them; (ii) social change can occur voluntarily (internal factors) or originate from outside elements (external factors); and (iii) social change causes people to move from old habits to new habits. According to Gillin & Gillin (1950), social change is a change that occurs in the way of life that a group of people has accepted due to changes in geography, culture, population composition, ideology, or discoveries. This understanding focuses on the factors of change originating from external sources. However, the keyword remains the same: changing the way of life from the old to the new.

The scope of social change can vary, for example, structure changes or the values or norms that apply in society. According to Soekanto (2003), a society is a collection of individuals who have lived and worked together long enough to consider themselves a social unit with well-defined borders. Therefore, from the community itself, it is possible to make changes. Structural changes: for example, the community agrees to change the existing order in the organizational structure of neighbourhood associations. Then, in terms of prevalent values or norms, each community group has unique features that impact and are influenced by one another, resulting in new values or standards that shift or even replace what has previously occurred.

Selo Soemardjan (2003) states that society is people who live together and produce culture. The corporation's culture is corporate culture. "Corporate culture" encompasses various elements pertinent to a company, including norms, values, knowledge, and customs (Gorton et al., 2022). The culture that emerges in a corporation isn't always written. It can be formed from several sources, including belief, habit, leadership style, etc. According to Graham et al. (2022), the executives characterized culture as "a beliefs system," "a coordination mechanism," "an invisible hand," "how employees interact with one another," "a standard of behavior," and "the tone for what type of company this is."

Over the past few years, the culture that has emerged in Indonesia in the context of work is the 'hustle culture.' According to the *Kementrian Ketenagakerjaan Indonesia* (Ministry of Labour of Indonesia) website, hustle culture is a standard in society that considers success only achievable if you dedicate your life to work. In this culture, work is above all health and personal life. Hustle culture evolved into a lifestyle that Generation Z (those born between 1996 and 2012) currently embraces for various reasons. The passion for work, economic demands, fear of being fired, and fear of being seen as unprofessional are some of the 'hustle' to carry out this culture. Hustle, in the Oxford dictionary itself, means to move hurriedly or unceremoniously in a specified direction. This hustle culture explicitly describes how someone ambitious is always working and feels guilty if he takes a break because he always has to feel productive. In this culture, it is thought that an employee's professionalism is demonstrated by the number of hours he works to be considered successful or advanced in his position. A study in Occupational Medicine (Virtanen, 2011) states that people with long working hours tend to experience anxiety, depression, and sleep disorders.

The hustle culture phenomenon came from Jack Ma, who has implemented a 9-9-6 work

system, which means working from 9 a.m. to 9 p.m., six days a week. This pattern was later adopted by many other companies and caused employee burnout. Another country that makes it a habit to work 12 hours a day or more is Japan, where the term "karoshi" means they die from work exhaustion. Meanwhile, in South Korea, the term for death from work is called "gwarosa." Elon Musk, CEO of Tesla and SpaceX, also has a jargon that shows his 'insanity' at work, which reads: Who advises approaching a weekly threshold of 80 hours, with the possibility of attaining a peak of 100 hours, when no one has ever changed the world on 40 hours? In Indonesia itself, the death of a young worker was raised due to work fatigue. Several factors explain why hustle culture is an "option" for some workers. Factors that come from within are usually associated with passion or a feeling of enjoying their work to the point that they forget about other things, including other daily activities.

Furthermore, economic factors are also the reasons that strengthen this culture. Namely, working hard (excessively) will make it possible to be glanced at by superiors to be promoted—or just self-satisfaction when seen working hard. Some are forced to carry out this culture because they are stuck in the 'gig economy' system, where companies depend on freelancers, and their income depends heavily on the number of jobs completed. Therefore, if employees want to earn more, they have to work more. Another influencing factor is family responsibility, now popularly known as the "sandwich generation," where a person has many dependents other than himself. This factor also contributes to someone working for multiple companies or taking overtime to meet their needs.

