

Research Article

Resilience in Women with Dual Roles Who Have Ngayah Responsibilities in Balinese Culture

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ABSTRACT

Balinese women have complex dual roles, encompassing domestic responsibilities, productive roles, and the cultural obligation of Ngayah within customary structures. This situation has the potential to create role conflict, particularly when the time and energy demands of these various roles clash. This study aims to understand the dynamics of dual role conflict and resilience among Balinese women who carry out Ngayah responsibilities. The study used a qualitative approach using in-depth interviews with married, employed, and traditional Balinese women. Data were analyzed using thematic analysis and triangulation to identify patterns of participants' experiences, meanings, and adaptation strategies. The results indicate that dual role conflict primarily arises from difficulties managing time between customary obligations, work, and family responsibilities. Nevertheless, Balinese women demonstrate strong resilience through various strategies, such as using a priority scale, scheduling customary activities, managing emotions through enjoyable activities, and receiving support from the nuclear family and traditional community. Ngayah is interpreted as an obligation carried out sincerely and becomes a source of spiritual meaning, thus strengthening women's resilience in facing role pressures. Resilience is also formed through cultural values instilled from an early age by the family. This research emphasizes the importance of understanding women's resilience in the context of local culture as an effort to enrich the study of cultural and gender psychology.

Keywords: Resilience; Dual Roles; Balinese Women; Ngayah

1. INTRODUCTION

Women in societies that still adhere to strong customary systems certainly have complex obligations that must be fulfilled. Bali, as a region with a deeply rooted cultural system, is one of the regions where women inevitably engage in dual roles (Fransiska et al., 2022). Dual roles are a condition in which a woman or individual carries out more than one primary role in her life, for example, a woman plays both the role of worker and wife and mother (Tsabita et al., 2024). In Indonesia, particularly in Balinese culture, dual roles can be linked to social and cultural expectations, with some individuals believing that women must continue to fulfill their primary responsibilities as wives and mothers within the family and fulfill social and cultural responsibilities even while engaging in other activities outside the home, such as work (Firdaus, 2021).

In Bali, women are expected to be good wives and mothers while still fulfilling domestic responsibilities such as childcare, cooking, and so on. However, on the other hand, they are also required to be productive or work outside the home (Suryawan et al., 2021). This situation is inseparable from the concept of purusa and pradana, which forces Balinese women to carry out dual responsibilities. The concept of purusa and pradana establishes a traditional division of kinship responsibilities between who is the "successor" and who carries out domestic obligations, such as spiritual and social ones. At the same time, modernization and economic needs (tourism, formal and informal employment) require women to be economically productive (Soedarwo et al., 2025). As a result, women often "face" the pressure of two demands: first, domestic obligations and traditional rituals, and second, work or productivity outside the home. This creates a dual role, where Balinese women carry out both domestic and outside obligations (Fransiska et al., 2022).

One form of socio-cultural activity and obligation in Bali is ngayah. This ngayah activity can actually be carried out by both men and women in Balinese culture. However, in practice, ngayah is often carried out by women, with a focus on social and cultural responsibilities (Hasan et al., 2025). Broadly speaking, ngayah is a Balinese tradition that represents a form of sincere, selfless devotion rooted in the teachings of karma marga, namely the path of devotion through work. Etymologically, ngayah means doing work without pay, but its meaning goes deeper than simply working, as it contains strong spiritual, social, and cultural values (Dahlan, 2023).

In practice, ngayah is an expression of devotion to God as well as a social obligation that strengthens solidarity among members of the traditional community. The concept of ngayah is divided into three main forms: first, ngayah as loyalty and commitment demonstrated through the sacrifice of time, energy, and material goods; second, ngayah, which focuses on sociocultural activities in the traditional hamlet as a forum for interaction and mutual cooperation; and third, religious ngayah, which centers on performing rituals at temples, especially during major religious ceremonies. These three forms of ngayah emphasize that ngayah encompasses more than just ritual aspects, but also instills the values of brotherhood, harmony, and connectedness between humans and God, others, and the environment (Dahlan, 2023). This ngayah tradition places a heavier double burden on Balinese women than on average. They must balance domestic, professional, and cultural roles. This situation often gives rise to role conflicts, for example, when work schedules clash with traditional activities, or when family demands clash with ngayah obligations. In many cases, Balinese women are required to sacrifice one role to fulfill another, which can lead to psychological and social stress (Agustiari & Darma, 2022).

