The description of communal sharing on working wives with work-family conflicts (Javanese family): Indigenous psychology approach

Triana Noor Edwina Dewayani Soeharto[1,*] Muhammad Wahyu Kuncoro[1], and Sowanya Ardi Prahara[1]

1 Faculty of Psychology Universitas Mercu Buana Yogyakarta, Indonesia

*email: winasoeharto@gmail.com

Abstract

This study aims to explore the form of communal sharing 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 respondents were the wife, who identified herself as a Javanese woman having children under the age of 12 who lived with her husband and worked as professionals. Data were collected using the exploratory method in the form of a survey with open-ended questions. The data analysis shows an overview of social relations communal sharing between working wives who experience work-family conflicts with husbands in Javanese families, which is based on the indigenous psychology approach. The forms of social relationship communal sharing between wife and husband include: husband fulfilling physical and psychological needs of the wife, husband protecting wife, husband willing to help wife, husband understanding wife, wife serving husband and children, wife managing house, educating children, supporting husband works, open and maintain family communication between husbands and wives. These findings illustrate that the nature of the relationship between husband and wife can take different forms. Providing needs, protecting or guiding the wife becomes the responsibility of the husband, while serving the husband, managing household work, and educating the child to become the responsibility of the wife. Thus, this finding describes the nature of communal sharing.

Keywords

communal, sharing, work-family, indigenous, approach

1 Introduction

The increasing number of Indonesian women in the workforce brings impact to the equality of men and women in marriage. Creating equal partnership between men and women can become the way to help women to develop positive identity (Sadli, 2010). Regarding the marital status, married women with children have more positive work-family values rather than the unmarried women (Grzywacz, Mark, & Occup, 2000). Women who work feel the benefits derived from several roles that are carried out such as acquiring skills, positive emotions, self-esteem and life satisfaction (Ruderman, Ohlott, Panzer, & King, 2002).

On the other hand, the increasingly widespread role of women in the public sector will cause problems among women. If married women who work and have children help to make a living in the public sector but the domestic burden is not reduced, than the women's responsibility will become doubled (Noor, 2002). The expected role of women has not changed much. Working women are still expected to be responsible for the house chores. Working women get a little help from their husbands, since the husbands think that their main duty in the family is limited to making a living and protecting the family.

In Indonesian culture, as in many other third world countries, patriarchal culture is still very dominant. Patriarchy is a structure that validates the form of male power structures dominating women (Koentjaraningrat, 1996). The patriarchal system separates the main role between men and women in the family. The patriarchal culture brings colors to the various aspects of life and the structure of society that

Final Manuscript Submission Form

Read and understand the submission guideline.	Yes, I have
Full Name (Corresponding Author)	Triana Soeharto
Affiliation	Mercu Buana Yogyakarta University
E-mail :	winasoeharto@gmail.com
Mobile Phone No.	087884861207
Publication options:	Conference Proceeding Asian Journal of Indigenous and Cultural Psychology Jurnal Psikologi (Nationally Accredited - Sinta 2; in progress of being indexed by Scopus)

ICICP 2019 <icicp@ugm.ac.id> Rab, 9 Okt 16.53 ☆ ↩ ⋮
kepada saya ▾

文A Inggris ▾ > Indonesia ▾ Terjemahkan pesan Nonaktifkan untuk: Inggris ✕

Dear Triana Soeharto,

Following the initial evaluation and screening process, your manuscript entitled "The Description of Communal Sharing in Social Relations between Working Wives with Work-Family Conflicts among Javanese Family: Indigenous Psychology Approach" has been suggested to be put into consideration for our ICICP Conference Proceedings which will be published between December 2019 - January 2020. Currently, your manuscript is still under evaluation by several reviewers. For your information, each of the manuscripts will go through a double-blind review. We hope to announce the result by the end of this month, but please be advised that you might be contacted earlier should the reviewer feel the need for the paper to be revised.

Thank you once again for your contribution to this conference series. Please don't hesitate to contact us if you have any questions regarding the proceedings.

ICICP 2019 Sel, 22 Okt 18.02 ☆ ↩ ⋮
kepada saya ▾

文A Inggris ▾ > Indonesia ▾ Terjemahkan pesan Nonaktifkan untuk: Inggris ✕

Dear Triana Soeharto,

Thank you for the submission of your revised manuscript. We have already sent the manuscript to the reviewer and we will let you know as soon as a decision has been made.