Interestingly, the existence of communication technology supports this. Communication technology is a tool that can make it easy for humans to see and hear (Abrar, 2003). The existence of technology makes human activities more manageable, including the exchange of information. The loss of limitations on space and time means that actions can be carried out anytime and anywhere, making people often forget the need to remember. Rogers (1986) stated that the messages carried by communication technology are educating users to (i) demonize, (ii) adapt, and (iii) increase interaction. With communication technology's ability to fiction, Abrar focuses on message control, where the audience has a more prominent role in controlling the desired message. In another sense, demassification can mean shifting from mass media to personal use. In this case, someone has their own telecommunications equipment, so it becomes more personal to contact. In the context of adaptation, communication technology is like a double-edged sword.

On the one hand, technology helps in communication and daily work; on the other hand, it acts as a bridge to accept employment at any time, even outside working hours. In the end, the user has to adapt and control this. However, many other factors, such as the persistent culture, make it challenging to maintain this. Then finally, increasing interaction has clearly shown that communication technology makes it easier for humans to interact in any context, including work. It is not only related to communication technology in the form of tools (computers, cellphones, or tablets). Due to social media's extensive use and the internet's full support, there has been a social shift in the shape of a hustling culture. Trends that move on social media often encourage someone to feel

proud that they embrace the hustle culture. The keywords 'no pain, no gain,' 'work hard, play harder,' and lifestyle demands spread on social media can indirectly encourage someone to justify hustle culture.

From the leader's point of view, there are many references and images on social media about leaders who work a lot and sleep little, as if they also legitimize giving work outside working hours. On the pretext that workers are allowed to work during working hours, however, the existence of communication technology also contributes to facilitating communication. A situation in which a leader has power over his employees can undoubtedly be one of the triggers for someone who is not comfortable postponing work. As a result, hustle culture is "created" because of pressure from above.

The government has regulated in the Manpower and Job Creation Law (*Omnibus Law* in Indonesia) that in Indonesia, personnel put in a total of forty-eight hours per week, or seven hours per day, on six working days and forty-eight hours per day, on five working days. This rule should be a reference for workers in carrying out their work without worrying about threats of leaving work. However, this rule is tricky to apply if someone consciously enjoys being part of the hustle culture or takes more than one job out of necessity.

In the article titled *Job Stress and Depressive Symptoms Among Korean Employees: The Effects of Culture on Work*, Park (2009) examined the relationship between depressive symptoms and job stress among Korean employees in small and medium-sized businesses. The research was conducted on male and female workers. The research method is collecting data from full-time workers in several South Korean companies in Incheon. A total of 3,013 participants were included in the study analysis. The study concludes that work pressure plays a vital role in increasing the risk of depressive symptoms, and further prevention efforts and research are needed to reduce work stress-induced health problems among Korean employees. According to Lee (2012) in *The Journal of International Management Studies*, every country is unique, and South Korea also has a unique culture that influences the daily life of its people. Korean culture also affects the way Korean people do business internationally. Hence, it is essential for foreign nationals who want to work in Korean companies to understand Korean culture so that they can work well with Koreans. Lee discussed six parts of Korean culture: *kibun*, *manhwa*, power distance, high and low positions, Confucianism, personal relationships in doing business, and business ethics in Korea. Knowing these six elements is necessary for foreigners to do business in Korea or with Koreans. Balkeran, A. (2020), in his thesis titled "*Hustle Culture and The Implications for Our Workforce*," defines hustle culture as an unspoken agreement between superiors and employees establishing minimum expectations for workers' productivity capabilities. The thesis depicts the hustle culture among workers and the impact of worker proximity on the quality of professional relationships in the workplace. With so many changes in employment opportunities, especially after the COVID-19 pandemic, it is crucial to review health-related aspects and expectations regarding sustainable employment in this digital age, considering that increased global connectivity has resulted in the loss of numerous career opportunities.

Talking about hustle culture is very closely related to work culture in South Korea.

Workers in South Korea are known for working long hours, and they are very dedicated to their jobs. This phenomenon can be seen in this country's popular broadcast shows and Korean films. To show Korean work culture more clearly, especially regarding the hustle culture phenomenon in South Korea, a Korean drama entitled "Good Manager" (2017) is examined. This Korean drama is thick with the Korean working setting, and a lot of hustle culture can be seen in this Korean drama.

