The Description of Equality Matching in Social Relations between Working Wives with Work-Family Conflicts among Javanese Family: Indigenous Psychology Approach

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The Description of *Equality Matching* in Social Relations between Working Wives with Work-Family Conflicts among Javanese Family: Indigenous Psychology Approach

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Abstract

This study aims to explore the form of equality matching in social relations between working wives who experience work-family conflicts with husbands in Javanese families based on the indigenous psychology approach. This research was conducted in the Special Region of Yogyakarta as one of the centers of Javanese culture. The characteristics of the research subjects were the wife who identified herself as Javanese woman having children under the age of 12 who lived with her husband and worked as professionals. The data collection in this research used exploration data collection methods in the form of survey with open-ended questionnaire. The data analysis with descriptive statistics shows an overview of social relations equality matching between working wives who experience work-family conflicts with husbands in Javanese families, which is based on indigenous psychology approach. The form of social relationship equality matching between wife and husband in the form of wife: giving each other gifts, affection, mutual attention, helping each other, giving greetings, trusting each other. The form of social relationship equality matching between wife and husband in the form of husband: giving each other gifts, helping each other, praising each other, loving each other and mutual respect. These findings illustrate that the nature of the relationship between husband and wife can take different forms.

Keywords: equality; matching; social; relations; work-family; conflicts; indigenous; psychology; approach

1. Introduction

Over the past few years, the increase in the number of people working has been dominated by women. The increasing role of women in the public sector will cause problems within women because the roles expected of women have not changed much. Working women are still expected to be responsible for homework. Working women get a little help from their husbands, who consider the husband's main duty in the family to be limited to making a living and protecting the family. Husbands with higher levels of education have begun to help wives in taking care of children, but often only limited to playing with children after work or during holidays (Noor, 2001). The complexity of the problem regarding the role of women working in the public sector is related to cultural structures.

In Indonesian culture, as in many other third world countries, patriarchal culture is still very thick. Patriarchy is a structure that legitimizes the form of male power structures dominating women (Koentjaraningrat, 1974). The patriarchal system separates the main role between men and women in the family. Men act as heads of families, especially in the public sector as breadwinners, providing opportunities for men to get money from their jobs, while women mainly work in the domestic sector as child educators and household regulators who are not paid. To fulfill their material needs, women depend on men as breadwinners. Men are always associated with functions and tasks outside the home, while women who have the gift of giving birth are in the house, doing domestic matters. Women are in charge of raising children, men are in charge of earning a living. The culture is still very thick and colors various aspects of life and the structure of society and creates gender inequalities.

The inequality of roles of women and men makes women who work more experience work-family conflicts. In carrying out its role a person is required to behave socially in accordance with expectations and norms. The roles that one carries out can cause conflict: role conflict (Goode in Hinterlong, et al., 2007). This role conflict is basically very potential to occur, because in a real social context, one cannot carry only one role. Conflict occurs because at the same time someone will play several roles at once so that time and energy must be shared to carry out these roles (Shelton, 2006). Role conflict can arise when one of the related tasks interferes with family or personal life (Greenhaus and Beutell, 1985). The role conflict in women occurs because of

internalization through the learning process of the social values of patriarchal culture that are more concerned with domestic roles. Women who choose to work in the public sector but rely on family life will cause conflict. Excessive involvement in roles results in role conflict, and causes negative impacts on mental and physical health (Greenberge and O'Neil, 1994).

The involvement of women at the same time in the domestic sector (which is considered a natural role of women) and in the public sector will lead to work-family conflicts (Sudarwati, 2003). For women who work in the public sector, it does not mean taking responsibility for work at home, but work at home remains the responsibility of women / wives (Sur & Idris, 2004).

The type of work that creates work-family conflict is a type of work that involves responsibility towards others (Dierdorff & Ellington, 2008). Jobs that involve high responsibility for work will increase work-family conflict (Aryee, 1992). Workers who work in professional fields are reported to have more work-family conflicts than workers who work in non-professional fields. This is because workers who work in the profession field have longer working hours or work late at night and carry out official trips (Ahmad, 2005). Workers will spend a lot of time in the office so they are rarely involved in family activities (Hill, Yang & Hawkins, 2004).

Work-family conflict is related to social relations between husband and wife. In the life of a Javanese family there is no similarity between husband and wife. Husband has a higher and important position and has greater power. Exploration of the concept of social relations between husband and wife in line with the development of the area of social research leads to the themes of close relationships and is focused on interpersonal attraction, that is on the formation of norms on how people regulate giving and receiving for benefits and rewards in a relationship based on an equity theory.