Best regards,
Adelia Putri

Head of Scientific Committee
International Conference of Indigenous and Cultural Psychology

creates gender inequalities. The inequality of gender roles makes women who work experience more work-family conflicts.

Work and family conflicts are interpreted by Hill (2005), as a form of conflict between the roles demanded in work and roles in the family that may influence each other. Fulfillment of roles in work/family will cause difficulties in fulfilling family/work roles (Hill, 2005; Voydanoff, 2004). Work and family conflicts have two dimensions i.e. work-family conflict and family-work conflict (Voydanoff, 2004; Noor, 2004).

Work-family conflict is the fulfillment of roles in the work that can cause difficulties in fulfilling roles in the family (Voydanoff, 2004; Noor, 2004). In addition, the demands of work make it difficult for workers to carry out family responsibilities (Voydanoff, 2004). Work and family become conflict because there are factors in the work that cause problems in the family (Voydanoff, 2004). Work and family conflicts usually occur when work activities affect household responsibilities.

Family-work conflict is the fulfillment of roles in the family that can cause difficulties in fulfilling roles in the work (Voydanoff, 2004; Noor, 2004). Family-work conflict occurs when problems at work collide with family responsibility. For example, activities such as maintenance elderly parents, infants, or family members with special needs, relationship problems with spouse, social relationship maintenance or even routine household maintenance activities.

The research of Soeharto and Kuncoro (2015), found that working mothers experience work-family conflicts such as workload, work demands, working hours, workplace distance, workplace conditions, relationships with leaders, and relationships with coworkers. Family-work conflicts experienced by mothers are problems with their husbands, children's age, childcare, family time, family members get sick, problems with assistants, housework, community activities, and conflicts with extended families.

Workers who worked in the managerial and professional field were reported to have more work-family conflicts than workers who worked in non-managerial and non-professional fields. This is because workers who work in managerial and professional fields have longer working hours or work late at night and make official trips (Ahmad, 2005). In addition, the workers will spend a lot of time in the office so they are rarely involved in family activities (Hill, 2005).

Some studies show that work-family conflicts experienced by workers will have a negative impact. The negative impacts of work-family conflict on female workers are stress (Noor, 2002, 2004, 2001), and low job satisfaction (Noor, 2002, 2004; Erdwins, Buffardi, Casper, & O`Brien, 2001; Kim & Ling, 2001). These female workers also experience marital dissatisfaction and life dissatisfaction (Kim & Ling, 2001).

Mothers who experience work-family conflict could be associated with a consept of social relation form by Fiske. According to Fiske (2012), there are four forms of social relations namely communal sharing, authority ranking, equality matching, market pricing. In communal sharing, every support provided is based on the motivation to provide welfare to the family without expecting compensation. The support is authority ranking 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. Support in equality matching is given by looking at what is given and received. In Social relations market pricing, a person gives support because he believes that there is a balance in relations based on a ratio or a certain comparative value.

One of the important form of social relations in family relationships is communal sharing, where a husband and a wife feel shared responsibility in meeting family needs. For example, when a wife is sick, the husband voluntarily does homework.

We argue that wives also have an important role even in cases certain greater than the role of the husband. In taking care of children for example, the wife has a greater role. Conception of *garwa* (wife) is not just a '*konco wingking'* or as a friend who only take care of house chores/domestic, but also interpreted as *sigaraning nyawa* (soulmate). The meaning of *sigaraning nyawa* seems clear to give a picture of a position that is parallel and more egalitarian than *kanca wingking.* However, 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).

A form of communal sharing in husband and wife relationship is based on the awareness that they are as family members consider themselves to be generally not different from each other. Their focus is general trust, and they think it's only natural to help each other. They do not separate the idea that one person has more than another because in everyone's mind share the same thing.

For example, a wife works to help her husband in making money

This study aims to explore the communal sharing relation between working wives who experience work-family conflicts with husbands in Javanese families, based on approaches indigenous psychology.