Based on research conducted by Cahyani in 2024, it was found that most Balinese women respondents experienced social anxiety, especially when establishing relationships with traditional communities. This was due to pressure to fulfill traditional gender roles in society. This pressure stems from various factors, including negative judgment from society and family. However, support from close family members, such as mothers-in-law, biological mothers, and husbands, can help Balinese women overcome this social anxiety (Cahyani et al., 2024). Another study conducted by Putri in 2022, which examined the effects of work stress caused by dual roles, work-family conflict, and work-family balance among working Balinese mothers, showed that Balinese Hindu women experience complex role burdens because they must simultaneously fulfill various social functions. In daily life, women are involved in domestic matters such as caring for the household and children, while remaining active in economic activities to support the family economy. Furthermore, they are also bound by customary obligations that require attendance at various religious ceremonies and socio-cultural activities (Putri & Prihatmoko, 2022).

This is because the majority of respondents acknowledged that "time management" and "responsibilities" were the biggest challenges they faced. Approximately 43.5% of respondents stated that their way of dealing with role conflict was by managing their time well, followed by communicating responsibilities to family and coworkers (31%), while approximately 13–15% admitted having to choose between roles when time and energy didn't allow for all roles simultaneously (Putri & Prihatmoko, 2022). Other findings from research conducted by Putri (2022) indicate that this role conflict creates significant social pressure. Women who are not actively involved in traditional activities risk social sanctions, such as "being the talk of the local community" (37.3%), "being shunned or rarely helped by the community" (37.9%), "being fined" (19.5%), and even "being expelled from the community" (1.2%). This reinforces the view that ngayah is not simply a voluntary activity, but also a morally and culturally binding social obligation (Putri & Prihatmoko, 2022). Another study conducted by Sari (2025), which examined female nurses in Bali and their complex role burdens using qualitative research methods, showed that female nurses in Bali bear multiple responsibilities, having to simultaneously fulfill three roles: domestic, professional, and socio-cultural. As mothers and wives, they are tasked with caring for their families and households. As healthcare workers, they face high work demands with busy and unpredictable work schedules. Furthermore, as members of the indigenous community, they have social and spiritual obligations to participate in various cultural activities such as ngayah, religious ceremonies, and community activities (Sari et al., 2025).

These three roles often coexist, creating significant role conflict. Nurses reported experiencing difficulties managing their time between work responsibilities and customary obligations, which they cannot afford to neglect. Many felt physically and mentally exhausted from fulfilling all these responsibilities without adequate rest. Some informants even expressed feelings of guilt when they were unable to attend traditional activities or family events due to their busy work schedules. This situation suggests that Balinese women, particularly those working as nurses, face greater social and cultural pressures than women in general, as they are expected to maintain a balance between their professional roles and collective customary obligations (Sari et al., 2025). On the other hand, there is an interesting phenomenon: many Balinese women are able to consistently carry out all three roles. Despite facing pressure, they are able to find coping strategies, social support, and even view their dual roles and ngayah as a source of pride and identity (Fransiska et al., 2022). This phenomenon is known in psychology as resilience, which is the individual's capacity to recover, adapt, and thrive despite facing pressure or adversity (Nashori & Saputro, 2021).

Resilience is influenced by internal factors, such as optimism, emotional regulation, and problem-solving skills, as well as external factors, such as family, community, and cultural support (Sahara, 2023). For Balinese women, local culture can be both a protective factor and a risk factor. On the one hand, traditional culture provides identity, community support, and spiritual meaning, but on the other hand, the obligation to ngayah can also increase role burden and psychological stress. Resilience is a crucial psychological aspect for women, especially working women who carry out dual roles in their daily lives. Women with dual roles face various demands stemming from work, family, and social and cultural roles, potentially leading to prolonged psychological stress (Qintari & Rahmasari, 2021). These conditions require strong adaptability skills to enable women to survive, adjust, and maintain optimal functioning amidst pressure (Agustin & Rahmasari, 2023). Rahmasari et al. (2024) explain that resilience acts as a protective factor that helps women cope with stressors, prevent the emergence of psychological disorders such as anxiety and depression, and maintain mental health. Without adequate

resilience, women are at risk of emotional exhaustion, intense role conflict, and decreased psychological well-being. Therefore, strengthening resilience is an urgent need for working women with dual roles to enable them to manage life's demands adaptively and sustainably (Rahmasari et al., 2024).

