THE CHALLENGE OF WORKING FROM HOME FOR DUAL CAREER COUPLES JAVA ETHNIC

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Abstract:	The implementation of the policy of working from home during the Covid-19 pandemic has an impact on dual career couples where they are faced with challenges because they are in a new situation. The cultural background of each individual is also thought to influence how they face these challenges. This is because previous research has shown that Western cultural values tend to be suitable in implementing this policy. This study investigates the challenges faced by Javanese ethnic dual career couples and how they deal with them. Therefore mixed methods were used to achieve the research objectives. The respondents of this study were 5 married couples, or 10 individuals, from dual career couples backgrounds. The results found that the role of Javanese ethnic wives was more challenging to work from home.
Keywords:	*Working from Home, Dual Career Couples, Cultural Values.*

PRELIMINARY

The current Covid-19 phenomenon does not only have an impact on health and the economy. The world of work is also changing where some workers are required to work from home. According to Donnelly & Proctor-Thomson (2015), home-based telework (remote work) is a common form of remote work that is increasingly being encouraged as a means to ensure operational continuity in emergency situations, such as the occurrence of a natural disaster in an area. It is the same with the current emergency situation where the policy of working from home is carried out so that the spread of the Covid-19 chain is immediately broken. Some people who work implement policies, including dual career couples.

According to Petriglieri (2020), since the Covid-19 pandemic, dual career couples from all over the world have been forced to work full time from home. Cooperation between the two is required, both in terms of completing homework or office work. The challenges of working from home then arise with their status as a husband and wife couple (Fitrianti, 2020; Tarigan, 2020). The flexibility of time and space when working from home during the pandemic has changed work and life patterns, resulting in a blurring of boundaries between the two.

Role conflict makes it more difficult for career women to deal with personal conflicts, namely the role of a wife and a working woman (Crosbie & Moore, 2004). Crosbie & Moore (2004) continue that the cultural background of each dual career couple influences the interaction and ambiguity of their roles while working from home. Because different ethnic groups have certain homework practices. In line with this, if it is associated with the current state of the

COVID-19 pandemic, the impacts are not only on health and the economy but also the emergence of conflicts of cultural values (Himawan, 2020).

Moreover, Javanese ethnic culture is known for its inherent paternalism (Irawanto et al., 2011; Selvarajah & Meyer, 2017). In the structure and social relations of Java, it is known that a person's position/level is always associated with their gender, age, wealth, occupation, and strata (Irawanto et al., 2011; Pruetipibultham, 2012; van der Kroef, 1955). In terms of households, men have community characteristics as breadwinners, while women take care of the household. Therefore, when the application of working from home is implemented, it allows people from Javanese ethnic backgrounds to face more challenges.

Although research related to the challenges of working from home during the COVID-19 pandemic is still limited, many researches on the application of work models like this have been carried out. Previous researchers tend to use the object of research on individual workers to find out what challenges they face (Delanoeije et al., 2019; Donnelly & Proctor-Thomson, 2015; Lapierre et al., 2015; Nakrošienė et al., 2019; Ojala et al., 2014). Finally, this study intends to fill the gap from previous research by looking at the perspective of dual career couples in facing the challenges of working from home. The Javanese ethnic background of each dual career couple is considered because this affects the individual in facing the challenges of working from home.

This study aims to 1) find out what challenges are experienced by ethnic Javanese dual career couples when working from home during the covid-19 pandemic; 2) examine the strategy of a husband from a dual career couple background of Javanese ethnicity in facing the challenges of working from home; and 3) examine the strategy of a wife from a dual career couple background of Javanese ethnicity in facing the challenges of working from home.

LITERATURE REVIEW
WORK FROM HOME

According to the International Labor Organization, telework has been around since the early 1970s when Jack M. Nilles first coined the term. But until now there is no consensus on the exact definition (ILO, 2016). So that everyone uses the concept in a different way and then relates it to various work settings such as field work, working outside the office, working in a shared office and working from home.

Over the years researchers have looked at organizations implementing remote work to help their workers do their jobs more effectively, efficiently and comfortably (Nydegger & Nydegger, 2010). According to Messenger and Messenger (2019), remote work has evolved over three generations, namely Home office, mobile office and telework. These three generations adapt to technological developments that trigger evolution.

