The Correlation between Work and Family balance and Quality of Life with Gender as Mediator Variable among Java Ethnic Group

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Abstract
This research aimed to investigate whether there is a correlation between work-family balance and quality of life, with gender as a mediator variable. This research was done in Indonesia, among low social economic population from Java ethnic. There were 66 participants involved in the study (29 females; 37 males). WHOQOL was used to asses quality of life, and Work Family Balance Scale by Hills et al (2001) was used to measure work-family balance. A moderated regression analysis was conducted for the statistical data analysis. The main effect was significantly confirmed, that there was a significant positive correlation between work-family balance with quality of life. The interaction effect was not significantly confirmed, that the association between work-family balance and quality of life is not moderated by gender. To understand the dynamics of the work-family balance and the quality of life among the men and the women in Java ethnic, a qualitative interview was conducted. Facing with life challenges, the Java ethnic has a unique believe which is called '*narimo ing pandum*', translated as being accepting and grateful in any life situation, surrender for what is destined to someone's life. The impact of this value will be discussed in relation to how they experience work-family balance and quality of life.

Keywords: work-family balance, quality of life, gender, indegenous Javanese value "narima ing pandum"

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The amount of economic burdens has forced many families in various parts of the world today to become dual-earner couples; and some of them not only dual-earners, but also dual-professionals who have dual careers (Bond, Galinsky & Swanberg, 1998). As it was recorded that 6 out of 10 families in America are dual-earners family, and many industrialized countries around the world are also experiencing the same phenomenon (Greenhaus, Callanan, & Godshalk, 2010). The demographic data also showed that there is an increase in the number of women who get into the labor market in the US, that in 2005, 59.3% of all married women are working, as compared to only 30% in 1960. Meanwhile, in the same year, 62.6% of women who have been married and have children under 6 years old, are working women, as compared to only 19% in 1960.The same trend is found in Indonesia lately. The number of working women who are absorbed into the industrial world has been increasing as much as 4.3% annually (www. Bappenas.go.id). Data also revealed that more dual career couples are commonly found in Indonesia.

In dual-career couples, either men and women are expected to be involved in doing household chores and childcare. It means that men of dual-career couples have more responsibility to do, as compared to those who come from one-career couples. The same thing applies to women from the dual-career family. They are not only expected to manage housework and childcare, but they are also expected to do some works out side of the family. As work and family roles are central components in people's lives and thus demand a great deal of time and energy; work and family roles can have a meaningful impact on psychological well-being and satisfaction (Kossek & Ozeki, 1998; Schultheiss, 2006; Schwartzberg & Dytell, 1996),

Nowadays with the emerging of new technologies, (such as mobile phones, email etc) although it makes people's life easier, but at the downside, these communication tools allow workers to still get phone calls or emails from their office, at anytime even during their vacation or when they are with their family. Recent studies found that 10,000 companies in the US provide PDAs for employees, 60% of employees carry the PDA when they are on vacation, 20% contacted by their company when they are on vacation (in Greenhaus, et al., 2010). This technology makes workers are like working 24 hours a day, even on their days off.

Meanwhile, considering the increase of criminal acts against children lately, parents are expected to be more protective of their children, monitor their children closely more than ever to make sure of their children's safety. Other than than, in a competitive world nowadays, children are also expected to exale in school and community. This demands urge parents to educate their children in a more serious way in a hope that they will be succesful. In short, greater public attention to appropriate child rearing have encouraged parents to give more time for the family (Hacket, 1998). All things considered, nowadays, jugling between work and family become a challenging acts more than ever before (Hills, et all., 2011). Scholar refers this efforts to balance work and family as Work-Family Balance (hereinafter called WFB).

WFB is thought to be in an individual's interest to live a balanced life between work and family (Kofodimos, 1993). Generally, WFB is seen to improve the well-being (welfare) of individuals. Research conducted by Greenhause et al., (2003) found that there was a significant correlation between the WFB to the well-being of

individuals. Greenhause et al. stated that the correlation between WFB and well being is affected by several conditions. When people just invest a little time in the WFB and when people have low levels of satisfaction in both roles, their well being tends to be low. Meanwhile, individuals who have positive balance, are those who invest enough time, having emotional involvement and satisfaction evenly distributed in both areas (work and family) are those who tend to have a positive well-being. Furthermore, this study also supports previous research about the imbalance in the workplace (individu too much emphasis on work than family), which can damage the quality of life that with the increased work-family conflict and stress (Friedman & Greenhaus, 2000; Kofodimos, 1993).