METHOD

This research aims to understand the hustle culture in Korean work culture. Besides, it is also to find out some of the unique work cultures in Korean society, which can be seen in the Korean drama "Good Manager," which is the research object. Some examples of unique Korean work culture are having dinner together, known as *hwesik*, going to karaoke with friends from the same work division, having to call co-workers according to their respective positions, and being willing to accompany the boss to spend the weekend off by going mountain climbing or playing golf. This research on hustle culture begins with learning more about hustle culture, Korean work culture, and the problems that exist in that culture. Afterwards, observations were made on the Korean drama Good Manager to see and discuss the representation of hustle culture in the drama.

The research used a qualitative descriptive research method to obtain the expected results. The data was obtained from various references, such as books, journals, and information from the internet. Qualitative descriptive research is a research method that utilizes qualitative data and describes it in descriptive analysis. This method is often used to analyze events, phenomena, or situations socially. Qualitative descriptive research displays the data results without any manipulation or other treatment. According to Tohirin (2013: 2), qualitative research is "research that seeks to build the views of people who are studied in detail and are formed with words, a holistic (thorough and in-depth) and complex picture." In the words of Afifuddin (2009: 57), "Qualitative research methods are research methods used to examine natural object conditions (the opposite is experiments), where researchers are key instruments, data collection techniques are carried out by triangulation (combined), data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization."

FINDINGS AND DISCUSSION

The Korean drama Good Manager tells the story of an accountant who once worked with thugs trying to fight for an almost bankrupt company. This drama was released on January 25, 2017, on KBS2 TV station with 20 episodes. The reason for choosing this Korean drama is because the setting is in the Korean company; in fact, there is almost no story about romance in this drama. The twists and turns regarding the Korean work culture, such as competition, company politics, and the struggle to get promoted, can be seen in this drama, even though this Korean drama is not very popular in Indonesia or Korea. Because of the story's content, it is great for viewers who want to know more about the Korean work culture and to prepare themselves to work in Korean companies.

Hustle Culture and Workaholism

The millennial generation's new lifestyle considers success to come from working continuously and minimizing rest time. Thus, it forces the unconscious mind to continue working (Oates, 1971). This lifestyle has become the forerunner of the hustle culture today, where many workers must work overtime and have a high workload to get the desired reward or promotion. The notion that hustle culture is a lifestyle of a person who must prioritize hard work over rest, or in this case, take very little rest. If someone prioritizes work with more portions occasionally, it is okay because sometimes the work completed differs from the plan. However, hustle culture has become commonplace for workers or employees if this happens continuously. It can also be said that these employees are "workaholics" (Iskandar, Rachmawati, 2022).

According to more recent research by Maharani et al. (2024), the hustle culture phenomenon has grown in popularity over the last three years, especially among students. Digital portfolios and late capitalism are becoming the primary causes of this issue among students. This phenomenon among students is preceded by dissatisfaction with their education, anxiety about future failure, and dread of losing out. The situation above shows that the issue of hustle culture has many backgrounds or motivations, which could be from outside or inside the subject (doer). Moreover, according to Mardiana et al. (2023), 66.67% of respondents view hustle culture positively. This conclusion shows that most respondents see working hard and pushing themselves to their limits with capitalist ideals as a positive quality.