2 Methods

Survey was conducted to explore the constructs of the social relationship communal sharing between working wives with her husbands in Javanese families, based on approaches indigenous psychology. Therefore, the constructs of social relations communal sharing between working wives who experience work-family conflicts with husband in a Javanese family can be arranged based on the indigenous psychology approach. The data collection method is survey with open-ended questionnaires as the instruments. This research was conducted in the Special Region of Yogyakarta (DIY) as one of the centers of Javanese culture. The characteristics of the research subjects in this study were working mothers who identified themselves as Javanese who lived with their husbands and had children under the age of 12 who lived together with them. The survey was conducted on 240 working mothers based on purposive sampling from various public and private organizations 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 the social relationship communal sharing between working wives who experienced work-family conflicts with husbands in Javanese families. The subjects' qualitative answers are categorized by keywords, similarity of responses, and their meanings.

3 Result

Based on data analysis with descriptive statistics, the categorization of social relations construction between the working wife with husband found some aspects as table 1 and 2 :

Table 1 Social relations of communal sharing between wives and husbands perceived by wives with the source from the husbands

Form of social relations	Total
Physiological and psychological need fulfilment by husband	160
Husband who are willing to help wife	100
Husbands who understand the wife	40
Husbands who protect the wife	35

Forms of social relationship communal sharing between wife and husband based on the source the from husband are physiological and psychological need fulfilment by husband (160 subjects), husband who is willing to help wife (100 subjects), husband who understands the wife (40 subjects), and husband who protects the wife (35 subjects).

Table 2 shows the relationship social communal sharing between wives and husbands according to wives with the source from wives.

Table 2 Forms of social relations communal sharing between wives and husbands: according to wives with the source from wives

Form of social relations	Total
Wives serving husbands and children	101
Wives managing house	32
Educating children	30
Supporting husband works	15
Maintaining family communication	14

Form of social relationship communal sharing between wife and husband; from the wife in the form of wives serving husbands and children (101 subjects), wives managing homes (32 subjects), educating children (30 subjects), supporting husband works (15 subjects), and maintaining family communication (14 subjects).

4 Discussion

Based on the findings, it can be seen that the subject has an understanding that both husband and wife have equal potential to build harmonious relationships. These aspects are having affection, understanding each other, and helping each other. The following will describe how the wife perceives the distribution of these potentials.

First, according to the wife, the thing that is the responsibility of the husband is to fulfil the daily need physically and psychologically, to protect/guide his wife, and to understand his wife. Second, the responsibility of the wife are to serve the husband, manage house chores, and educate the child. In communal sharing, every support provided is based on the motivation to provide welfare to the family without expecting compensation. In communal relationships, such as family and marital relations, the welfare of others is the most important. Husbands and wives want to please their partners, children or other close relatives, to care for them and not care about themselves. Communal sharing involves selfless commitment and goes beyond economic considerations.

In Javanese family life, wives also have an important role even in certain cases greater than the husband's role. In taking care of children for example, the wife has a greater role. The conception of *Garwa's* (wife) is not merely as a *kanca wingking* or as a friend who only takes care of domestic/domestic tasks, but also the wife also plays the role as *sigaraning nyawa* (life soulmate), (Handayani & Novianto, 2004). Thus, the concept of *sigaraning nyawa* actually indicated a parallel and more egalitarian position compared to the concept of *kanca wingking.* In addition, the husband and wife relationship in Javanese culture also embraces the concept of *sing bekti marang laki*. A wife will be considered *Bekti* when she can do a good job in providing service and assisting her husband.

Based on the ecological theory from Bronfenbrenner (1979, & 2005), there is a link between the micro system and the individual. Changes in each system will affect things that occur in work or family. Thus, everything that happens to one family member will affect the other family members. From the perspective of gender theory, this ability is supported by the feminine nature of women. Women are able to be patient and sincere and this patient and sincere nature is a feminine dimension (Handayani & Novianto, 2004).

When facing work-family problems that have the potential to cause role conflict, women tend to be patient and sincere. Patience means having a long breath in the awareness that in time good fortune will arrive. Whereas, sincerity contains the willingness to let go of one's own individuality and match itself to the great harmony of the universe as determined (Suseno, 1985). In Javanese culture that emphasizes the feminine nature of women, women will increasingly find strength since feminine traits are flexible. This can be seen in the flexibility of Javanese woman's way to solve problem.