According to research by Barnett & Hyde (2001) WFB positively correlated with quality of life, for several reasons: First, WFB would be a protective factor for people when they have to face some negative effects in one area, because the individual believes that no area is more worthless. In addition, the WFB also makes them less overloaded, look at each role in a more relaxed/quiet state, and less depressed. Furthermore, the involvement of a balance between work and family will reduce work-family conflict from being too chronic. Because they are fully involved in both roles, they will not let "situational urgencies" hinder performance in their roles (Mark & MacDermid, 1996). Instead, they will develop a routine that enables them to meet long-term demands of the roles, to avoid work-family conflict is prolonged. In short, the balance between work and family allows the individual to reduce work-family conflict and stress. The absent of conflict and strees eventually will lead the invidual to achieve their quality of life.

Kofodimos (1993) states that the condition of work imbalance will increase stress, reduced quality of life, and ultimately reduce the effectiveness of individual work in the workplace. This study is in line with that recorded by Nayab (2011) that imbalance of WFB will affect the various issues such as serious health problems and stress that will be manifested in the violence in the work, high absenteeism, and improving health insurance claims by employees, which indicates the low quality of individual's life.

Although some previous studies have consistently found the correlation between WFB and quality of life, but it should be noted that in Asian countries especially, men and women, traditionally are faced with different roles and demands. Although male participation in the works of the house has increased, but significant tasks within the family is still imposed on women (Naithani, 2015). For women, the greater social demands, expecting women really successful, especially in family life. Research Korabik (2014) also found that women workers in Indonesia, Taiwan and the Arabs felt guilt when he did not fulfill the traditional responsibilities of that role in the family.

Further research Kochanska, Gross, Lin, and Nichols (2002) found that women seem to be more affected when they do wrong actions than men. This is also supported by research Kubany and Watson (2003) who found the level of guilt is generally higher experienced by women rather than men. In the study of Korabik (2014), women feel obliged to fulfill the things that have been enforced to them. Other research also suggests that although being employed has a positive relation to quality of life among adults (Noh, Kim, Park, Kim, & Kwon, 2015), but their study found that work status

plays a more important role in quality of life for men than for women. Given all of this, it is plausbile that the magnitude of correlation between WFB and quality of life will be moderated by gender variable.

Apart from that, Indonesia's biggest ethnic group is Java ethnic. There is one concept that is highly valued in Java, called "narimo in pandum". This concept derived from the believe that God (the Divine), as the source of spiritual values for Javanese, has made a fixed formula or law called "ukum pinesthi" (Mulder, 1985), meaning "law of destiny". This law mentioned that whatever exists in the world is part of a larger unit, and the world is designed in a harmony. God has created everything and every law perfectly, placed men in certain condition for his own good in this law of destiny. Everyone has to endure this particular destiny (*titah*) with acceptance, no matter how hard it is, by just go through it. Individu supposed to have a *narima* attitude, acccept any of his/her condition or station in life, supposedly accept it with grateful acceptance (Mulder, 2005). Either fate, class, hierarchy, gender and events are seen as invitable (Geertz, 1976). In relation to WFB and quality of life, this researcher wondered if this attitude of nrimo ing pandum are applied in how Javanese people accepting their condition of WFB that may help them to be able to survive even in a hard condition, to have a good quality of life.

Given the above conditions, the researchers propose research problems as follows:

"Is there any correlation between WFB and quality of life with gender as a moderator variable in a couple of workers in Central Java?"
"How the attitude of *narimo in pandum* experienced by Javanese people and how it affect their acceptance of their state of WFB and quality of life?"

Quality of Life

QOL is a vague and difficult concept to define, widely used, but with little consitency (Schotish Executive Social Research, 2005). The definition of QOL can also be traced back from many different backgrounds, such as economic, social, sociology and also psychology. No wonder that Cummins (1996) and Schalock (2000) has recorded that there are over 100 instruments which purport to measure life quality in some form, that based on different kinds of definitions. Taken together, the concept of quality of life broadly encompasses how an individual measures the 'goodness' of multiple aspects of their life (Theofilou, 2013). These evaluations include one's emotional reactions to life occurrences, disposition, sense of life fulfilment and satisfaction, and satisfaction with work and personal relationships (Diener, Suh, Lucas, & Smith, 1999).