DUAL CAREER COUPLE

A dual career couple is considered a multiple income partner with clear career priorities (Abele & Volmer, 2011). In this case, support and appreciation from the surrounding environment is always needed for them. The organizational strategy of dual career management is also very helpful and is increasingly needed. According to Rapoport and Rapoport (1969), there are five specific dilemmas for dual career couples, namely: overload dilemma, personal norm dilemma, identity dilemma, network dilemma and role cycle dilemma. These five dilemmas are still being

studied further by Rapoport and Rapoport (1969) to dual career couple. The results show that the success of dual career couple in dealing with these dilemmas depends on their optimism and skills.

CULTURE
Culture is the collective programming of the mind that distinguishes one group from another (Hofstede, 2011). Indonesian culture is known to have a large power distance, a low preference for uncertainty avoidance, a tendency towards femininity, collectivism, long-term orientation and restraint. HoweverHofstede, Hofstede, et al. (2010) states that the people of each region are generally considered to be culturally different. Therefore, this study uses Javanese ethnicity, one of the largest ethnic groups in Indonesia, as the background for dual career couples in facing the challenges of working from home.

JAVA CULTURAL PHILOSOPHY IN DUAL CAREER COUPLE
In Javanese culture, it is known for its paternalism which is inherent in society. This understanding is manifested by a strong respect for the father or someone who is considered 'Father' (Irawanto et al., 2011; Selvarajah & Meyer, 2017). The concept of paternalism that has so far been understood by society has resulted in a structural and discriminatory gender division (Nafisah, 2016). This is detrimental for women because they are always in the number two position in society.

In Javanese culture conflict must be avoided, where one knows exactly what they should and should not do based on the ideology of a peaceful life, alus-kaar and lair-batin to build harmony. (Irawanto et al., 2011). Meanwhile, dual career couples are sometimes faced with difficulties to accommodate the demands of two careers (Rapoport & Rapoport, 1969). Perdhana et al. (2021) also stated that workers would experience a period of confusion and overwhelm in a new or unfamiliar environment. This allows the Javanese ethnic dual career couple to be more able to face these difficulties by creating harmony between the two.

Javanese people also tend to have a tendency to femininity (Suharnomo & Syahruramdhan, 2018). One of the characteristics of femininity is trying to balance between family and work(Hofstede, 2011). Javanese ethnic dual career partners are more likely to minimize the occurrence of work and life conflicts in order to achieve balance.

METHODOLOGY
POPULATION AND SAMPLE
The sampling design in this study is non-probability which does not follow probability theory in selecting elements from the sample population. While the sampling technique that will be used in this research is purposive sampling. The number of respondents in this study were 10 individuals from 5 dual career couples. The criteria for the ideal sample of workers with Javanese ethnic backgrounds are that the respondents are ensured to live and work in various agencies that implement work from home policies in the Central Java Province. The following table will present the demographic data of the respondents in this study.

Respondent Demographic Data Table

Dual Career Couple	Pseudonym	Age	Educational Qualification	Type of work
Dual Career Couple 1	Alvin	28	16 years (S1)	Adminsitration Staff
	Winda	27	16 years (S1)	Teacher
Dual Career Couple 2	Arif	28	16 years (S1)	Civil Servants
	Ita	27	16 years (S1)	Civil Servants
Dual Career Couple 3	Shamad	33	18 years or older (S3)	Lecturer
	Rina	34	18 years or older (S3)	Lecturer
Dual Career Couple 4	Eki	35	18 years or older (S2)	Civil Servants
	Hida	34	18 years or older (S2)	Lecturer
Dual Career Couple 5	Fahri	35	16 years (S1)	Civil Servants
	Susan	34	18 years or older (S2)	Lecturer

Source: Developed by researchers (2021).

Respondents obtained are 10 individuals who are also dual career couple with various professions. The names of the respondents in the table above are pseudonyms. These ten respondents have also been confirmed to have implemented work from home since their appointment. The age range of each couple is between 27 to 35 years with the education level of S1, S2 and S3. There are couples who already have children and do not have children.

METHODS AND DATA COLLECTION

This research uses mixed methods involving quantitative and qualitative methods. Quantitative analysis techniques were used to examine the Javanese cultural tendencies of each respondent. While qualitative techniques are used to find out the challenges of working from home and how dual career couples deal with them. For clarity, the two analyzes will be discussed one by one.

Mixed Method

According to Creswell (2014:43), mixed methods involves combining or integrating qualitative and quantitative research and data in a research study. Qualitative data tends to be open-ended without a predetermined response, whereas quantitative data usually includes closed responses such as those found in questionnaires or psychological instruments. In connection with this study, the decision to combine the two instruments was determined by the researcher according to the research objectives.