Resilience training is one strategic effort that can be undertaken to strengthen the mental health of working women. This training is generally provided in the form of psychoeducation aimed at increasing individuals' understanding of stress, emotions, and adaptive ways to manage them. Rahmasari et al. (2024) stated that resilience training can include strengthening emotional regulation skills, developing positive mindsets, and practicing self-affirmation and relaxation techniques such as meditation and breathing techniques. Through this training, women are taught to identify sources of stress, build confidence in their abilities, and develop healthy coping strategies. Resilience training also encourages individuals to be more aware of their psychological needs and to maintain a balance between the demands of work, family, and social roles. Thus, resilience training serves not only as a preventative measure against psychological disorders but also as a means of empowering women to become more resilient in carrying out dual roles (Rahmasari et al., 2024).

Several studies have been conducted on the resilience of women with dual roles. One such study is by Fatimah Ratna Sahara (2023), who examined resilience in women working as teachers and facing dual roles as wives in Sidasari Village, Sampang District, Cilacap Regency (Sahara, 2023). Another study, conducted by Julieta Cardova (2024), examined resilience in women working in the informal sector in managing stress due to dual demands (Cardova, 2024). However, most of these studies focused on work and family aspects, rather than cultural or religious obligations. Thus, there is a research gap in understanding women's resilience within strong socio-cultural responsibilities such as in Bali.

The uniqueness of this study lies in its novelty: examining the resilience of Balinese women with dual roles and *ngayah* responsibilities. This research seeks to examine how women are able to develop resilience amidst the complexity of their roles, and how Balinese cultural values contribute to this resilience process. This is important because it demonstrates that resilience is not merely an individual psychological phenomenon but is also influenced by socio-cultural roles.

2. RESEARCH METHOD

The research approach used was a qualitative research method. According to Nasution (2023), qualitative research is a scientific approach used to deeply understand social phenomena through descriptive descriptions in a natural context. Qualitative research emphasizes the meaning and subjective interpretation of individual or group experiences, rather than numbers or statistics (Nasution, 2023). In a qualitative approach, the researcher acts as the primary instrument, interacting directly with participants to explore their experiences, perceptions, and perspectives on an event. This approach focuses on a holistic understanding of phenomena by exploring the social, cultural, and psychological contexts surrounding them. The ultimate goal of this research is not to generalize, but to gain a deep understanding of the complex and dynamic reality as experienced by the research subjects (Harahap, 2020).

Participant selection in qualitative research is not based on large numbers, as in quantitative research, but rather on the depth of information that individuals can provide relevant to the research focus. Therefore, the technique used in this study was purposive sampling, which is the deliberate selection of participants based on specific considerations that align with the research objectives. In this study, researchers established specific criteria to ensure the participants selected were truly capable of providing rich, in-depth, and contextual data. The participants in this study will include Balinese women as subjects or informants. The criteria are as follows:

1. Balinese woman.
2. Born, raised, and resides with both parents as Balinese
3. Is of working age, between 30 and 50 years old.
4. Works as a lecturer or in other additional work.
5. Married.
6. Has children.
7. Hindu.
8. Actively involved in *ngayah* activities.

Nasution (2023) emphasized that purposive sampling is conducted by considering two main factors: relevance and informative competence. Relevance means participants have direct experience with the phenomenon being studied, while informative competence indicates a participant's ability to reflect, express, and explain that experience in detail. Therefore, participants are selected not because they represent the population, but because they are deemed capable of providing meaningful insights to address the research focus (Nasution, 2023). Nasution (2023) explained that data collection in qualitative research is conducted naturally, that is, in a real-world setting without variable manipulation. Commonly used techniques include in-depth interviews and documentation. In-depth interviews are used to explore participants' experiences, perceptions, and meanings directly. These interviews are flexible, allowing researchers to adapt questions to

the field situation. Meanwhile, documentation involves collecting data from various written or visual sources, such as archives, notes, photographs, videos, or interview recordings.