The World Health Organization (WHO) stated that the quality of life is a state of complete physical, mental and social well-being, so it is not merely the absence of disease. Specifically, quality of life (QoL) is defined as "the individual's perception of his/her position in life in the context of his culture and the value systems of the society in which he/she lives compared to his/her objectives, expectations, standards and concerns" (WHO Quality of Life Group, 1995, p. 1405). In other words, quality of life concerns a combination of physical, psychological, and social aspects, and emphasizes the proactive approach that individuals can take to their own well-being (WHOQoL Group, 1995). Still in line with the previous notions, Coons & Kaplan (in

Sarafino, 1994) defined quality of life as a common view that consists of several components and basic dimensions associated with health conditions and physical function, psychological state, social functioning, disease, and its treatment. Further more, Cella & Tulsky (in Dimsdale, 1995) asserted that some of the phenomenology perspectives on quality of life underline the importance of subjective perception of how that person is funtioning and compare it with his/her internal standard . This is in line with what is proposed by Campbell et al (in Dimsdale, 1995), underlines the importance of the subjective perception and interpretation of the individual towards their life situation.

Based on the explanation above it can be concluded that the quality of life is the individual's subjective perception about their assessment of their position in life, in the context of culture and value system where they live in relation to individual's goals, expectations, standards and concerns, that consists of several components and basic dimensions associated with physical health, psychological, social relationship and environment.

Aspects of Quality of Life

According to WHO, there are some basic aspects that needs to be taken into account in relation to the measurement of QOL. (WHOQOL Group, 1998):

a. Physical health: disease, sleep and rest, energy and fatigue, mobility, activities of daily living, dependence on medication and medical assistance, work capacity.
b. Psychological: positive feeling, thinking; learn; remember; and concentration self-esteem, and description of physical appearance, negative feelings, the individual's belief.
c. Social relationships: personal relationships, social support, sexual activity.
d. Environment: freedom; physical safety and security, home environment, financial resources, health and social care, opportunities to acquire new skills and information, participation and opportunities for recreation, activity on the environment, transport.

Work-Family Balance (WFB)

In scholars' literatures, the various terms were used to describe the interaction between working life and family, for example: accommodation, compensation, segmentation, drought resources (resource drain), spillover, work-family conflict, work-family enrichment, and work family integration (Friedman & Greenhaus, 2000; Greenhaus, & Beutell,1985; Greenhaus, & Parasuraman, 1999). The term most commonly used is the work-family balance (Greenhaus, et al. 2003), that some scholars extended to work life balance (Nayab, 2010), considering other area apart from work is not merely about the family per se but wider than that. In this article, these two terms will be used interchangeably, and are intended as the same thing, which is interpreted as reducing working time and spend more time with family or personal life in general. Or in short, it is defined as the individual's interest to have a balanced life between work and family (Kofodimos, 1993).

Marks & MacDermid (1996, p. 421), defining the role of the balance "The tendency to become fully-enganged in the performance of every role in one's total role system, to approach every typical role and partner role with an attitude of attentiveness and

care. Put it differently, it is the practice of that evenhanded alertness sometimes known as mindfulness.

The full involvement in both areas (work and family) is termed a positive balance. It is distinguished from a negative balance, that referring to the condition that individual is not involved in any of both roles (Greenhaus, et al, 2003). Kirchmeyer (2000) defines a balanced life is when people have a satisfying experience in all areas of life, and use resources such personal energy, time and commitment to be well distributed in both areas, work and family/life. Meanwhile Clark (2000) mentions that the WFB is when individuals have the satisfaction and able to work both at home and in the workplace with minimal role conflict. Specifically Kofodimos (1993) adds that individuals with WFB have a fulfilling life, healthy, productive include work, play, and love.

Gender

According Hungu (2007) gender (sex) is the difference between women and men are biologically since the person was born. Sex related to the male body and the female, where men produce sperm, while women produce eggs and are biologically able to menstruation, pregnancy and lactation. Biological differences and the biological functions of men and women are not interchangeable between them, and functions remain with the men and women of all races on earth.

Gender refers to the attitudes, feelings, and behaviors that a given culture associates with a person's biological sex. Behavior that is compatible with cultural expectations is referred to as gender-normative; behaviors that are viewed as incompatible with these expectations constitute gender non-conformity (APA)

Java ethnic Group

Java ethic group is an ethnic group native to the Indonesian island of Java. With approximately 100 million people (as of 2011), they form the largest ethnic group in Indonesia. They are predominantly located in the central to eastern parts of the island.