According to Clark et al. (2016), a person's personality can be included in the hustle culture category, namely the type of person who tends to be perfectionist and results-oriented so that he can unconsciously trap himself in this phenomenon. Unfortunately, perfectionist behaviour is not based on company or organizational loyalty; it only wants to be rewarded and becomes an addiction (Scott et al. 1997 in Peiperl and Jones 2001). People with a perfectionist personality type will always try hard to achieve their goals. That hard work will lead that person to the hustle culture because they think that the longer the hours and the bigger the workload, the closer to the plan to be achieved as a desired reward. The hustle culture also has a close connection with workaholism. Most modern definitions of workaholism include a recurring pattern of high work investment, lengthy working hours, labour that surpasses expectations, and a time-consuming fixation with work. (Ng, Sorensen, & Feldman, 2007; Griffiths, 2011). People who suffer from workaholism in their daily lives are commonly referred to as workaholics. 'Workaholics' refers to those whose insatiable desire to work has harmed their health, personal satisfaction, interpersonal connections, and social functioning (Oates, 1971). According to Schaufeli et al. (2009), workaholism is defined negatively as excessive and compulsive work. Spence and Robbins (1992) define workaholism as the 'workaholic trinity,' which consists of three characteristics: work participation, a sense of being obliged to work, and love of the job. Workaholics have great work participation and drive but low work enjoyment. Job enthusiasts have a high level of job involvement and fun at work but low levels of motivation. Workaholics who are enthusiastic about their jobs perform well in all three areas. The next provides numerous possibilities for how these three types of workaholism differ. Workaholics will be perfectionists, suffer higher levels

of stress, and report greater physical health issues.

Workaholism is closely related to hustle culture because they both focus on high working hours. According to Snir and Zohar (2000), workaholism is a stable and large enough time allocation from individuals for work-related activities and thoughts that do not come from external needs. Furthermore, this habit has a long-term impact because it tends to affect one's character. Workaholism is defined as a personal difficulty to disengage from work and a proclivity to work or think about work at any time and from any location (McMillan et al. 2003). Hustle culture is usually experienced more by employees who are fresh graduates due to the demand to immediately find a job (Hill, 2020) and make a living, living alone and with their families (Balkeran, 2020). With the demands of life's needs and expectations relatively high, someone who has just finished his education is often easily trapped in a hustle culture. This hustle culture can be associated with toxic productivity. Toxic productivity is a condition when a person is under pressure from a leader always to be productive, a leader who glorifies work outside of predetermined working hours (overtime), or a feeling of having to be productive, as said by the leader when he sees highly effective co-workers (Absher, 2020). This excessive level of productivity is also an example of toxic productivity due to the application of hustle culture (Housman & Minor, 2015). Workaholism, or hustle culture, can be said to be similar to hard work, according to Ahmad and Asi (2013); here are the reasons:

- (1) Hard workers think that work is fought for to meet basic needs in life, but workaholism argues that work is an activity that can divert oneself from things one does not like or want so that one will feel safe by working hard.
- (2) There is an understanding of the time limit between the scope of work, family, friendships, and personal life, whereas workaholism tends to understand it little or not limit it.
- (3) There is control over the desire to work for hard workers. At the same time, workaholism subconsciously can continue to remember to work at any time when carrying out other activities outside of work.

Organisational Culture and Work Culture in South Korea

Culture is the unspoken code of communication shared by members of an organization. According to O'Reilly and Chatman (1996), culture is a convention that promotes coordination, such as which side of the road to drive on. O'Reilly (1989) states that most people care about those around them. As a result, if we share the exact expectations of those with whom we work, we are always under their control. Based on these two explanations, corporate or work culture means a communication code within an organization that helps coordinate people working together. According to Triguno (2004), work culture is a collection of various values that can become a habit and originate from customs, religion, rules, and norms so that they can form beliefs that exist in the work actors or employees in an organization. Through this understanding, we can draw a red thread if work culture can shape a person's character, in this case, as a worker. According to Robbins (2008), culture communicates to employees how their behaviour should be. A member will want to engage if he understands the organization's aims, the benefits to him, and how the group achieves those goals. Schein (2010) describes culture

as a set of shared fundamental ideas that specific groups adopt to overcome outward adaptation and internal integration issues.

