

The Antecedents of Subjective Well-Being of Javanese Paramedics: The Indigenous Study

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Abstract

Regarding the Indonesia government's program namely leading to the Healthy Indonesia to the year 2025, a study in 2016 showed that the paramedics with the Javanese ethnic background demanding increase on welfare. Whereas, the Javanese paramedics were well-known to hold the role of harmony which tended to avoid conflict and they are obedient and tolerant. Subjective wellbeing (SWB) becomes one of the important factors that can determine and increase the welfare. It is very important to investigate the antecedents of SWB among Javanese Paramedics to enhance their performance. This research is a qualitative study with interview to 15 Javanese paramedics that consisted of 11 woman and 4 man paramedics in the Health Office of Yogyakarta. The interview transcript was classified by three academics of psychology who understood the Javanese culture. Then, they were calculated to notice which antecedents that would have the big effect. The results indicated that there was difference between the antecedents of SWB in the previous research and the antecedents of SWB in Javanese Paramedics. The antecedent subjective well-being is divided into four categories, i.e. physical, psychics, social and religiosity. Woman tends more on instrumental values while man tends more on terminal values. This result will help the Health Department of Yogyakarta to make an appropriate intervention for their paramedics to increase SWB.

Keywords Subjective well-being, Javanese paramedics

INTRODUCTION

The values of local culture and knowledge are the main source for a nation to develop, especially from the local community empowerment as an owner of the local culture (Inawati, 2014). Indonesia has a very rare antecedent's subjective well-being (SWB) of Javanese paramedics. According to Faturachman, Minza, and Nurjaman (2017) humane mental that becomes a focus of psychology is not instantly formed universally but contextually depending on the culture. Nowadays, in Indonesian context, the cultural values do not historically entrench to manifest the community life but also represent heterogenic community which is multicultural (Faturachman et al., 2017). It means that it is very important to understand the antecedents of subjective well-being of Javanese paramedics because in Indonesian context, culture becomes the important factor that can influence behavior and determine Indonesians' mentality.

The process of a research that is based on local wisdom and considers the culture values of the research subject is called indigenous psychology. Kim and Berry (in Kim, Kuo, & Kwang, 2010) defined it as "the scientific study of human behavior or mind that is native, that is not transported from other regions, and that is designed for its people." The psychologist's knowledge at paramedics needs to be more explored to design the effective human resource development intervention.

Paramedics in hospital or clinics become the important resources because they are the first pacifier to actualize the vision of Health Department. The vision is to make a healthy environment and behavior and enhance the ability of community in gaining a good health service in order to make their own family and community healthier. When paramedics are not satisfied with their life welfare, it will impact their performance at work. Keyes (2005) emphasizes that the highest subjective well-being can

become indicators of the optimal function as a human. It is in line with Cummings (cited in Delle, 2013), who stated that individuals who have a high quality life will feel their subjective well-being.

Diener (in Chak, King, & Phillips, 2008) describes that SWB is one's judgment about his life that he is more satisfied and happier although he still has a little unhappiness. Thus, this condition is indicated by a higher feeling of happiness compared to the feeling of unhappiness and expressed by the satisfaction of his life. Subjective well-being becomes the purpose of every human being life include paramedics. The purpose of this welfare includes objective things, such as facility, career development, education and other things that include material and reality. Subjective well-being can be a subjective meaning that will depend on how individual evaluation influences their whole life.

SWB could be influenced by some factors, such as religiosity, confidence, emotional maturity, meaningfulness of life, social support and physical environment (Kim & Nesselroade, 2003), coping strategies (Chak et al., 2008), emotional maturity and collaborative conflict resolution strategy (Sahrah, 2016), and training of social support (Sahrah & Yuniasanti, 2018).

Culture and local wisdom of Javanese community still existed and could persuade individual and community behavior (Inawati, 2014). Haring, Stock, and Okun (1984) in their research stated that gender significantly predictor for subjective well-being. Men have higher subjective wellbeing than women (Haring et al., 1984). Uyun (2002) who researched about gender role in Javanese culture found that social factor and culture had been rooted and it still influenced the role of gender in Javanese culture although the community had been educated. Uyun (2002) found that in Javanese culture, man and woman had different values and roles. It had a patriarchy system that put man and woman in different level. Women have lower social level than men and only depend on men. Women have to be *nrimo* (sincerely accept everything that happens to her), *pasrah* (surrendered), *halus* (gentle), *sabar* (patient), *setia and berbakti* (faithful and devoted). In contrast, men always have to be strong, handsome, and have a lot of wives. The different values and conditions between man and woman can influence their factor of subjective well-being.