Methods

A Survey method is used for this research. Data were collected via a self-reported questionnaires. To add the dynamic of the discussion, intervew was used to get some qualitative data from the participants. The data was collected from two companies in Java, one is in batik company in Solo, a city that is considered as the center of Javanese culture and the other one is in Salatagia to represent Javanese but more in suburban area. The sampling technique does present limitations in that it was not random. Anonymity of the respondents was assured during the data gathering.

Participant

During the data collection, 180 questionaires were distributed to the participants. The participants were allowed to bring the questionnaires home and the questionares were collected a week after it were distributed. There were 110 questionnaire were returned. But after checking, only 66 questionnaires could be included in the data analysis as participants of this research, since some of the questionnaires did not meet

the qualifications of the participants, which is: married, come from dual career couples. Participants are consisted of female (29 females, or 43,9% of the participants), 37 males (56,1%). The age of the participants is between 25-55 years old. Most of the participants have 2 children (55%); 29% of them have 1 child, 15% have more than 3 children, and 7% of the participants do not have any children. About the education, the majority was high school (64.4%), followed by college graduated (33.9%), and 1.7% junior high school.

Measures

Quality of life

WHOQoL-BREF standardized questionnaire Indonesian version was used to measure quality of life. This is 26 items scale includes four dimensions: Physical Health (WHOQoL_PH, 7 items, i.e. "To what extent do you feel that physical pain prevents you from doing what you need to do?"), Psychological Status (WHOQoL_PS, 6 items, i.e. "Are you able to accept your bodily appearance?"), Social Relationships (WHOQoL_SR, 3 items, i.e. "How satisfied are you with your personal relationships?"), and Environment (WHOQoL_E, 8 items, i.e. "To what extent do you have the opportunity for leisure activities?"). Items were scored on a five point scale from (1) not at all, to (5) an extreme amount. Higher scores correspond to better quality of life. Preliminary item analyses lead to remove 1 item because of inadequate psychometric properties. After removing that item, Alpha's Cronbach obtained was 0.886 with aitem-total correlation ranged from 0,228 to 0.661.

Work Family Balance

WFB measured using WFB Scale by Hill et al (2001), a composite of five questions about the ability of the employee to balance the demand of work and family. Preliminary item analyses was conducted, resulted in retaining all the 5 aitems. The Cronbach's Alpha obtained was: 0.715 with aitem total correlation ranged between 0,259 to 0.577.

Data Analysis

Moderated Regresion was used to analyse the data using SPSS 17. Before the analysis was conducted, the tests for assumption were run, included test for linearity, normality, non-multicoliearity, and homoscedasticity. All of the assumptions were met.

Result And Discussion

The main effects of the independent variables (WFB) and dependent variable (QOL) were confirmed, R = 0.394; R2 = 0.155 with F = 3.800 ($p < 0.05$). When we examined individual effects, WFB B (unstandardized beta) is 57.72, with t = 3.316 ($p < 0.05$). This means that the high level of WFB is positively associated with the high level of QOL; meanwhile low level of WFB will be associated with low level of QOL. Meanwhile, the analysis suggested that gender was not significantly correlated with quality of life. No statistically significant interaction between WFB and gender was found, revealing that the effect of WFB to QOL is not moderated by gender. This

means that the strength of the positive correlation between work-family balance and quality of life does not depend on the gender of the individu.

The result of this research for the main effect, supports earlier research done by Greenhaus (2003, 2011) that there is a correlation between WFB & QOL. As Barnett & Hyde (2011) asserted that WFB can acts as a buffer when a person has problem with one area, WFB can also help the person not to be overloaded in one area, and it can also help the person to set up the routine so that they may be succesfull in both areas.

The result also found that gender is not a significant moderator for the association of WFB and QOL. The possible explanation for this is that although in the old days, work-family balance was considered as a woman's issue only, recent studies indicates that men are as likely as women, have difficulty in managing work & family demands (Hill, Cample & Koblanz; Levin & Pittinsky; Milkie & Petola, in Hill et all 2001). It is also possible that now either men or women do not differ in their expectation towards the gender in dual career, they both have the same feelings of responsibility in balancing work and life.

Interviews were also done to check for Javanese belief called *"narimo in pandum''*. The participants have the same idea, that *narimo ing pandum* means that someone has to accept what it is given to them, and be grateful for what it is. But it was found, that not all of the participants agree with this belief. Meaning that not all of the Javanese people that are intervewed accept this believe. But for those who believe in this concept, this belief can help them to feel at ease when the life demands are getting harder. It help them not to feel so stressed when they are faced with life demands, included.

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