Social Construction of Employees Regarding the Concept of Work-Life Balance and Its Implications for the Work Ethic of State Civil Apparatus (ASN) in the Samarinda City Government Environment

Marjoni Rachman, Faculty of Social and Political Sciences, Universitas 17 Agustus 1945 Samarinda, Indonesia.

Salasiah, Faculty of Social and Political Sciences, Universitas 17 Agustus 1945 Samarinda, Indonesia.

Abstract: The purpose of this research is to be able to provide an analysis of social construction Work-Life Balance among Civil Servants in the City Government of Samarinda and its implications for work ethic. The purpose of this qualitative phenomenological study was to investigate how people interpret work-life balance. The three primary stages of work-life balance formation are externalization, objectivation, and internalization, according to the findings shown in the Path of Work-Life Balance model. In this study, we identified the relational dimensions which include having good relationships with family, coworkers, and the community the contextual dimensions which are related to public service duties and the temporal dimensions, which show up as ideas of time flexibility. The four primary types of civil servants who deal with the boundaries between work and personal roles are Integrator, Separator, Pragmatist, and Struggler, according to the Work-Life Balance typology. According to the study's findings, work ethic has an impact on civil servants' motivation, dedication, and level of service quality. As a result, the "HARMONI Model" (Harmonization, Adaptation, Relationship, Motivation, Organization, Norms, and Integration) was created, which summarizes ASN's approach to striking a balance between personal needs that are contextual, adaptive, and sustainable, and life demands and changes at work domains.

Keywords: Social Construction, Work-Life Balance, Work Ethic, HARMONI

Introduction

And because the nature of work is changing so quickly, there is a constant need for new skills, and many people are expected to be able to adjust to change, handle more work, and perform better in the workplace of today. In the face of that, the question of employee wellness and work-life balance has come to be paramount. The notion of work-life balance has materialized as a central discourse touching not only the private sector but equally the public sector, such as Civil Service. It is not a surprise that work-life balance is no longer considered a trend per se, but beside the fact that keeping employees' quality of life, productivity, and performance in the long run.

In simple words, Work-Life Balance is where one can balance time and focus on other parts of life without getting overwhelmed or burnt out between personal/family life and work life. A good Work-Life Balance is normally considered as related to a high level of job satisfaction and lower levels of stress among employees, the improvement of mental and physical health in them, which result in greater loyalty in relation to the organization and productivity (Greenhaus, Collins & Shaw 2003; Clark 2000). On the contrary, an unstable work-life balance may lead to Burnout, Demotivation amongst employees, and High Cases of Absenteeism/Declination in Work Ethic.

But the usage of work-life balance cannot accede on as a solo or common relaxed concept. Instead, this idea originates—circumstantially, of course—in social constructions which are derived from cultural values, organizational norms, societal expectations, and individual experiences (Berger & Luckmann). Work-Life Balance in this particular context is not being viewed as an equitable split of time between work and life (i.e., 50:50, etc.), but rather the individual's perception of having control over their own lives and that they are perceived to be satisfied with what reality they have created for themselves. That is to say, one person or group of people may think something is balanced, while another person or other group may disagree — and this likely depends on how both parties come together to create meaning surrounding the particular topic within their social contexts.

Civil servants in Indonesia on average have their respective characteristics and work environment. Civil servants, as both public servants and civil servants, are given the task to put decency, integrity,

and professionalism above all else. Civil servants are forced to choose between their personal and professional obligations due to the rigid legal requirements, the ingrained bureaucratic structures, and most importantly, the public service's unwavering demands at all times. But as the next generation of civil servants takes office, hard work and dedication are no longer enough; these younger individuals now demand a respectable degree of subjective well-being in exchange for their dedication. Nonetheless, there is still a limited capacity of government policies concerning work hours, leave, and flexibility to accommodate various constructions of work-life balance among civil servants.

Different civil servants have different definitions of "work-life balance," and the implications of how employees define it in their daily ethics reflect some of the underlying dynamics of relationships between employees, organizations, and public policy. The following core values are embodied in the civil service work ethic: discipline, responsibility, initiative, integrity, and dedication to public service. A balanced work-life balance has a positive impact on civil servants' integrity. High levels of work enthusiasm, optimal productivity, and public satisfaction with service are indicators of this. However, if a framework for work-life balance is presented in a more negative or even unrealistic way, it may result in a decline in employee motivation and fatigue, as well as dysfunctional behavior that compromises the quality of public services.