With this flexibility, Javanese women can adjust and overcome all situations that oppress. Besides that, the nature of *nrima* (accepting) in women helps women be able to react rationally and to not collapse when playing several roles at the same time. The nature of *nrima* is also a feminine dimension (Handayani & Novianto, 2004).

These findings illustrates that the nature of the social relationship communal sharing between wife and husband can take different forms. Providing needs, protecting, or guiding the wife become the responsibility of the husband, while serving the husband, managing household work, and educating the child become the responsibility of the wife. Therefore, this illustrates the nature of communal sharing among Javanese working women.

5 Conclusion

Based on specific statements and themes obtained from the answers of the subject, the aspects/constructs of the social relationship communal sharing between working wives indicates that

they experience work-family conflicts with husbands in Javanese families, based on indigenous psychology approaches. In general, it can be illustrated that the nature of the relationship between husband and wife can take the form of communal sharing.

In connection with the results of the research obtained, these aspects will then be operationalized to become more concrete behavioral indicators and it will be developed into items on the scale of the social relationship communal sharing between working wives who experience work-family conflicts with husbands. Therefore, social relations measurement for communal sharing between working wives who experience work-family conflicts with husbands is expected to be use for future measurements based on indigenous psychology approaches.

References

Ahmad, A. (2005). Work-family conflict among dual-earner couples: Comparisons by gender and profession. *Jurnal Psikologi Malaysia*, 19, 1-12.

Bronfenbrenner, U. (1979). *The ecology of human development*. Cambridge: Harvard University Press.

Bronfenbrenner, U. (2005). *Making human beings human: bioecological perspectives on human development*. London: Sage Publications.

Erdwins.CJ, Buffardi.LC, Casper.WJ, & O`Brien.AS (2001). The Relationship of women's role strain to social support, role satisfaction and self-efficacy. *Family Relations*, 50, (3). 230-238.

Fiske, AP (2012). Metarelational models: configurations of social relationships. *European Journal of Social Psychology*. 42. 2-18. doi: 10.1002 / ejsp.847.

Grzywacz, J. & Mark, N. (2000). Reconceptualizing the work-family interface: An ecological perspective on the correlates of positive and negative spillover. *Journal of Occupational Health Psychology*, *5*, 111-126.

Handayani, C.S., & Novianto, A. (2004). *Javanese women's power*. Yogyakarta: LkiS.

Hill, EJ (2005). Work-family facilitation and conflict, working fathers and mothers, work-family stressors and support. *Journal of Family Issues*, *26*, 793-819.

Kim, JLS & Ling. CS (2001). Work-family conflict of women entrepreneurs in Singapore. *Women in Management Review*, *16*, (5/6), 204-221.

Koentjaraningrat. (1996). *Culture of Mentality and Development*. Jakarta: Gramedia.

Noor, MN (2001). Work hours, work-family conflict, and distress: The moderating effect of spouse support. *Malaysian Journal of Psychology, 15*, 39-58.

Noor, MN (2002). Work-Family conflict, locus of control, and women`s well-being: Tests of alternative pathways. *The Journal of Social Psychology, 142* (5) .645-662.

Noor, MN (2004). Work-Family Conflict, Work-family-role salience, and women`s well-being. *The Journal of Social Psychology, 144*(4) .389-405.

Ruderman, MN, Ohlott, JP, Panzer, K. & King, SN (2002). Benefits of multiple roles for managerial women. *The Academy of Management Journal*. 45 (2), 369-386.

Sadli, S. (2010). *Different but equal : Thinking about women's studies*. Jakarta: Gramedia.

Soeharto, TNED & Kuncoro, M, W. (2015). Construction of Instruments for Measuring Husband Support and Worker-Family Conflict in Working Mothers: Based on Indigenous Approaches. *Proceedings of the National Seminar and Indonesian Development Psychology Association (IPPI) IX "Optimizing the Role of Families to Enhance Mental Resilience in Facing Globalization Challenges"* Faculty of Psychology, Hang Tuah University, Surabaya, August 22, 2015.

Suseno, F. M. (1985). *Javanese Ethics: A philosophical analysis of the wisdom of Javanese life*. Jakarta: Gramedia.

Voydanoff, P. (2004). The Effects of work demands and resources on work-to-family conflict and facilitation. *Journal of Marriage and the Family,* 66, 398-412.