The different values and roles between man and woman in Javanese culture will make different factors of subjective well-being between man and woman of Javanese paramedics. However, the reference in this matter is very limited and need to be investigated. Hence, this research aims at investigating more about factors that determine the subjective well-being of man and woman of Javanese paramedics.

METHODOLOGY

Measurement

This research is a qualitative research with an indigenous approach. The data collection method used is in-depth interviews to find out the concept of life satisfaction from subjective well-being in Javanese ethnic paramedics. In addition, the instrument used in this study is an open questionnaire consists of questions about the subject conditions. In-depth interviews were conducted based on one interview guide consists of twelve open questions in which the list of questions was consulted to the experts who understood about indigenous research and Javanese ethnicity for a professional judgment. Subsequent questions are given or determined from the answers given by the subject (Table 1).

Table 1. Analysis Unit

Analysis Unit	Analysis Sub-Unit
Subjective well-being	<ol style="list-style-type: none"> 1. What do you know about well-being? 2. What do you think about the meaning of well-being? 3. What is the factor that causes well-being?

Subject

The respondents for this research were chosen from Health Department at Bantul district, Yogyakarta, Indonesia. They are the paramedics at Bantul regency who had been working for at least 10 years, Javanese ethics background, and living in Bantul regency. The researchers chose 15 Javanese

paramedics that consisted of 11 women and 4 men. The respondent who were selected based on the following characteristics: (1) Javanese who had been lived in Yogyakarta for more than 10 years; (2) They work in Bantul public health office; (3) Minimum education background is senior high school (4) ages of 20 to 60 years; and (5) have been working for 1 year minimum.

This is the procedure of choosing the respondent: (1) The researcher give information about the characteristics of the research subjects; (2) The Human Resource Department from healthy institutions provided some demographic data on paramedic in every Community Health Center used to select subjects; (3) Then the researcher ask the prospective respondents' willingness to become respondents and provide an explanation for this research; (4) The result of the meeting is that the paramedics were willing to become research respondents with the provisions of the rights and obligations stated in the informed consent.

Analysis data

Verbatim was produced from In-depth interviews. The data then were analyzed qualitatively by using grounded theory. Each sentences at interview were analyzed using content analysis of Weber (cited in Faturochman et al., 2017). The analysis consists of open coding, axial coding and selective coding process. The process of definition unit was done by three researchers who understand the construct of subjective well-being and Javanese culture.

1. Open coding; identifying keywords from data to get the answers of respondents and giving labels that represented the interpretation from the keywords. It can be seen at Table 2.

Table 2 Example of open coding factor of subjective well-being

Man	Woman
Subject 1	Subject 1
- Thankful of my condition	- Commitment with family
- Financial	- Financial welfare
- Understand each other in family and social community	- Understand each other in family and co-workers
	- Help each other
Subject 2	Subject 2
- Financial	- Support from family members
- Living with family	- Financial
- Peaceful	- Openness and good relationship between family members
- Children and parents can understand their roles and positions	- Good work environment
- Ethical code	- Openness in the work environment

2. Axial coding; collected categories were identified in open coding step to elaborate the similarity of the categorization deeply. It used the framework of the grounded theory research and the similarity of the keyword or axial coding that was divided in four categories. Table 3 shows the axial coding of subjective well-being.

Table 3. Axial coding factors of subjective well-being

Man	Woman
1. Financial	1. Financial
2. Safety to the future of life	2. Facility to current life
3. Physical Health	
1. Achievement members of family	1. Appropriateness of job character, task completion
2. Trustworthy	2. Opportunity of education
1. Relationship	1. Relationship
a. Family (wife and son)	

b. Work environment (supervisor and co-workers)	a. Family (child, husband, other family members)
c. Community	b. Work environment (co-workers)
	c. Community
1. Gratitude for the divine destiny	1. Obedience to religious laws

3. Selective coding; the final step of analysis used grounded theory. Selective coding was built from collected axial categorization that had the core construct or the same core category to give label as a representation of phenomenon explanation. According to the analysis at axial coding, the factors of subjective well-being of Javanese paramedics were classified into four categories; they were physical, psychics, social and religiosity. The detailed definition is shown in Table 4.

Table 4. Selective coding factors of subjective well-being

Category	Definition
Physical	Tangible object that directly could be seen and felt.
Psychics	Factors originated from within a person's individual and psychological elements including motivation, perception, learning, personality, memory, emotions, beliefs, and attitudes.
Social	Reciprocal relationships between one and another individual influence each other and based on awareness to connect to each other.
Religiosity	The instinctive drive to believe and apply someone's religion, in the form of obedience to the religious values such as faith in God, worship, and norms that direct a person's relationship with God.