This study uses a convergent approach in which researchers combine quantitative and qualitative data to provide a comprehensive analysis of the research problem. In this design, the researcher usually collects both forms of data at almost the same time and then integrates the information in the interpretation of the overall results (Creswell, 2014:44). This study used a questionnaire from VSM 2013 to collect quantitative data, while semi-structured interviews were used to collect qualitative data.

The construction of research instruments or tools is also a very important aspect in research because whatever the researcher conveys through the findings or conclusions is based on the type of information that the researcher collects (Kumar, 2011:147). Instruments can be used in mixed methods to fulfill various purposes which can be used to provide a more complete description of a problem, for example through interviews or data observation.(Sandelowski, 2000).

Quantitative Method

Quantitative methods were used to assess the Javanese ethnicity of each respondent or dual career couples in this study. The assessment was carried out using the 2013 VSM (Value Survey Module) instrument which was initiated by Hofstede and Minkov (2013). Data collection was done through a questionnaire given to the respondents. The questions in the 2013 VSM questionnaire refer to and are based on the six cultural dimensions developed by Hofstede (2011). The six dimensions in question are individualism level power distance, masculinity, uncertainty avoidance, long-short-term orientation and indulgence vs restraint.

The 2013 VSM consisted of 30 question items consisting of 24 question items to measure six cultural dimensions and 6 other question items to find out demographic information of respondents. The answers to the 24 questions reflect the characteristics of the respondents, such as gender, age, education level, position, type of work, and the time when answering the questions. The measurement of cultural values uses a 5-point Likert scale with different answers for each question. VSM 2013 is also available in Indonesian.

Sources of data collection in this study obtained directly from respondents who have been targeted and in accordance with the research criteria. The data collection process was carried out while still in the COVID-19 pandemic situation. During this pandemic, the intensity of meeting or gathering is minimized to avoid the spread of the virus. Therefore, the researcher decided to use the google form application. The researcher sent the link of the form to the respondent via the specified electronic message (whatsapp or e-mail).

Qualitative Method

The qualitative method in this study was used to find out the challenges of working from home in dual career couples and how they faced them. Collecting data using semi-structured interviews. Questions in semi-structured interviews are based on a list of surveys Hugo Team (2020) about the experience of working from home in employees who work from home. The lack of literature related to working from home during the COVID-19 pandemic has made researchers take the initiative to find a list of questions that can be used as material in the interview process.

A list of possible challenges is also made referring to previous research. Then the list of challenges is developed into interview questions as well as complementing the previous template. All participants are asked the same questions in the same order then the collected data can be compared and can be transformed numerically and quantified (Mcintosh & Morse, 2015). The method of conducting semi-structured interviews is by recording the interview with audiotape and then transcribing the results of the interview (Creswell, 2016:253).

ANALYSIS RESULTS

Because this research uses an integrated mixed method, there are two results of analysis, quantitative and qualitative. The results of the quantitative analysis are presented according to six cultural dimensions, namely power distance, individualism vs. collectivism, masculinity vs. femininity, uncertainty avoidance, long-term vs. short-term orientation and indulgence vs. restraint. The results of the quantitative analysis will be presented according to the dual career couple group according to the previous respondent's demographic data table.

RESULTS OF QUANTITATIVE ANALYSIS

In this study, quantitative methods were used to assess the tendency of Javanese culture in each respondent using the 2013 Value Survey Model (VSM) initiated by Hofstede and Minkov (2013). Respondents were previously given several questions adopted from VSM 2013. Twenty-four questions allowed an index score of six cultural values and all question content was assessed on a five-point scale.

Power distance

Power distance is defined as the extent to which members of less powerful institutions and institutions are unequally distributed (Hofstede, 2011). As in the case of families, the individual personalities of parents and children can lead to unusual behavior (Hofstede, Hofstede, et al., 2010:68). This can indicate the level of power distance in a family. The following is the result score of the respondent's power distance level as well as the culture of the Indonesian people according to:Hofstede, Hofstede, et al., (2010:57).
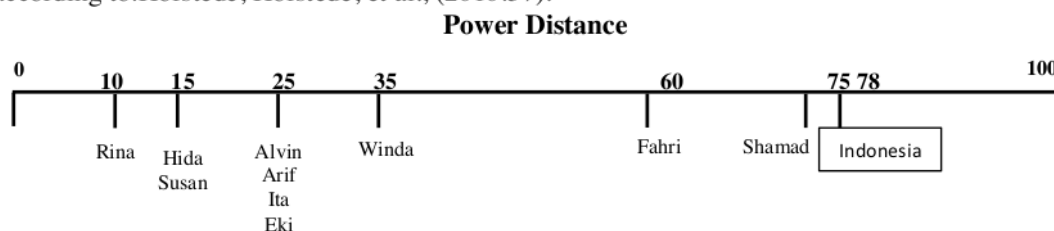
Power Distance

Source: Data processed by researchers (2021).