Work system knowledge, employee accountability, innovation, result orientation, and knowledge are the five determinants that impact work culture. These variables will have an immediate and tangible impact on its personnel's organizational or company ethos. The statement follows research (Ali et al., 2018) stating that work culture significantly affects employee performance. From these explanations, there is a similarity that work culture does not only affect the character but also the behaviour of workers. The statement is consistent with Hampden-Turner's (1990) definition of work culture: "a pattern of basic assumptions found, discovered, or developed by certain groups when learning to overcome problems of external adaptation and internal integration that has worked well enough to be taught to new members as the proper way to perceive, think, and feel about this issue." Robbins (1996) in Tika (2006:20-21) explains the 3 (three) strengths of maintaining a work culture as follows:

- (1) Selection practice: The selection process seeks to find and hire persons with the knowledge, skills, and ability to accomplish the job.
- (2) Top management: The actions of top management significantly impact work culture. Their words and behaviour in carrying out the norms affect work members.
- (3) Socialization: Socialization helps new employees adjust to the work culture. This process involves three stages: the arrival stage, the meeting stage, and the metamorphic stage.

Corporate culture plays a vital role in organizational success. It provides a work environment for employees. People working in a rewarding environment are likelier to perform at a high level (Molenaar & Brown, 2002). An individual's work culture is closely related to the company's organizational culture. Corporate culture is a system that achieves organizational or company goals. At the same time, workers are essential in achieving the company's desired purposes. In its implementation, organizational culture influences the formation of a work culture that needs to be embedded in workers in related companies.

Noer and Lantu (2024) mentioned that South Korea has human resources who are willing to work, fast work (pali-pali), and have high morale. Due to inflexible cultural disparities within enterprises, foreign workers must frequently adapt and endure for extended periods to thrive within South Korean organizations. The current organizational culture in South Korea has undergone many changes since the Asian financial crisis in 1997. In their paper, Woo Jun and Chris Rowley (2014) state that the organizational culture of companies in South Korea was initially focused on family orientation, an all-around spirit—quick', educational connections, blood relations, top-down decision-making, and favouring seniority. The traditional system, taken from Confucian values, emphasizes seniority based on age, years of service, salary, equality, and no appraisal feedback. The impact is that the culture influences decision-making and evaluation systems in superior-centered corporate organizations. According to Chung, Lee, and Jung (2016), an increasing number of Korean companies are implementing changes to the performance evaluation process; employees are allowed to evaluate themselves, and this self-

evaluation data is used not only for performance evaluation but also for training and career development. In the article Transforming Human Resource Management by Pucik and Lim (2001), other systems adopted by South Korean companies are the TDRs system (a system that evaluates workers based on tasks and responsibilities) and KSAOs (a system based on knowledge, skills, abilities, etc.). According to the results of identification by Rowley and Bae (2013), the key to the differences in the characteristics of South Korean HR management before and after the crisis are in the newer features, including ability and performance-based assessment, feedback assessment, payment for services, and 360-degree assessment. Based on the explanation above, the current shift in organizational culture focuses more on quality and individual performance than tenure. Therefore, it becomes crucial for an employee to have a work culture that produces good performance to maintain his position or career in the company. In forming and maintaining good performance during the evaluation process, many transform into perfectionists, making workers enter the hustle culture and metamorphose into workaholics. Workers indirectly believe that if they want success or certain rewards, they need to work hard and unknowingly reduce their rest time.

According to Park, Yi, and Kim's journal, Weekly Work Hours and Stress Complaints of Workers in Korea, Korea passed the Labor Standards Act in 2010, which explicitly defined the notion of lawful working hours and established the 48-hour work week as the benchmark. To improve quality of life and corporate competitiveness, the government reduced the average work week from 44 hours in 1999 to 40 hours in 2004. The law only protects employees who work for compensation in a business or other workplace. As a result, self-employed workers and employers are exempt from legal requirements. Many significant corporations are increasingly shortening the workweek. However, survey statistics show that 45% of Korean workers continue to work more than 48 hours per week (Park & Lee, 2009), while the International Labor Organization (ILO) discovered that 49.5% of Korean workers work more than 48 hours per week (Lee et al., 2007). This fact shows that even though the law has regulated working hours, many still work almost or even more than fifty hours daily. The reality among workers indicates that workaholism is closely related to the hustle culture in South Korea. Workers in South Korea need to work harder to reduce their rest time, which affects their quality of life.