According to Harahap (2020), qualitative data analysis is conducted concurrently with the data collection process and is interactive and ongoing until data saturation is reached (Harahap, 2020). Miles and Huberman's interactive analysis model includes three main components: data reduction, data presentation, conclusion drawing, and verification. Data reduction is a technique that involves the process of selecting, simplifying, and transforming raw data obtained from the field. Researchers sort data relevant to the research focus, categorize it, and discard information that does not support the research objectives. Data reduction is carried out continuously to form a sharp analytical focus. After reduction, the data is presented in narrative form. The goal is to enable researchers to see patterns, causal relationships, and thematic structures that emerge from the field data. This form of presentation helps researchers understand the phenomenon holistically before drawing conclusions. Conclusions in qualitative research are provisional and will be verified throughout the research process. Through triangulation and thematic analysis, researchers re-examine whether the conclusions drawn are truly supported by the field data and are unbiased.

3. RESULTS AND DISCUSSION

3.1 Definition of Ngayah

Ngayah in Balinese culture, based on interviews with participants, is understood as a form of voluntary service deeply embedded in the social and religious life of the community. Participants interpreted ngayah not simply as a physical activity, but as a moral obligation carried out with full awareness and sincerity. Ngayah is seen as a way for individuals to demonstrate a sense of responsibility towards the traditional community and ancestral values. This activity is carried out without any oriented towards material rewards, as the primary value of ngayah lies in intention and sincerity. Thus, ngayah is viewed as a social practice imbued with spiritual and cultural meaning. This understanding shapes individuals' attitudes in consistently carrying out traditional obligations. From a religious perspective, participants interpreted ngayah as an expression of devotion to Ida Sang Hyang Widhi Wasa. Ngayah is not merely interpreted as physical labor, but as a form of self-offering to maintain the sanctity of religious ceremonies. Participants stated that participating in ngayah provides a feeling of spiritual closeness to God. The ngayah process is seen as a means of cleansing the soul and cultivating sincerity. Therefore, the practice of ngayah is often associated with the values of patience, humility, and self-control. This spiritual dimension makes ngayah a transcendently meaningful activity.

Socially, ngayah is understood as a crucial mechanism for maintaining harmony and solidarity within the banjar community. Participants noted that ngayah strengthens relationships between members and strengthens a sense of togetherness. This activity creates a space for intense social interaction, where individuals help each other regardless of social or economic status. Ngayah also serves as a means of strengthening a sense of belonging to the traditional community. Participants noted that non-attendance at ngayah activities can impact one's social relationships. Thus, ngayah plays a significant social role in Balinese society. Interviews indicated that ngayah is also understood as a normative customary obligation. Participants recognized that, although voluntary, there are strong social expectations for participation. Ngayah is seen as a form of compliance with customary rules and traditions passed down through generations. Failure to participate in ngayah is often associated with social sanctions, both direct and indirect. Therefore, participants interpret ngayah as a social responsibility that is inseparable from their identity as members of the traditional community. This normative aspect emphasizes the position of ngayah within the Balinese social system. For Balinese women, ngayah has a more complex meaning, as expressed by female interview participants. Ngayah is perceived as an extension of culturally ingrained domestic and social roles. Female participants stated that ngayah activities often require significant physical, time, and emotional involvement. In practice, women are heavily involved in the creation of ceremonial instruments, food preparation, and ritual preparation. This makes ngayah an integral part of Balinese women's gender identity. This interpretation demonstrates the gender dimension of ngayah practices. Ngayah is also understood by participants as a form of learning life values. Through involvement from an early age, individuals learn about responsibility, cooperation, and caring for others. Participants stated that these values are acquired not through formal instruction, but through direct experience in ngayah practices. This process serves as a means of internalizing social norms and ethics. Thus, ngayah serves as an effective medium for cultural education. This educational function contributes to the sustainability of Balinese cultural values.