The Samarinda City Government structure in Indonesia, in particular the management of civil servants' human resources, is no exception. ASN performance is crucial when civil society demands modern urban development and excellence in public service. For this reason, it is important to learn more about how Samarinda City Government employees socially construct their conception of work-life balance by becoming references to others. It is expected that this realization will paint a more complete picture of their norms, values, and motivating factors that might affect how they see themselves. Accordingly, this paper will seek to explore whether that building of their own Work-Life Balance and some application for one influence on his or her work ethic.

As there has been some research that has studied Work-Life Balance and work ethic in general, to understand it from a social construction point of view few researched on this area. This study explains capacity, discusses work-life tension between ASN local level civil servants, and analyzes closely its work ethic. This gap is what this study seeks to explore in depth. These results are expected to contribute to the enrichment of scientific studies both in public sector human resource management and other fields as well as provide practical benefits for the Samarinda City Government in formulating personnel policies that are more suitable using a more sustainable development approach so that viable, prosperous civil servants have a work ethic (work culture) or generate productivity and service orientation for wider community welfare gains.

Literature Review

Social Construction Theory

The main theoretical approach invoked in this research is the social-constructivist (Berger P. L., Luckmann T., 1967) perspective on reality, dominated by Peter L. Berger and Thomas Luckmann. It holds that social reality is not some given or natural fact but, rather, a humanly constituted one; social creatures make, institute, and apply the rules of their gatherings. Social construction of reality is "a social process by means of which individuals both create their understanding of the reality that is subjectively shared and experienced..." (Poloma, 2004:301).

Berger and Luckmann have monumental work in 1991 titled "The Social Construction of Reality: A Treatise in the Sociology of Knowledge" explaining that social reality is not static or objective; rather, it is the agreed-upon meanings constructed and maintained through daily interactions among individuals.

To Berger and Luckmann, reality is a two-faced thing; it has objective (e.g., the social structure which may be visible in institutions) and subjective (e.g., how individuals internalize objective reality) aspects. Both are part of an ongoing dialectical process. This process of social construction takes place, according to Berger and Luckmann, in three dialectical moments.

The first one is objectivation; this is when people externalize their ideas and actions to the external world. Civil servants working in the Samarinda City Government also engage each other by sharing their experiences, complaints, or hopes about how to divide time between formal and informal times for work and private lives. These initially private notions of work-life balance can then start to be

articulated in a language that is communicable by other members of the social formation via co-worker conversation, meetings, or more ad-hoc interactions.

In the second of them, they do objectivation, in which the products of externalization are converted to a reality that seems objective and alien to the individual. Common perspectives are developed around work-life balance, which begin to institutionalize—where unwritten norms, collective expectations, or even informal policies are influenced when it comes to working hours and flexibility. Employees experience their reality in this objectified form, and it is as a social fact that certain ways of managing work-life balance are legitimized, regardless of where the initial framing originated.

The third is internalization—the process whereby reality (or part of it) is transformed from an external constraint into an inner force that enslaves the subject. Employees, especially new members, learn the existing work-life balance construct as part of their perspective in a socialization process. What an organization believes, embraces, and reflects—the way it is understood and practiced—is the institutionalized meaning that shapes their identity, followed by perceptions they have, which further influence their behavior towards work. This way, the social reality externally constructed is internalized by the individual.

Work-life balance is conceptualized in this paper not as an objective universal formula, but rather as a subjectivity which is: (1) objectified by organizational conversation and policy; and practice (2) stabilized into unwritten norms representing "what amount of work belongs" or "when time belongs to family"; and (3) interiorized by ASN who regard the WN themselves as their understanding of work-life balance on the personal level (Lewis & Cooper 2005).

The Concept of Work-Life Balance

Work-Life Balance is the level of satisfaction with the conflict between work and non-work roles of an individual, which is a multi-dimensional concept (Greenhaus, Collins, & Shaw, 2003). The demands of contemporary life, an era characterized by growing complexity in day-to-day living and steadily increasing workloads that extend beyond regular working hours, gave rise to this concept.

Work-Life Balance is a new concept that has become quite popular in human resource management. Work-Life Balance generally relates to maintaining a balance between the requirements of work/career and the needs of an individual's personal/family life. As such, Kossek and Distelberg (2009) have argued that Work-Life Balance involves balancing between different life roles (work, family, personal) so that the individual can perform effectively in each role without conflict or exhaustion.

Fisher, Bulger, & Smith (2009), on the other hand, have argued that Work-Life Balance should not be to take time away from work just like the literal sense of it, but it is balancing satisfaction simultaneously in both life domains. The idea of a good work-life balance is thus interpreted differently by everyone, with institutional culture, individual beliefs, regulations, and customs playing a role. Hence, work-life balance is not an inherent universal truth but a subjective objective created by employees in a workplace.