The results presented show that the ten respondents show lower scores on the level of power distance than the cultural level of Indonesian society (Hofstede, Hofstede, et al., 2010:57). Shamad and Fahri are known to score high on power distance, even more than the Indonesian people's power distance score. These two respondents show the cultural suitability of the Javanese society which leads to the understanding of paternalism and fatherism. This understanding is manifested by a strong respect for someone who is considered a 'Father' and shows an authoritarian and patriarchal style in decision making(Irawanto et al., 2011; Santoso, 2012; Selvarajah & Meyer, 2017).

In Javanese culture there is also the value of andap-asor, which is to humble oneself politely and show the right behavior. This value must be carried everywhere and addressed to anyone, especially those in higher positions(Dodi W. Irawanto et al., 2011). It also creates an obligation on someone from the lower classes to respect their leader, regardless of whether followers agree with the leader. In the family, respect for parents and elder relatives lasts into adulthood (Hofstede, Hofstede, et al., 2010:67).

Individualism vs Collectivism

According to Hofstede (2011), collectivism is the tendency for individuals in a society to be integrated into strong and cohesive groups that protect each other in exchange for loyalty. On the other hand, individualism is a tendency that everyone is expected to take care of himself and his immediate family. In the dimension of individualism, Javanese ethnicity belongs to a collectivist society (Suharnomo & Syahruramdhan, 2018). In most collectivist cultures, direct confrontation with others is seen as rude and undesirable (Hofstede, Hofstede, et al., 2010:106).

Individualism-Collectivism

| 0 | 14 | 35 | 70 | 100 |

Indonesia

Alvin
Winda
Arif
Ita
Shamad
Rina
Eki
Susan

Hida

Source: Data processed by researchers (2021).

The level of cultural individualism of Indonesian society is categorized as low with a score of 14 (Hofstede, Hofstede, et al., 2010:97) which means to show collectivism. In this study, the level of individualism was divided into two different scores, namely 35 and 70. However, the results of both showed different tendencies. The majority of respondents scored 35 which they indicated collectivism. Meanwhile, only Hida showed individualism with a score of 70. According to Hofstede, Hofstede, et al., (2010:106) individualism is associated with the nuclear family structure. Where they tend to look after and spend time with family and themselves.

The tendency of the Javanese society to be collectivist, as well as the majority of respondents in this study, is shown by the culture of the Javanese people who are proud of a life full of good things, peace, harmony and non-violence (Sutarto, 2006). In line with this,Irawanto et al. (2011) states that in social relations the Javanese try to achieve a harmonious and harmonious life. They also go to great lengths to avoid conflict and respect others.

Masculinity vs Femininity

Masculinity and its opposite, Femininity, refers to the distribution of values between the sexes (Hofstede, 2011). The values of men in a country contain a very firm and competitive dimension. In contrast to the values of women who tend to be simple and caring. In the dimension of masculinity Hofstede distinguishes two poles of the continuum. The strong pole is called masculine and the simple and caring pole is called feminine. The following figure has presented the results of the trend of masculinity levels in this study.