Interviews revealed that ngayah is also interpreted as a form of sincere personal sacrifice for the collective good. Participants often have to juggle work schedules, family activities, and personal needs to fulfill ngayah obligations. This demonstrates that ngayah demands adaptability and effective role management. However, participants tend to accept these sacrifices as part of the consequences of living in a community. This interpretation demonstrates how collectivist values are prioritized over individual interests. Ngayah serves as a symbol of commitment to the indigenous community. Psychologically, participants expressed that ngayah can provide feelings of pride, meaning, and inner satisfaction. Although tiring, involvement in ngayah provides a sense of accomplishment and social acceptance. Participants feel that their contributions are recognized and valued by the community. However, ngayah can also be a source of stress when its demands

clash with other roles. This suggests that ngayah has an ambivalent psychological impact. This interpretation is relevant for understanding the dynamics of individual resilience. Ngayah is also understood as part of the cultural identity that distinguishes Balinese people from other communities. Participants emphasized that the practice of ngayah is a distinctive feature of Balinese traditional life that must be preserved. Through ngayah, traditional values and local wisdom are continuously preserved. Participants felt a moral responsibility to pass this practice on to the next generation. Therefore, ngayah is seen not only as a contemporary activity but as a cultural heritage. This identity dimension reinforces ngayah's symbolic meaning. Overall, based on the interview results, ngayah in Balinese culture can be defined as a practice of voluntary devotion that is religious, social, cultural, and psychological. Ngayah reflects the integration of spiritual values, social solidarity, customary obligations, and cultural identity. This practice is carried out with an awareness of collective responsibility and personal sacrifice. This rich meaning indicates that ngayah is not merely a ritual activity, but rather a value system that shapes Balinese life. Thus, ngayah serves as an important context for understanding the dynamics of Balinese women's dual roles and resilience.

3.2. Dual Role Conflict

Dual role conflicts for Balinese women often arise from simultaneous responsibilities. One participant revealed that she experiences nine female conflicts as a Balinese woman and must ensure that all her responsibilities are fulfilled properly. These nine female conflicts include:

1. As a Wife
2. As a Worker
3. As a Womenpreneur
4. As a Village Administrator
5. As a Community Member
6. As a Mother
7. As a Daughter-in-Law
8. As a Sister-in-Law
9. As a Child

The implementation of these nine women's conflicts also adds to the burden on Balinese women, who have been burdened with socio-cultural responsibilities from the outset. Interviews indicate that dual role conflict among Balinese women is primarily related to difficulties in managing schedules between ngayah obligations and personal responsibilities. Participants revealed that the demands of domestic roles, work, and traditional activities often overlap. This situation leaves women with a dilemma in determining daily priorities. Difficulty managing time is a primary source of role conflict. Thus, dual role conflict is not always triggered by rejection of traditional obligations, but rather by limited time and energy. Interviews also revealed social consequences for women who fail to perform ngayah. Participants mentioned that formal social sanctions can include fines in accordance with local customary laws. In addition to formal sanctions, there are also moral social sanctions, such as feelings of discomfort, guilt, or negative judgment from the community. These moral sanctions are perceived as more severe than material sanctions, demonstrating the strength of social control in the practice of ngayah.

In certain situations, if a woman is unable to perform ngayah, the responsibility can be transferred to another family member. Participants explained that husbands or children can replace women in ngayah activities. This shift in roles demonstrates flexibility in ngayah implementation at the family level. However, participants also emphasized that the involvement of other family members does not completely eliminate women's psychological burden. Women still feel they have primary responsibility for traditional obligations. Interestingly, interview results indicate that Balinese women play a crucial role in instilling the values and concepts of ngayah in their children from an early age. Participants mentioned that children are introduced to traditional obligations through direct involvement in ngayah activities. This process is carried out as part of their education in values and social responsibility. Thus, women not only carry out ngayah but also act as agents of cultural transmission. This adds a dimension to the dual roles that Balinese women carry.

Dual role conflict also often arises when women feel responsible for ensuring the continuity of traditional values within the family. Participants revealed that despite the possibility of delegation of tasks, women still bear the mental burden of organizing and coordinating the roles of family members. This mental burden is often invisible to the naked eye. However, it contributes to increased psychological stress. This situation demonstrates that role conflict is not only physical, but also cognitive and emotional. In general, interview results confirmed that dual role conflict among Balinese women is most often caused by difficulties in time management. Time is a primary, limited resource in carrying out domestic, professional, and cultural roles. As time demands increase, role conflict intensifies. This demonstrates that role conflict is situational and contextual. Time is key to understanding the dynamics of dual role conflict. Although role conflict frequently occurs,

participants tend not to interpret it as a rejection of culture. Instead, they understand role conflict as a consequence of responsibly carrying out various roles. This understanding helps Balinese women accept conflict as part of everyday life. This acceptance forms the basis for adaptive strategies. Thus, role conflict becomes part of the adjustment process.