This study aims to explore the form of equality matching social relations between husbands and working wives who experience work-family conflicts (in Javanese families): based on the indigenous psychology approach. The exploration of the construction of social relations will be built based on understanding of humans in the local context (Indigenous) so that the results of research that is truly pure understanding of Indonesian people can be applied according to the Indonesian cultural context, not merely the adoption of theories that develop in the country other.

2. Literature Review

Work and family conflicts are interpreted as a form of conflict between roles (Hil et al., 2004). The roles demanded in work and family will influence each other. Fulfillment of roles in work / family will cause difficulties to fulfill family/work roles (Greenhaus and Butell, 1985; Voydanoff, 2004). Inter-role conflict arises when roles in the family and roles in work require the same attention, thus, making it difficult to fulfill one role with another (Grzywacz, and Butler, 2008).

There are two dimensions that make up work-family conflict, namely

a. Work-Family Conflict

Work-family conflict is the fulfillme of roles in the work can cause difficulties in fulfilling roles in the family (Huang et al., 2004; No 2004), the demands of work make it difficult to carry out family responsibilities (Voydanoff, 2000). Indicators of work and family conflict according to Carlson, Kacmar, and Williams (2000); Baltes and Heydens-Gahir (2003); Gaffey and Rottinfhaus (2009) consist of time constraints possessed by a person, tension in a role that ultimately affects the performance of another role, difficulty in changing behavior from one role to another. The time used for work often results in limited time for the family, examples of responsibilities at the scheduled workplace will make it impossible for employees to stay at home to care for sick children (Baltes and Heydens-Gahir, 2003). Tension in a role that ultimately affects the performance of other roles, examples of stress in the workplace might make it more difficult to sit patiently to face children with homework. Difficulty in changing behavior from one role to another, for example women in the workplace are required to be strict but women must change behavior to be someone who is meek when facing children (Baltes and Heydens-Gahir, 2003; Carlson et al., 2000).

b. Family-Work Conflict

Family-work conflict is the fulfillment of roles in the family which can cause difficulties in fulfilling roles in work. Family and work conflicts are caused by factors in the family that cause problems in work (Hammer, et al., 2005). Indicators of work and family conflict according to Baltes and Heydens-Gahir (2003); Carlson et al., (2000) consist of limited time possessed by a person, tension in a role that ultimately affects the performance of another role, difficulty in changing behavior from one role to another. The time used for family often results in limited time for example work mothers stay at home to care for sick children so they cannot carry out responsibilities at the scheduled workplace (Baltes and Heydens-Gahir, 2003) Tension in a role that ultimately affects performance other roles, examples of stress at home might make it more difficult to patiently face an angry boss. Difficulty in changing behavior from one role to another, for instance, a mother is someone who gentle when facing children but mothers are required to be firm in the office (Baltes and Heydens-Gahir, 2003; Carlson, et al., 2000).

6

Mothers who experience work-family conflict are associated with forms of social relations according to Fiske (in Fiske, 2012). According to Fiske there are four forms of social relations, that is communal sharing, authority ranking, equality matching, market pricing.

a. The communal sharing, every support provided is based on the motivation to provide welfare to the family without expecting compensation.

b. The authority ranking support is given by family members who are in the top position to family members who are in the lower position assuming that the family member has the right to get protection.

c. Support in equality matching is given by looking at what is given and received.

d. In market pricing social relations, a person gives support because he believes that there is a balance in relations based on a ratio or a certain comparative value.

This study aims to explore the form of equality matching social relations between husbands and working wives who experience work-family conflicts in Javanese families, based on the indigenous psychology approach. This construction is built on the understanding of humans in the local context (Indigenous) so that the results of research that is truly pure understanding of Indonesian people can be applied according to the Indonesian cultural context, not merely the adoption of theories that develop in other countries. Through the indigenous psychology approach, it is expected to be able to create a psychological measurement instrument with more contextual dimensions or aspects so that it can photograph a social phenomenon based on its context.

3. Research Methodology

The survey method was conducted to explore the construction of matching social equality relations between working husband and wife who experience work-family conflicts so that social relations constructions can be arranged. The method of extracting exploration data in the form of a survey method uses open-ended questionnaire instrument.

Questions rose on the subject of a married couple: "Have you ever replied with something the same for your husband's gift/kindness? What are those things; "Have you ever responded with the same thing for your wife's gift/kindness? What are those things?"