OECD statistics from 2012 indicate that the average annual working hours in South Korea is 2,163, ranking second among 34 countries. The study examines the correlation between working hours and quality of life. Extended working hours intensify weariness and worry, impeding workers' capacity to recuperate their mental and physical health outside of work (Bannai A, Tamakoshi A., 2014).

Hustle Culture as Part of Korean Working Culture in “Good Manager”

Punctuality is highly valued in Korean working culture and is deeply ingrained in their respect for time and efficiency. Arriving on time or even a few minutes early is considered professional and a sign of courtesy and consideration for colleagues and superiors. Meetings typically start and end on time, adhering strictly to the agenda. It is common practice to arrive at work 10-15 minutes early to settle in and prepare for the day. Arriving early also allows for unexpected delays like heavy traffic. Being late is seen as

disrespectful to the person you are meeting with, as it disrupts their schedule and implies that their time is not valuable. Punctuality demonstrates professionalism and commitment to the job. It shows that someone is reliable and can take the work seriously. The Korean culture of punctuality keeps meetings and work on track, leading to greater efficiency and productivity. Punctuality expectations might be stricter for junior employees compared to senior ones. While Koreans generally value punctuality, Korean colleagues occasionally run a few minutes late, especially if they come from long commutes or unexpected situations.

Working on the weekend is a complex aspect of Korean working culture. While only some work every weekend, it is more common than in many other countries. According to the OECD, Koreans work the most prolonged hours among member countries, often extending into evenings and weekends, even with legal limits on overtime. Some companies, particularly in competitive industries like finance or technology, often have a strong expectation of weekend work or on-call availability. Retail, hospitality, and healthcare industries also have regular weekend schedules. Some individuals, motivated by career advancement or financial pressures, may choose to work on weekends even if not explicitly required. Team culture and expectations significantly influence weekend work. Some teams have strong social bonds and participate in weekend work-related activities, while others have more precise boundaries. Senior employees may have more flexible schedules, while junior employees might be pressured to work weekends. Younger generations increasingly value work-life balance and advocate for stricter overtime and weekend work regulations. Recent policies encourage shorter workweeks and more breaks to improve employee well-being and productivity.

Traditionally, Korean culture emphasizes respect for hierarchy and seniors, which can sometimes translate to helping one's boss with personal matters. The culture could involve tasks like picking up dry cleaning, making restaurant reservations, or even taking care of personal errands like grocery shopping. Employees are sometimes needed to assist with family matters like helping arrange childcare, booking travel for family vacations, or attending family events. They must also provide emotional support, offer advice on personal problems, or be a listening ear. The level of expectation can vary greatly depending on the company culture, industry, and individual relationship between the boss and employee. There is a growing awareness of the potential for exploitation and boundary-crossing in these situations. However, it is essential to note that younger generations are increasingly pushing back against the expectation of helping with personal matters. They value work-life balance and may feel free to extend their work duties into their time. Employees should be comfortable declining requests that feel overly personal or burdensome.

Leaving work at dawn and returning in the morning was more common in Korean working culture, particularly in specific industries like finance, technology, and media. However, it is becoming less prevalent for several reasons nowadays. The first is shifting priorities; younger generations prioritize work-life balance and are pushing back against long hours and overtime. They value personal time and leisure, leading to a societal shift towards shorter workweeks and more breaks. The second one is the government regulations; the Korean government has implemented initiatives to reduce working hours

and overtime, with stricter regulations and limitations on late-night work. The law aims to improve employee well-being and prevent burnout. The third one is that technological advancements, communication tools, and remote work opportunities have made productivity possible without physically being in the office for extended periods. Remote work allows for flexibility and reduces the need for employees to stay late or return early.

Moreover, the last one is focused on efficiency; studies have shown that long hours often lead to decreased productivity and higher error rates. Companies are recognizing the importance of employee well-being and adopting practices that promote efficiency and focus over sheer hours spent at work. However, remnants of this culture still exist. In some high-pressure fields like investment banking or entertainment, long hours and overnight work might still be expected, especially for junior employees. Project deadlines or urgent situations can sometimes lead to temporary periods of extended work hours, though not to the same extent as before. Besides that, some employees, driven by ambition or financial pressures, might work long hours even if not explicitly required.