Masculinity

| 0 | 35 | 46 | 70 | 100 |

Alvin
Winda
Ita
Shamad
Rina
Eki
Hida
Fahri
Susan

Indonesia

Arif
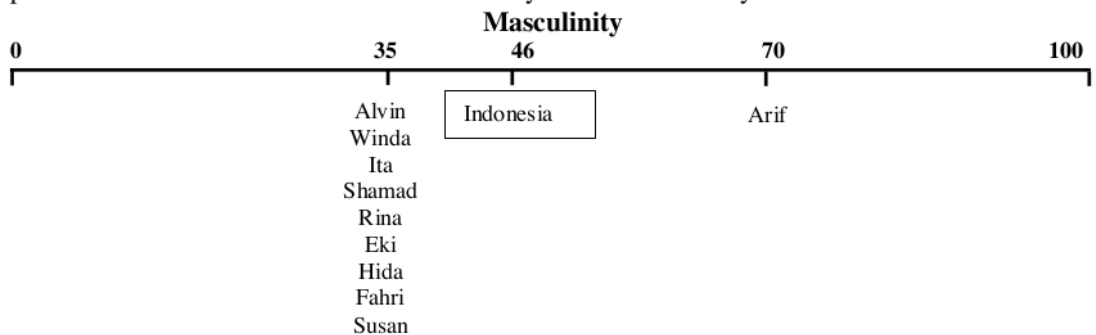
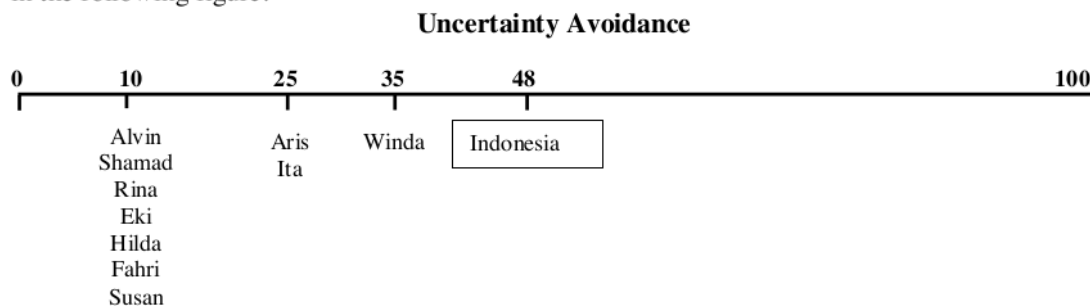**Source: Data processed by researchers (2021).**

In the dimension of masculinity, a high level indicates a masculine tendency. On the other hand, a low level of masculinity indicates a feminine tendency. Indonesian culture shows a score of 46 on the masculinity dimension (Hofstede, Hofstede, et al., 2010:142). Most respondents, on the other hand, scored 35 on this dimension, which is lower than Indonesian culture. The difference is seen in Arif's score alone by occupying a fairly high score, which is 70.

Families in feminine societies direct their children to have modesty and solidarity (Hofstede, Hofstede, et al., 2010:168). In this society, neither men nor women are too ambitious to achieve their careers. Same with research results Perdhana (2015), which most Java managers say that ambition is not important.

Uncertainty avoidance

Uncertainty avoidance is not the same as risk aversion, but is related to people's tolerance for ambiguity (Hofstede, 2011). It indicates the degree to which a culture programs its members to feel uncomfortable or comfortable in unstructured situations. Unstructured situations are situations that are new, unknown, surprising, and different from usual.

In Javanese culture there is a philosophy called 'nrimo', or means to accept (Dodi W. Irawanto et al., 2011). *Nrimo* emphasizes the importance of always accepting one's arguments with respect. This idea is related to the main purpose of Javanese life, namely to build harmony. This philosophy can guide Javanese people who refer to the low uncertainty avoidance. The discussion will continue after the presentation of the results of the level of uncertainty avoidance in the following figure.

Uncertainty Avoidance

Source: Data processed by researchers (2021).

The picture above shows that the scores of the respondents in this study are below the level of avoiding cultural uncertainty in Indonesian society, which is 48. (Hofstede, Hofstede, et al., 2010:194). Whereas specifically, the Javanese ethnic community produced almost the same score, namely 44 (Suharnomo & Syahruramdhan, 2018). It can be concluded that the respondents in this study are categorized with low uncertainty avoidance.

Long Term vs Short Term Orientation

In the long-term orientation, the values found are persistence, thrift, regularity in relationships based on status and having a sense of shame (Hofstede, 2011). In contrast, the values in the short-term orientation are fulfilling social obligations, respecting traditions, protecting one's 'face' and personal stability and stability. The following figure will provide information regarding the results of the long-term and short-term orientation scores of each respondent in this study.

Long-Term Orientation
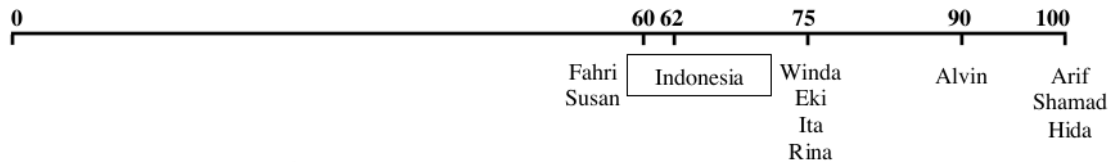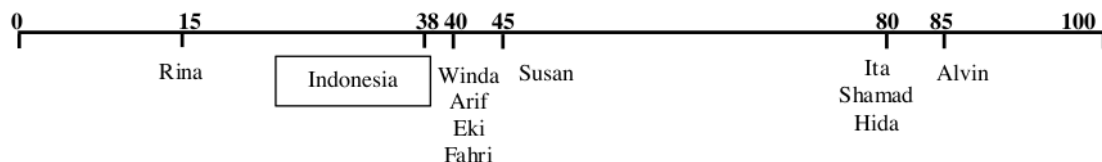

Source: Data processed by researchers (2021).