In a bureaucratic setting of the Samarinda City Government, ASN is burdened by existing regulations, public expectations, organizational norms, and work culture. Not only do these factors shape the everyday practices of work, but they also combined contribute to how we perceive and understand what Work-Life Balance is. In other words, work and life are two arenas that can compete with one another to result in time or energy carried forward (Greenhaus & Beutell, 1985). However, despite this dilemma, Nippert-Eng (1996) states that "at the individual level, we have another option: the boundaries between work and home can be either rigorously separated or instead integrated" to find means to balance work-home tensions.

Work-life balance is a concept that came into play as modern life and the traditional 8 am to 5 pm work hour demographic left no chance for life as innovators often work long hours. So, in practice, there exist various views on work-life balance just like:

1. Conflict Approach. Work-Life Balance as a means to reducing conflict between work roles and personal life (Greenhaus & Beutell, 1985). Conflict can be time-based, strain-based, or behavior-based (Frone, Russell & Cooper, 1992).

2. Enhancement/Enrichment Approach. Work-Life Balance can also be thought to occur when roles in one domain (e.g., work) act as they offer resources or experiences which are valuable and desirable for another domain (e.g., family life) (Wayne, Randel, & Stevens, 2006).
3. Role Approach. How people manage multiple roles (e.g., employee, parent, spouse, citizen) and the influence of their roles on each other (Lambert 2000).
4. Organizational Approach. It is not only the responsibility of the individual but also the role of the organization to offer policies and culture that help work-life balance, such as flexible working hours, remote work options, or employee wellness programs (Kossek & Lautsch, 2012).

Work-Life Balance is important because it can have an impact upon one's well-being on physical, mental, and life satisfaction perspectives as well as on organizations such as increased productivity, decreased turnover, increased loyalty, and positive image (Allen, Herst, Bruck & Sutton 2000).

The Concept of Work Ethic

For both individuals and businesses competing and succeeding in a time of perpetual change, work ethic is a crucial component. Work ethic encompasses a variety of constructive values, attitudes, and behaviors that are applied in all facets of the workplace and are not solely associated with technical or cognitive abilities. Work ethic, generally, is an internalized mental conception contributing positive commitment of a person to gather their energy morally and positively with work-related behavioral standards leading towards a high-quality end result.

Weber, cited in Darmawan (2013), is mentioned that work ethic (from: Weber, 1905; Darmawan, 2013) is a fundamental aspect of attitude and behavior of an individual or group member concerning work that contains values and moral reflexes and beliefs when performing their task. According to Dwiyanto (2010), in a modern context and especially for civil servants, there are three elements of work ethic:

1. Discipline; Following work-related rules, procedures, and instructions.
2. Accountability; Knowing what needs to be done and completing it to the best of their ability.
3. Integrity; Honesty, walk the talk, abide by rules of ethics.
4. Dedication; Ready to put all one's best and be devoted to achieving desired goals of the organization.
5. Public Service Orientation; Understanding that ASN is here to work on behalf of the community.

Work ethic has a special dimension when it comes to civil servants because it is about their role as public servants. Based on the Law Number 5 Year 2014 concerning the State Civil Apparatus and its derivative government regulations, ASN are required to have:

1. The fifth principle is Integrity, which means being honest, sincere, and corruption-free.
2. Professionalism; Being skilled and doing things according to the rules.
3. Behavior; Compliance with laws, rules, and hours of work.
4. Loyalty; Be loyal to Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and legitimately established government.
5. Public Service Orientation; To strive to provide the best service to the public.
6. Duties; Do all my chores diligently and responsibly.

A civil servant's (ASN) work ethic is crucial since it affects government accountability, bureaucratic efficiency, and service quality. The development and maintenance of this ethic are influenced by the workplace, including the harmony between work and personal obligations at various career stages. The notion that administrators should exercise diligence is inextricably linked to good governance, the caliber of public services, and public trust.

Social Construction of Work-Life Balance in the Organizational Environment

The concept of Work-Life Balance does not exist in a vacuum. In organizational environments, Work-Life Balance is made real through various mechanisms.

Organizational culture comes first. It influences "what is normal" for working hours, availability expectations, and the positioning of work and personal life by incorporating values, conventions, and presumptions. Work-Life Balance is challenging to implement and may even come across negatively in a culture where "overtime is dedication" (Lewis & Cooper, 2005). On the other hand, a culture where "flexibility is rewarded" promotes work-life balance. Research by Sari and Susilowati (2018)

also found that a friendly organizational culture will result in greater fulfillment from Work-Life Balance than would otherwise occur in various sectors in Indonesia.