Interviews also indicate that Balinese women learn the role of *ngayah* from an early age. Participants revealed that from childhood they have been involved in various traditional activities, such as helping their parents prepare ceremonial materials or attending *banjar* (village gathering) activities. This process is not only participatory but also educational, as women are taught the meaning of responsibility, sincerity, and togetherness. This familiarization fosters an understanding that *ngayah* is an integral part of daily life. Thus, *ngayah* is not perceived as a new burden in adulthood, but rather as an internalized role. Furthermore, interview results indicate that Balinese women's optimism in carrying out dual roles, including *ngayah*, is shaped by the parenting styles and habits instilled by their parents. Participants stated that from childhood, they were taught to believe that customary obligations, family responsibilities, and personal responsibilities can be carried out simultaneously. Parents play a crucial role in instilling the belief that women are capable of managing multiple roles without sacrificing their identity. This process fosters a positive mental attitude toward role demands. This optimism serves as psychological capital for dealing with role conflict later in life.

The optimism instilled from childhood gives Balinese women the confidence to carry out all their responsibilities. Participants revealed that this belief helps them persevere despite challenges in time management. Role conflict is not immediately perceived as failure, but rather as a challenge that can be overcome. This belief in one's own abilities contributes to the emergence of adaptive strategies in daily life. Thus, the optimism formed through family socialization is a significant factor in the dynamics of dual role conflict. These findings suggest that dual role conflict in Balinese women is inextricably linked to social and cultural learning processes from childhood. Internalization of *ngayah* values, the role of parents in fostering optimism, and the habit of simultaneously carrying out multiple responsibilities shape Balinese women's mindsets when dealing with role conflict. The conflicts that arise are more often related to time constraints, rather than rejection of the roles themselves. This situation reinforces the understanding that dual role conflict and resilience in Balinese women are formed through a long process rooted in culture and family. Overall, the interview results indicate that dual role conflict in Balinese women is rooted in the difficulty of managing time between customary obligations and personal responsibilities. The existence of *ngayah* schedules, social sanctions, role flexibility within the family, and the process of inheriting cultural values create a complex context for role conflict. These findings emphasize that dual role conflict is not solely an individual issue, but rather a socio-cultural phenomenon. This understanding provides an important foundation for analyzing Balinese women's resilience in this study.

3.3. Resilience in Balinese Women with Dual Roles

The research findings indicate that the dual role conflict experienced by Balinese women is closely related to the formation and strengthening of resilience. Role conflict arises from the simultaneous demands of domestic roles, professional roles, and cultural obligations through *ngayah*. These three roles often coexist and demand significant time, energy, and emotions. This situation triggers psychological stress, but also encourages Balinese women to develop adaptive strategies. Thus, role conflict is not only a source of stress but also a crucial context for the resilience process. In dealing with dual role conflict, Balinese women demonstrated the ability to prioritize as a key resilience strategy. Participants recognized that not all roles can be fulfilled optimally at one time. Therefore, they learned to prioritize based on situations deemed most urgent or important. Using this priority scale helped Balinese women reduce guilt and internal stress. This strategy reflects their cognitive ability to assess and adapt to multiple demands. Furthermore, scheduling is an important resilience strategy in dealing with role conflict. Balinese women strive to balance work schedules, household activities, and traditional obligations to achieve a better balance. Participants expressed that time planning helps them prepare themselves physically and mentally. While it doesn't always work out ideally, scheduling efforts provide a sense of control over the situation. This sense of control contributes to increased psychological resilience.

Another resilience strategy is evident in Balinese women's ability to manage their emotions. Participants developed ways to relieve stress through enjoyable and personally meaningful activities. Activities such as cooking, jogging, exercise, and meditation provide a way to release tension after carrying out busy roles. These activities help Balinese women maintain emotional balance. This emotional management is an effective form of emotion-focused coping in the context of role conflict. Resilience is also reflected in Balinese women's efforts to prioritize their own happiness and that of their extended family. Participants recognized that their personal psychological well-being directly impacts their ability to carry out their various roles. Therefore, they strive to create quality time with their immediate family despite their busy traditional obligations. Prioritizing the well-being of their extended family becomes an important source of emotional energy. This strategy helps Balinese women maintain a positive sense of purpose while carrying out their dual roles. Culturally, *ngayah* is interpreted as a priority that strengthens resilience. Participants view *ngayah* as an activity performed with sincerity and spiritual value. *Ngayah* is believed to be not only a traditional obligation but also a form of social and spiritual investment. The belief that performing *ngayah* will bring rewards and assistance from relatives in the future provides a sense of security and inner peace. This understanding helps Balinese women accept the burden of their roles more openly.