The results of the scores in the image above show a long-term orientation tendency for each respondent. Indonesian culture in this dimension is known to get a score of 62 (Hofstede, Hofstede, et al., 2010:256) which indicates a long-term orientation tendency. In this case, the Indonesian people have a pragmatic culture, they believe that the truth really depends on the situation, context, and time (Hofstede, 2020). They also demonstrate the ability to adapt traditions easily to changing conditions, a strong tendency to save and invest, be frugal, and persevere in achieving results.

The same thing was also proven by the respondents in this study from one of the results of the answers in VSM 2013, which they considered very important to entertain other people or friends. According to Hofstede, Hofstede, et al. (2010:253) entertaining other people is considered very important in one's life. This attitude can be seen as another form of self-aggrandizement or pride, in the sense of a concern for maintaining a positive self-image. In relation to this attitude, Javanese people in social interactions are expected to be *andap asor*, which means to humble themselves politely and show proper behavior.(Dodi W. Irawanto et al., 2011). Therefore, the attitude to entertain others is in accordance with the cultural behavior of the Javanese people who have a long-term cultural orientation tendency.

Indulgence vs Restraint

Indulgences or pleasures are the tendency to allow relatively free gratification of the basic and natural human desires associated with enjoying life and having fun. (Hofstede, Hofstede, et al. 2010). The opposite pole, namely restraint, reflects the belief that satisfaction needs to be limited and regulated by strict social norms. As a cultural dimension, indulgence versus restraint is clearly defined to measure a very specific phenomenon. Desire gratification refers to enjoying life and having fun, not to satisfying human desires in general. According to Hofstede, Hofstede, et al. (2010:287) a high score indicates indulgence and a low score indicates restraint. The following figure will show the results of the indulgence-restraint level scores of each respondent in this study.

Indulgence-Restraint

Source: Data processed by researchers (2021).

Indonesian culture itself gets a score of 38 (Hofstede, Hofstede, et al., 2010:283). Several respondents showed scores that were almost the same as the Indonesian culture, which means they also have a tendency to restrain. Some of the other respondents actually showed a tendency of indulgence with a fairly high score.

According to Hofstede, Hofstede, et al. (2010:281) an action that is limited by social norms and prohibitions while enjoying leisure activities is perceived as wrong for some people. This kind of perception is owned by people with a tendency to restrain. When viewed from history, Javanese traditional society is paternal, aristocratic and stratified with most of the people living in villages that uphold the kingdom and nobility.(van der Kroef, 1955). The social life of the Javanese people is limited by traditions and unwritten laws. But they considered the aristocratic way of life a symbol of refinement and modesty.

QUALITATIVE ANALYSIS RESULTS

The qualitative method in this study was conducted by interviewing dual career couples individually. They were interviewed separately with the same questions. Previously, quantitative results were carried out to determine the Javanese cultural tendencies of each respondent. The findings from qualitative interviews are to find out what challenges dual career couples experience while working from home during the pandemic and how they deal with them. The results of the qualitative analysis in the following table will show the challenges of working from home for dual career couples.

Work from Home Challenge Summary

Challenges between dual career partners
Husband dan Wife:
• Interaction between spouses is limited.
• Simultaneous working hours between spouses.
Challenges of the Role as Husband and Wife
Wife:
• Homework is seen as dominant.
• Difficulty in adapting when at home.
• Difficulty in allocating time.
• Changes in work and life balance.
Challenges of a Role as a Worker
Husband:
• Informal communications.
• Disturbing living environment.
• Teamwork barriers.
• Difficulty in face to face learning.
• Limitations of facilities or infrastructure.
Wife:
• Disturbing living environment.
• Teamwork barriers.
• Difficulty in face to face learning.
• Limitations of facilities or infrastructure.

The challenge is divided into three parts, the first is a challenge involving spouses. Furthermore, the challenge for dual career couples in their roles as husband and wife at home. The challenge as a role is only experienced by wives. As for the challenges of being a worker, each spouse has almost the same experience but causes a different impact.