This research will be conducted in the Special Region of Yogyakarta (DIY) because DIY is one of the centers of Javanese culture. The characteristics of the research subjects in this study were working mothers who identified themselves as ethnic Javanese and who lived with their husbands, had children under the age of 12 who lived together. The survey was conducted on 240 working mothers who live in the Special Region of Yogyakarta.

In this study, qualitative data analysis was carried out to develop the instrument. Specific statements and themes obtained by researchers in the qualitative stage were used as the basis for composing instruments of equality matching social relations between working wives who experienced work-family conflicts with husbands in Javanese families, based on indigenous psychology approaches. Qualitative answers to the subject are categorized based on keywords, responsiveness and meaning.

4. Results

Based on data analysis with descriptive statistics, an illustration of the categorization of equality matching social relations between working wives who experience work-family conflict with husbands in Javanese families is based on the indigenous psychology approach.

The final categorization of the exploration of the construction of social relations between working wives who experience work-family conflict with their husbands found that aspects of the construction of matching social equality relations working husband and wife who experience work-family conflicts as follows:

Table 1. The form of equality matching social relations between wife and husband: according to the wife

No.	Form of Social Relations	Total
1.	Give each other gifts	76
2.	Love each other	31
3.	Mutual attention	30
4.	Help each other for the house chores	27
5.	Mutual trust	10

The form of equality matching social relations between wife and husband according to wife is giving each other gifts (76 subjects), mutual affection (31 subjects), helping each other with home spelling (27 subjects), mutual attention (30 subjects), helping each other with spelling (27 subjects) and mutual trust (10 subjects). Table 2 shows the form of equality matching social relations between wife and husband according to husband

Table 2. The form of equality matching social relations between wife and husband: according to the husband

No.	Form of social relations	Total
1.	Give gifts to each other	48
2.	Help each other for the house chores	25
3.	Praising each other	20
4.	Love each other	16
5.	Reminding each other	10

The form of equality matching social relations between wife and husband according to husband is giving each other gifts (48 subjects), helping each other with household work (25 subjects), complimenting each other (20 subjects), loving each other (16 subjects), and reminding each other (10 subjects)

Based on the found aspects, it can be seen that the subject has an understanding that both husband and wife have equal potential to build harmonious relationships. These aspects for example: giving each other gift, affection and helping each other.

5. Discussion

Work-family conflict in this study relates to social equality matching between husband and wife. In Javanese family life, there is a perception that there is no similarity between husband and wife. Husband has a higher and important position and has greater power. However, in Javanese families, there is also the opinion that wives also have an important role even in certain cases greater than the role of the husband. In Javanese culture, there is a conception of *garwa* (wife) not just a *kanca wingking* or as a friend who only takes care of chores/domestic duties, but also means *sigaraning nyawa* (soul mate). The meaning of *sigaraning nyawa* seems clear to give a picture of a position that is parallel and more egalitarian than *kanca wingking*. In certain cases, equality matching also appears where wives perceive that each party has resources that can be exchanged in certain ways to create balance. For example: buy a gift; help in doing chores; and wish a happy birthday.

Some studies have found that equality is an important element for preventing negative impacts in marriage. The concept of egalitarian gender roles occurs when in marriage there is equality in the form of equality in joint decision making and sharing of tasks, this will increase marital satisfaction, and wives experience well-being associated with male participation in domestic work (Duxbury et al., 2007). The fair division of household work and the perception of equality in the household will make the husband/wife feel marital satisfaction (Saginak and Saginak, 2005). Nevertheless, the relationship between husband and wife also knows manners, one of which is *sing bekti marang laki*. Named *bekti*, if the wife can do a good job as a wife, in terms of serving and helping the needs of her husband (Handayani & Novianto, 2004).

6. Conclusion

Based on the results and discussion, the research conclusions can be obtained: based on specific statements and themes obtained from the answers to the subject of the researchers found aspects/construction of the relationship between husband and working wife who experienced work-family conflict (in Javanese families) based on indigenous psychology approach. In general, it can be illustrated the description of the nature of husband's relationship with wife equality matching.

In connection with the results of the research obtained, these aspects will then be operated to become more concrete behavioral indicators and will be developed into items on the social relations scale of husbands with working wives who experience work-family conflicts so that the measurement of social relations between husband and working wife is experiencing work-family conflict is expected to use measurements based on the indigenous psychology approach.

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