RESULTS

Antecedents of subjective well-being at Javanese paramedics that analysis with content analysis is classified in to 4 categories, namely:

- (1). Physical is tangible object that can directly be seen and felt;
- (2). Psychics is factors originated from within a person's individual and psychological elements including motivation, perception, learning, personality, memory, emotions, beliefs, and attitudes.;
- (3). Social means reciprocal relationships between one and another individual influence each other and based on awareness to connect to each other.
- (4). Religiosity which has definition as the instinctive drive to believe and apply someone's religion, in the form of obedience to the religious values such as faith in God, worship, and norms that direct a person's relationship with God.

The other result showed that antecedents of subjective well-being between man and woman are classified in same classification, but the indicator cause of antecedents of subjective well-being between man and woman is rather different. Antecedents of subjective well-being on man were classified in to physical that consist of financial, safety for the future life and physical health, and on woman only indicates the financial and facility to current life. For man respondents, it is more caused by a sense of security in their future life, but for woman respondents is more caused by fulfilling their life needs for the present.

Psyches classification on man is caused by their need of achievement for their family members and the trustworthy they get, but on woman it is caused by feeling of appropriateness related with the character of the job. They already complete their task and have opportunity to get education. It showed that man has a more subjective well-being if his core family have a better achievement than him.

Whereas, the woman will have a high subjective well-being if she feels they can gets achievement according to what they do and their need. In social classification for man, it is caused of relationship, which includes relationship on main or core family (their wife and son or daughter), their work environment, including their supervisor and co-workers and connection with their community. It is rather different on woman where the subjective well-being in social classification can be caused by relationships, but it emphasized at a family relationship which includes not just their husband or son and daughter but other relatives like their parents, aunty, uncle, sister, and brother. Work environment especially co-workers and their community also have effects to their subjective well-being. Religiosity classification of antecedents of subjective well-being among man is caused by their gratefulness of divine destiny. For woman, the antecedent of their subjective well-being is more determined by their obedience to religious laws, indicated by frequency and punctuality in praying to God.

Table 5 Antecedents factors of subjective well-being of Javanese paramedics

	Man		Woman
Physical	<ol style="list-style-type: none"> 1. Financial 2. Safety of the future life 3. Physical Health 	Physical	<ol style="list-style-type: none"> 1. Financial 2. Facility for the current life
Psyches	<ol style="list-style-type: none"> 1. Achievement of family members 2. Trustworthy 	Psyches	<ol style="list-style-type: none"> 1. Appropriate with the character of the job 3. Complete the task 3. Opportunity of education
Social	<ol style="list-style-type: none"> 1. Relationship <ol style="list-style-type: none"> a. Family (wife and son) b. Work environment (supervisor and co-workers) c. Community 	Social	<ol style="list-style-type: none"> 2. Relationship <ol style="list-style-type: none"> a. Family (son, husband, other family members) b. Work environment (co-workers) c. Community
Religiosity	<ol style="list-style-type: none"> 1. Grateful over the divine destiny 	Religiosity	<ol style="list-style-type: none"> 1. Obedience to religious laws

DISCUSSION

Research of gender and subjective well-being already done by Haring et al. (1984). Their research stated that man have a slightly higher subjective well-being that of a woman. From the result of categorization, the similarity of categorized antecedents of subjective well-being between man and woman of Javanese paramedics could be seen. The antecedents of subjective well-being on man and woman of Javanese paramedics were divided into four categories i.e. physical, psychics, social and religiosity. A physical factor is a tangible object that directly could be seen and felt. Factor of psychic is the factor originated within a person's individual and psychological elements such as motivation, perception, learning, personality, memory, emotions, beliefs, and attitudes. Social factor is the reciprocal relationships between one and another individual influence each other and based on awareness to connect to each other. Religiosity is the instinctive drive to believe and apply someone's religion, in the form of obedience to the religious values such as faith in God, worship, and norms that direct a person's relationship with God.

There were also differences in the antecedents of subjective well-being between man and woman of Javanese paramedics shown. For the man, antecedents of the subjective well-being in the physical category consisted of financial, safety for the future life and physical health. On the other hand, the woman's antecedents of the subjective well-being in this category were in financial and facility for the current life. The man thought their welfare was influenced by the safety feeling with their future life whereas woman thought their physical welfare was determined by their current life safety. This result emphasize the research from

Tesch-ro, Andreas, and Tomasik (2008) in their survey involving 57 countries which found that subjective well-being might be different among man and woman. They found that when gender as biological factor cannot give different effect on subjective wellbeing, but when gender describe as a complex situation which includes cultural beliefs and norms on the one hand, and societal structures and institutions subjective well-being is always different in each country (Tesch-ro et al., 2008).