DISCUSSION

The quantitative analysis that has been done previously produces Javanese cultural tendencies that are owned by each respondent using the 2013 VSM which was initiated by (Hofstede & Minkov, 2013). While the results of the qualitative analysis show the challenges and work from home for dual career couples and how to deal with them. The two analyzes are then integrated so that the results of the research are according to the objectives. According to Creswell (2016: 298) mixed methods with a convergent design are usually written in the discussion section of the study. The integration of the two methods results are compared or linked whether there is a convergence or divergence between the two sources of information.

The Challenge of Working from Home for Javanese Ethnic Wives

Wives think that household matters seem dominant. Several wives also said that they had difficulty adapting when the work from home application was first implemented. According to Ismawati et al. (2018) Javanese women in the past had a domestic image known as 3M, namely manak-masak-macak which means to cook, dress up and give birth. Even though Javanese women today have a modern mindset and lifestyle, they always consider this to be the main task in their household.

In addition, they feel the work-life imbalance. Like it or not, they have to change their work and life patterns to suit their responsibilities and the demands of life and in raising children (Donnelly & Proctor-Thomson, 2015). In research the wives show a tendency towards femininity. This means that they expect work-life balance. Quantitative analysis which produces a trend towards femininity and qualitative results which indicate that they face challenges because of this tendency concludes the convergence between the two analysis results.

The third way in an effort to restore the balance of work and life again, is by changing roles. Another way to do this is to complete their homework before working online. There are times when office tasks have not been completed due to difficulties in dividing their time. Usually the wives would continue at night when their children were asleep and the housework was done.

Husband's Role When Working from Home

All of the husbands in the study concordantly revealed that they faced less challenges working from home. They were not bothered with household matters as experienced by the wives in this study. This attitude reflects the Javanese who enjoy their daily life without feeling threatened and worried about what might happen in the future (Wlandaru, 2000). In addition, this attitude is also reflected in the Javanese proverb 'nrimo ing pandum' which means to accept everything as it is. Therefore, the husbands in this study tend to have low levels of stress and do not show an aggressive attitude in dealing with new things or situations. This refers to a low uncertainty avoidance tendency which shows convergence with their assessment of the quantitative results. According to Hofstede (2011), one of the characteristics of a low uncertainty avoidance tendency is to have calm, lower stress, self-control and low anxiety.

Husbands, on the other hand, said the same thing, that they could be relied on to help their wives in taking care of the house. What these husbands do shows the tendencies of their femininity. Hofstede, Hofstede, et al. (2010:159) characterizes the tendency of femininity, namely the liberation of women means that men and women take equal parts, both at home and at work. The results of the two analyzes in this case also show the existence of convergence in mixed methods.

The Challenge of Working from Home as a Worker

The respondents in this study have different professions according to the job criteria that apply the work from home policy. However, the results of the qualitative analysis show that there are differences as well as similarities in the challenges experienced. Like Shamad and Rina, as lecturers, the current work policy makes communication with students more informal. In this case, students often contact outside of working hours and at night.

The challenges they experience can be attributed to the high power distance cultural dimension, in which parent-child inequality is continued with teacher-student inequality (Hofstede, Hofstede, et al., 2010:69). In Javanese culture, it is known that there is an *andap-asor* value, namely humbling oneself politely and showing the right behavior (Dodi W. Irawanto et al., 2011). This value must be carried everywhere and addressed to anyone, especially those in higher positions. The value of *andap-asor* that Shamad and Rina might share makes them disturbed because of the impoliteness shown by the students by doing informal communication.

When viewed from the results of quantitative analysis, Shamad and Rina show different levels of power distance tendencies. Rina actually got a low score and Shamad got a score of 75 which is close to Indonesia's power distance score, which is 78. In accordance with the convergence design used in this study, the integration of the results shown by Rina is stated to be divergent, while Shamad is showing convergence. The difference in the tendency of different levels of power distance between the two does not distinguish the way they deal with these conditions. Both Shamad and Rina just ignored students who contacted them outside of working hours without reprimanding them.

Another challenge experienced by respondents came from home, such as their children being able to shift their focus to work. In addition, the challenges of working from home also arise from the environment where you live. Neighboring life in Javanese society, especially those who live in villages, there is still a tradition of visiting or visiting neighbors' houses. This is because in social relations, Javanese people strive to achieve a harmonious life (Dodi W. Irawanto et al., 2011). Several respondents shared their experiences that their neighbors sometimes came to visit, even though they were doing their job.