The relationship between dual role conflict and resilience is evident in how Balinese women interpret the sacrifices they make. Role conflict is not always perceived as injustice, but rather as a consequence of living in society. This understanding reduces psychological resistance to role demands. By internalizing the values of sincerity and collective responsibility, Balinese women are able to manage conflict more adaptively. This demonstrates the important role of cultural meaning in building resilience. Social support also strengthens the effectiveness of the resilience strategies they develop. Balinese women recognize that involvement in ngayah creates a mutually supportive social network. When they face role conflict or have family events, assistance from relatives and the traditional community becomes a tangible source of support. This sense of mutual assistance reinforces the belief that the burden of roles is not borne alone. Social support becomes an important buffer against the pressures of dual roles.

Balinese women's resilience strategies exhibit contextual and culturally based characteristics. Resilience is built not only through individual abilities but also through values of collectivism, spirituality, and traditional social networks. Dual role conflict is a persistent challenge, but it is addressed with a variety of flexible, adaptive strategies. These strategies enable Balinese women to maintain functional roles without losing the meaning of life. This confirms that resilience is dynamic and situational. Overall, these results and discussion demonstrate that dual role conflict and resilience are closely interconnected in the lives of Balinese women. Role conflict becomes the context that triggers the emergence of resilience strategies, while resilience enables Balinese women to survive and thrive amidst complex role demands. Strategies such as prioritizing, scheduling, managing emotions, prioritizing family happiness, and interpreting ngayah as a sincere practice are key to Balinese women's resilience. These findings broaden our understanding of resilience within the cultural context and women's dual roles.

4. CONCLUSION

Based on the results of the qualitative research conducted, it can be concluded that Balinese women who carry out dual roles face role conflict due to demands presented in simultaneous time and situations. Women must juggle their roles as wives and mothers, workers, and fulfillers of cultural obligations through ngayah. This situation creates difficulties in time management and energy allocation, resulting in role conflict becoming part of everyday life. This conflict is particularly felt when customary obligations clash with personal and family needs. The research results indicate that ngayah is a role learned and internalized by Balinese women from an early age. From childhood, women are involved in customary activities and are introduced to the values of responsibility, sincerity, and togetherness. This process of habituation fosters an understanding that ngayah is a natural part of life, not simply an additional obligation upon adulthood. Therefore, role conflict is not perceived as a rejection of culture, but rather as a consequence of efforts to carry out roles responsibly. This research also found that Balinese women's optimism in carrying out dual roles is shaped by their parents and the habits instilled from childhood. Women are taught to believe that various responsibilities of family, work, and customs can be handled simultaneously with proper management. This belief helps women view role conflict as a challenge to be overcome, rather than a debilitating obstacle. This optimism provides important psychological capital in dealing with role pressures.

In dealing with role conflict, Balinese women develop adaptive and contextual resilience strategies. These strategies include setting priorities, organizing schedules, and managing emotions through enjoyable activities such as cooking, exercising, and meditation. Furthermore, women strive to maintain the happiness of themselves and their extended families as a source of emotional strength. These efforts help women maintain psychological balance while carrying out multiple roles. Ngayah is defined as a role that remains a priority because it is carried out sincerely and has spiritual and social value. Balinese women believe that carrying out ngayah will bring rewards and social support from relatives and the traditional community in the future. This understanding helps women accept the burden of their roles with more grace and calm. Thus, ngayah is not only a source of demands but also a source of strength in building resilience. Overall, this study concludes that Balinese women's resilience is formed through experiences facing role conflict, internalizing cultural values from an early age, optimism, and social and spiritual support. Role conflict becomes the context that shapes Balinese women's ability to survive, adapt, and maintain psychological and social functioning. These findings confirm that Balinese women's resilience cannot be separated from their cultural background, dual roles, and the ngayah practices they undergo in their daily lives.

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