In this study of the psychic category, for man the antecedents of subjective well-being consist of family members' achievement and trustworthy. For woman, the antecedents of subjective well-being in this category depend on the appropriateness of job character, task completion, and opportunity of education. The cause of the difference between man and woman' subjective well-being showed that man more emphasized on the purpose and woman more concerned with the process of the situation and condition experienced. In the social category, man respondents correlate more in the reciprocal relationship in the core family (wife and son). While for woman, it was not only reciprocal relationship in the core family but also in their big family including their parents, sisters or brothers, and nephews. Besides, there were also priority differences of the reciprocal relationships in the workplace. Man had more reciprocal relationships with both of their supervisors and co-workers, but woman only had it with their co-workers. The religiosity category also showed differences between man and woman' antecedents of subjective well-being. For man, their welfare depended on how much their gratitude over their divine destiny. Meanwhile, for woman, it was influenced by their obedience to the religious laws.

The findings showed that there were differences on antecedents of subjective well-being between man and woman. These findings supported the results of research from Tuulik, Ōunapuu, Kuimet, and Titov (2016) which showed that gender influenced the perception of the overall value in the organization or work experience more than position. Woman respondents have more emphasis in relationship than the man. They said that relationship is very important in determining their subjective well-being. The family context for a woman was not only the core family but also including their big families like her mother, father, sister(s) and brother(s). On the other hand, the family context for a man is their wife and children. Another research that stated gender as antecedents of subjective well-being is from (Inglehart, 2002). According to his study, it was found that women under 45 years old have higher subjective well-being than a man, but older women less happier (Inglehart, 2002). That condition is a result of the equality throughout the world, which makes many women thrive and reach high achievements.

According to a research conducted by Wijayanti and Nurwianti (2010) the level of happiness among Javanese tribe was in the high average. They found five characters of Javanese tribe, namely thankfulness, kindness, population, fairness, and integrity. In their research, it was found that in Javanese culture, there were 6 characters that could decide one's level of happiness. These characters were persistence, fairness, vitality, curiosity, and forgiveness.

Tuulik et al., (2016) explained that woman tended to value happiness more than man, and man value exciting life significantly higher than woman. The obedience, responsibility, and love were more frequently mentioned by woman than man among the instrumental values. It must be pointed out that man did not mention the value of love at all. Man tended to value self-control more than woman. From this generalization, it was derived the overall differences of what man and woman see and value in an organization. Among the values offered, helpfulness and obedience as the instrumental values and family security as a terminal value were the most important factors for woman. Man respondents, however, preferred an exciting life as their most important terminal value – almost every second man chose this value and they seemed to see that instrumental values like ambition and helpfulness led to this goal.

This finding was similar to the argument stated by Hofstede (1994) that said significant differences tended to appear when comparing the work goal importance scores of men and women. Considering the instrumental values, Korvajarvi (2002) statement of differences in the modes of behavior (instrumental values) according to the gender is proved. Inawati (2014) said that in Javanese culture, woman had more roles as the moral balancer in their family, and community. They played a greater role in maintaining processes within the family and community to support men to achieve their goals. Inawati (2014) underlined that women in Javanese culture preferred to be able to apply their role as a companion for men to achieve their role.

Rokeach (cited in Tuulik et al., 2016) defined values as "an eternal belief that a particular mode of behavior or the end-state of existence personally or socially was better than the behavior of the opposite or converse mode behavior or the end-state of existence". He proposed a list including two sets of values, namely the terminal values (referring to desirable and end-state existence; the goals that a person would like to achieve during their lifetime and may vary among different groups of people in different cultures) and instrumental values (referring to preferable modes of behavior; means of achieving the terminal values). Table 6 shows the terminal and instrumental values from Rokeach.