If viewed from the quantitative results, respondents who have such experience have a tendency to collectivism. This shows the existence of convergence in the interpretation of convergent design. Because the collectivist tendencies and Javanese culture that upholds harmony make them both face this challenge. These respondents politely accepted their neighbors to visit and calmly and gently explained the concept of working from home that their neighbors did not know about.

The attitude of the respondent also shows a tendency for long-term orientation of cultural values. Where by Hofstede, Hofstede, et al. (2010:253) entertaining others is considered very important in one's life. This attitude can be seen as another form of self-improvement or pride, in

the sense of a concern for maintaining a positive self-image. The assessment results in their quantitative analysis also show a long-term orientation so that the two results can be said to be convergent.

Furthermore, the challenges that arise regarding the personal facilities used when working from home are experienced by the majority of respondents in this study. Cooper and Kurland (2002) state that the success of the policy of working remotely or working from home is how the organization provides workers with appropriate technology and tools. Such as poor connections in the home environment, inadequate private owned facilities even they experience more spending to buy the facilities they need.

Overall, respondents in this study have a low tendency to avoid uncertainty. According to (Hofstede, 2011) one of the characteristics of people in this tendency is that they have lower stress and anxiety and are able to control themselves. Likewise with what respondents in this study showed. In Javanese culture it is known as the saying 'nrimo ing pandum' which means to accept everything as it is (Wlandaru, 2000). This means that the respondents in this study did not feel that the challenges they faced related to the limitations of facilities caused excessive stress.

The Challenge of Working from Home Between Dual Career Couples

Most of the couples in this study admitted that they did not experience a lot of bad interactions between the two. However, Alvin and Winda had a different experience, Alvin said that he and his wife had limited interaction while working from home. These uncertain working hours sometimes make their interaction not as easy as before the implementation of working from home. Even Alvin had time to feel bad for reprimanding his wife during working hours, even though at that time he needed his wife's help in matters of housework.

This challenge can be related to the tendency of cultural values of femininity. According to (Hofstede, 2011) femininity is characterized by both father and mother dealing with facts and feelings. This is evidenced by Alvin's attitude that he feels uncomfortable asking his wife for help because he is afraid of disturbing his wife's work. This attitude also shows that Alvin does not think of his wife as '*konco wingking*'. This term is a popular ancient Javanese expression which means leading from the behind (Manning et al., 1996:85). This expression relates to the wife as a friend in household matters or someone who is in charge of household affairs (Hermawati, 2007). Therefore, Alvin did not force his wife to quit her job to meet the household needs. When viewed from the cultural value of masculinity level, Alvin and Winda both show a tendency towards femininity. This means that the attitude shown by Alvin and Winda is in accordance with their cultural tendencies from the results of quantitative analysis so that the two results of this analysis are said to be convergent.

Moreover, as a dual career partner, it is possible for them to have the same work schedule while working from home. Even though they don't often get the same schedule, the wives admit that they will relent and allow their respective husbands to work at those hours. This is done by both spouses because that way the wives can take care of the unfinished homework.

Both work as lecturers, Rina and Hida overcome this challenge in different ways. Rina overcomes this by carrying out lectures not face-to-face online. She only gives assignments through a chat application with one of the students while her husband, who is also a lecturer, teaches face-to-face online as usual. Meanwhile, Hida used a method by changing lecture hours

and informing one of the student representatives. Because at the same time Eki was assigned to attend an online meeting with the office.

CONCLUSION

The results of the mixed methods research used mostly show a convergence between the results of both quantitative and qualitative analysis. In conclusion, there are challenges that arise when working from home for dual-career couples, both those they experience individually and interpersonal relationships between partners. One of the couples in this study had to face the challenge that their interaction was limited. This is due to the flexibility of their working hours. Therefore, in accordance with Javanese cultural values that favor harmony and avoid conflict, in the end their interaction is limited.

As for couples who get the same work schedule, one of them has to give in. In this case, the wife relents so that the husband can work during these working hours. However, this decision is a mutual agreement, in which the husband does not consider his wife as *konco wingking* but as '*mitra sejajar*' who is always invited to discuss household and work matters.

Individually, women, or wives from the background of dual career couples in this study encountered more challenges. Especially her role as wife and mother in the house. Because in the philosophy of ancient Javanese culture, Javanese women have the main image of 3M, *macak, masak, manak*. Meanwhile, the men, or husbands of dual career partners in this study, faced challenges in terms of work only. Their low uncertainty avoidance tendencies help in dealing with these challenges. Javanese husbands do not experience stress related to the challenges they are experiencing. However, they accept the situation as it is, or in Javanese terms it is known as *nrimo ing pandum*.

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