Second is the role of leadership. Leaders play a critical role in persuading people of Work-Life Balance as a social construction. When leaders themselves set a good example for their subordinates of being keen on Work-Life Balance (e.g., leaving work on time, taking vacation, not even thinking about email when outside the office), this sends a clear message to those under them that Work-Life Balance is valued. Conversely, leaders who, whether consciously or subconsciously, expect availability around the clock will establish Work-Life Balance as a minor consideration (Shockley & Allen, 2007).

Then third is the interaction between colleagues. Norms laid down by colleagues can influence how an individual perceives and puts Work-Life Balance into practice. If in the majority of cases most colleagues work overtime or do not take leave, individuals may feel compelled to follow suit so as not to be seen as less dedicated (O'Driscoll & Borman, 2007).

The fourth mechanism is formal and informal policies. Organizational policies (e.g., standard working hours, leave, maternity leave, working flexibility) formally lay down the line between work and non-work. The factors that affect how these policies are implemented on a daily basis, along with unwritten conventions, also influence how work-life balance is socially constructed. For instance, informal attitudes within the civil service, such as not taking collective leave "for fear of growing backlog," have greater sway than official policies.

Lastly, demographics and personal traits are important. People's definitions of work-life balance will vary depending on their age, gender, marital status, and whether or not they have children. For instance, because of their domestic duties, mothers who are also employed have a different conception of work-life balance than men (Hochschild, 1989). In this situation, civil servant demands are also present and need to be taken into account.

The Relationship Between Social Construction, Work-Life Balance, and Civil Servant Work Ethic

Civil servants' (ASN) work ethic and the social construction of work-life balance are closely related and dialectical. ASN's work ethic is directly and indirectly related to how they create work-life balance. They often feel more appreciated and cared for when ASN frames work-life balance as something that can be improved and supported by the company. Consequently, this emotion strengthens affective commitment to the organization and intrinsic motivation (Meyer & Allen, 1991). The hallmarks of a strong work ethic are enthusiasm, productivity, and dedication, and ASNs who feel that their personal and professional lives are balanced are more likely to exhibit these traits (Guest, 2002).

On the other hand, creating a positive work-life balance (e.g., managing expectations, understanding work limits) helps civil servants avoid the negative effects of chronic work pressure and burnout. Emotional exhaustion, depersonalization, and a lack of efficacy are signs of burnout (Maslach, Schaufeli, & Leiter, 2001). When civil servants experience burnout, their work ethic will drastically decline, resulting in absenteeism, subpar performance, apathy, and what has become known as "burn-off style" behavior. However, as evidenced by their performance, civil servants who lead balanced lives are generally more focused on their work (Guest, 2002). Because they feel rejuvenated and rested, they are better able to focus on the task of providing public services, which results in higher-quality output. According to Greenhaus, Collins, and Shaw (2003), this is an approach to performance and productivity that is particularly relevant to the workplace.

An organization-sponsored work-life balance plan can increase employees' sense of loyalty. They are less likely to depart in search of a more favorable work-life balance elsewhere, which lowers employee turnover and keeps their best employees. One essential component of a strong work ethic is loyalty. On the other hand, a strong work ethic is usually linked to an almost unwavering commitment. An employee may experience internal conflicts if work-life balance is perceived as being ostentatious or a sign of insufficient commitment. They might feel caught between the need for work-life balance and complete dedication. If not handled effectively, this conflict will deplete morale and long-term job satisfaction (Spector, 1997).
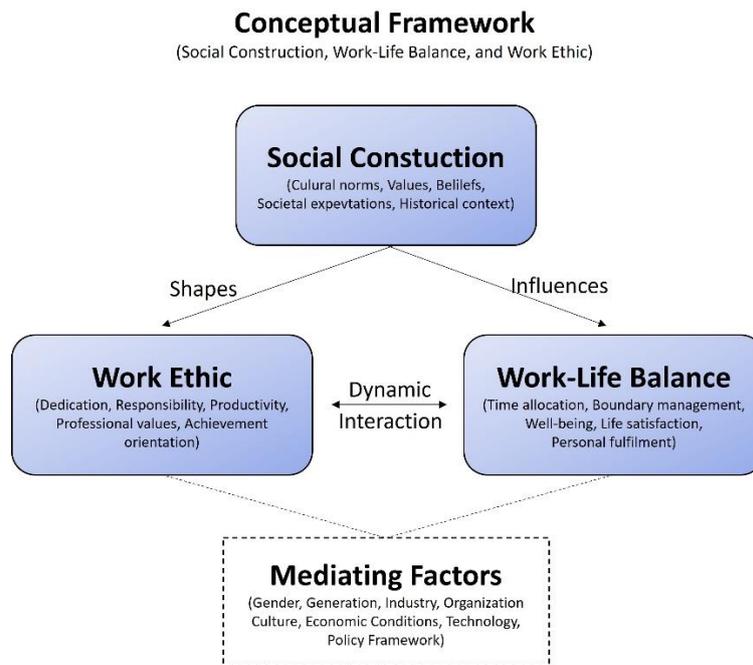
Conceptual Framework
(Social Construction, Work-Life Balance, and Work Ethic)