Table 6 List of terminal and instrumental values by Rokeach (1973)

Terminal Values (End States)	
Social (Focus on Others)	Personal (Self-Focused)
A world at peace	A comfortable life
A world of beauty	An exciting life
Equality	A sense of accomplishment
Family security	Happiness
Freedom	Inner harmony
Mature love	Pleasure
National security	Salvation
Social recognition	Self-respect
True friendship	Wisdom
Instrumental Values (Behavioral)	
Moral (Focus on Morality and Relations)	Competence (focus on competence)
Broadminded	Ambitious
Forgiving	Capable
Helpful	Clean
Honest	Courageous
Loving	Imaginative
Cheerful	Independent
Obedient	Intellectual
Polite	Logical
Responsibility	Self-controlled

A research from Tuulik et al. (2016) showed that gender influence the values of human works. Woman were influenced by instrumental values and man were influenced by terminal values. Figure 1 shows the perception of organizational values towards the respondents' characteristics.

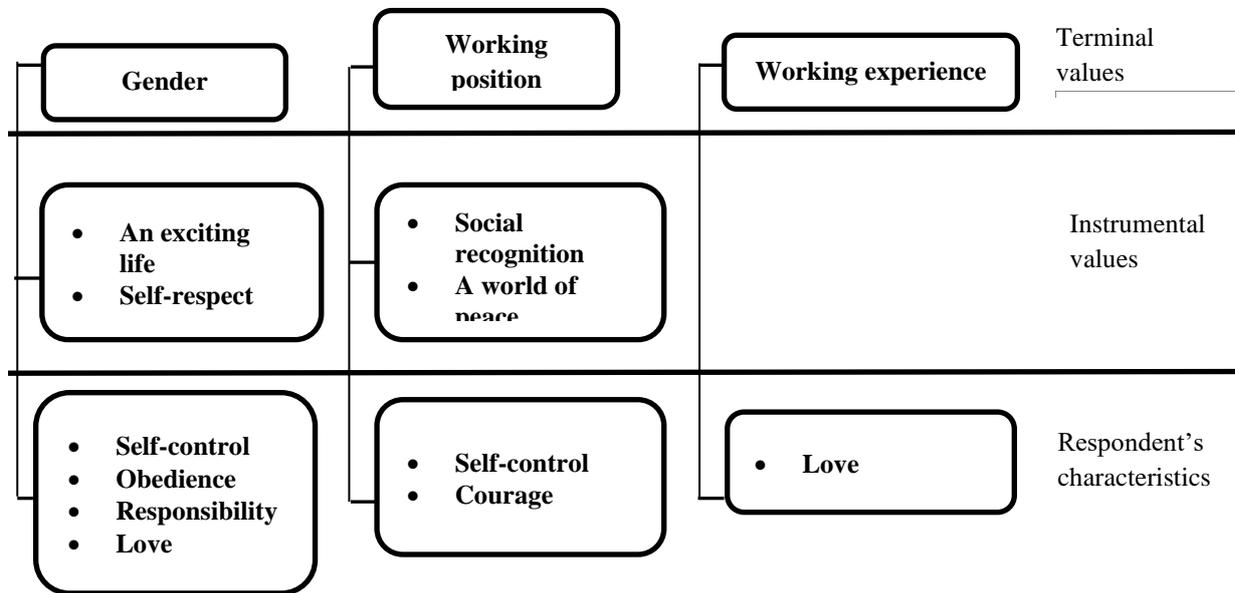


Figure 1 The perception of organizational values towards the respondents' characteristics (Tuulik et al., 2016)

According to Rokeach and Tuulik argument, showed that antecedents subjective wellbeing at woman more have values to instrumental values that terminal values. The antecedents' subjective well-being at woman shows the process of life and behavior that make them happy and their high life satisfaction. At man antecedents, subjective well-being show the purpose or a goal in life, referring to desirable and end-state existence; the goals that a person wants to achieve.

Based on Rokeach and Tuulik research finding, it can be seen that the antecedents of subjective well-being of women have more instrumental values than terminal values. The antecedents of women's subjective well-being show the life processes and behaviors that lead to their happiness and high life-satisfaction. In man, the antecedents of subjective well-being show the purpose or goal in life, referring to desirable and end-state existence; the goals that a person wants to achieve.

CONCLUSION

Based on the discussion in the previous chapter, it can be concluded that there are differences of perspectives between western theories and Javanese paramedics regarding satisfaction of life which are an important part in determining one's subjective well-being. Gender has a role at the antecedents' subjective well-being of Javanese paramedics. Man and woman Javanese paramedic, the antecedent subjective well-being is divided into four categories i.e. physical, psychics, social and religiosity. The antecedent subjective well-being of woman is more on the instrumental values, woman have subjective well-being because whereas process of life and behavior that lead to their happiness and high life-satisfaction. The antecedents' subjective

well-being of man is more on the terminal values, they will get subjective well-being if achieve purpose or a goal in life, referring to desirable and end-state existence.

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