Older generations who experienced rapid economic development after the Korean War may have a stronger work ethic and be more willing to put work before personal life. While long hours and a strong work ethic were once considered essential for success in Korea, there is a growing awareness of the importance of work-life balance and employee well-being. The Korean government has implemented policies to reduce working hours and overtime and to encourage companies to create more flexible work arrangements. According to the OECD, Koreans work the longest among member countries, averaging 42 hours per week. However, a recent survey found that only 16% of Korean workers are satisfied with their work-life balance. The Korean government has set a goal of reducing the average workweek to 40 hours by 2030. Overall, sacrificing personal matters for work is less common in Korean working culture today than in the past. However, it is still a reality for many workers, especially those in specific industries or demanding jobs. Accompanying a boss on the weekend can be complex in Korean working culture. Traditionally, Korean culture emphasizes high respect for superiors, sometimes accompanying the boss on weekend activities or errands. The activities could involve social activities like joining the boss for golf outings, dinners, or other social events outside the workplace. However, it is essential to consider that expectations can vary greatly depending on the company's environment and values. Some companies may not expect such involvement, while others might have a more robust tradition. A one-time request for help might differ from an ongoing expectation of regular weekend availability.

In more traditional or hierarchical companies, attending company dinners might be considered expected or even mandatory, especially for junior employees. In more modern or progressive companies focusing on work-life balance, attendance might be strongly encouraged but not strictly enforced. Within close-knit teams, attending company dinners is a way to foster solidarity and team spirit, making it feel more obligatory. Attendance is more optional in independent teams where work interactions are primarily professional. Some company dinners, like those celebrating company anniversaries or achievements, might be officially declared mandatory with attendance recorded. Informal dinners or drinks after work may be more voluntary, leaving the decision to attend up to the individual employee. Ultimately, the decision to attend

should be based on individual comfort level. Employees should feel free to attend if it aligns with their commitments or values.

For some employees, especially junior ones, attending company dinners is an opportunity to network with superiors and colleagues, making it feel more necessary. The work culture in Korea prioritizes productivity and efficiency. Companies may need to have regular company-organized fun activities. Others, particularly more giant corporations and those in tech or creative industries, often organize events ranging from occasional picnics and team-building games to annual company trips and retreats. Activities can be diverse, including sports tournaments, volunteering initiatives, cultural outings, karaoke nights, or even themed company parties. Larger companies and those in industries with a stronger focus on employee well-being tend to offer more activities. Availability depends on the company's budget and the leadership's commitment to employee engagement. Companies might consider employee preferences when choosing activities, tailoring them to different interests and age groups. Some companies might encourage informal get-togethers after work or lunchtime, allowing team bonding in a more relaxed setting. Some companies have employee-led clubs or interest groups with social activities outside work hours. Compared to Indonesia's working culture, it has become a culture for all employees' family gatherings or outings. Even the company or workplace has prepared a particular budget for this activity. Whether working for a government or a private company, each employee in Indonesia has a right to an employee outing to a famous tourist place at least once a year.

CONCLUSION

From some of the above explanations, several conclusions can be drawn regarding work culture, a hustle culture in the Korean drama "Good Manager," namely (1) Must be punctual at work, no matter what. (2) Must be willing to work on weekends if it is a demand from work and superiors. (3) Sometimes, employees must be willing to help with personal matters from their superiors. (4) Leaving work at dawn is customary in the Korean work culture, and you still need to start working in the morning. (5) Sacrificing personal and family affairs for the sake of work. (6) Accompanying the boss or superiors to do his hobbies, such as hiking, skiing, or playing golf, is expected of employees. (7) It is mandatory to join the company dinner called *hwesik* to make employees get closer to one another. (8) No picnics (travelling for a holiday) or social gatherings for self-development, as usual in Indonesian work culture.

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