Social Constuction
(Culural norms, Values, Belilefs, Societal expevtations, Historical context)

Shapes — Influences

Work Ethic
(Dedication, Responsibility, Productivity, Professional values, Achievement orientation)

Dynamic Interaction

Work-Life Balance
(Time allocation, Boundary management, Well-being, Life satisfaction, Personal fulfilment)

Mediating Factors
(Gender, Generation, Industry, Organization Culture, Economic Conditions, Technology, Policy Framework)

Figure-1. Conceptual Framework

Research Methods

A case study design was employed in conjunction with a qualitative research methodology. Because it can more thoroughly investigate the subjective meanings and social construction processes as they are experienced by employees, we specifically chose a qualitative approach.

The Samarinda City Government environment was the first context (bounded system) in which the case study design assisted in conducting a thorough investigation in order to reveal the particular and contextual social realities of this setting. This design mode was chosen in light of the emic perspective research goal, which is to comprehend social phenomena from the perspective of those who experience them.

Case studies are qualitative by nature, and a qualitative approach is most consistent with the likelihood that people collaborate to develop common sense, which is by definition a difficult concept to quantify. This makes it possible to not only determine the end result in terms of work ethic but also to trace the process by which it develops from the collectivistic meaning of work-life balance (thus, it helps to achieve holistic and deep insight in line with the research objective).

On the other hand, the research subject was State Civil Apparatus who worked in several Regional Apparatus Organizations (OPD) that were selected within the Samarinda City Government. We selected subjects purposively with predetermined criteria. These criteria include:

1) Active ASN status (PNS or PPPK);
2) Minimum work period of three years to make sure they have been internalized in the local work culture;
3) Coming from different job levels (executive staff, echelon IV, and echelon III);
4) Gender balance.

The number of informants will be matched to data saturation. The only instrument to be used is the researcher, who acts as the primary instrument for this qualitative study (human agency). The interaction skills of the researcher, her/his capacity in building trust and understanding the verbal and non-verbal meanings of informants are key factors that influence deep and contextual data gathering.

The current study was conducted using the interactive analysis model by Miles, Huberman, & Saldana (Data reduction and data display go on simultaneously).

Research Results and Discussion

Externalization of the Work-Life Balance Concept among Civil Servants of the Samarinda City Government.

Based on interviews and questionnaire surveys, it is indicated that the civil servants employed by the Samarinda City People's Government tend to view work-life balance as an external problem. This process is largely attained via informal chats within the office, dialogue during breaks, and ad hoc forums such as lunch or rest times.

In fine weather or pleasant surroundings, employees will actively exchange their own experiences of work-life balance as they struggle to find an equilibrium between company needs and domestic ones. The participants' common understanding of work-life balance starts to take shape around each of these banal comments. This external mapping's final output is restricted to a variety of apocryphal memories and subjective interpretations.

Workers from a variety of occupations expressed unequivocally that they anticipate finishing work on time each day and having the weekends free for recreational pursuits. In a public distribution office, collective complaints provide precise information about the size, scope, and conditions needed: This frequently results in hours that don't add anything new to our comprehension of his working-man world.

Analysis of data from fieldwork and interviews also demonstrates how important contemporary communications tools like WhatsApp groups are to this externalizing process. These groups are now a place for dissent rather than a place where work separates its own time with private matters (should civil servants feel uneasy about such an arrangement?).

As new externalizations hit the public sphere on a large scale and will continue to do so indefinitely, a disturbing phenomenon emerged as officials and city employees recently expressed general interest in night-time or weekend work orders received via this medium.

In addition to providing a channel for complaints, externalization acts as a social validation and bonding mechanism that unites people. An employee who voices complaints and gets support from his coworkers is not an isolated instance; what started out as a personal issue can end up affecting a large number of people. According to the researchers' findings, this sharing in turn fosters a sense of community that both validates and supports their existence.

Work-life conflicts are not personal shortcomings; rather, they are societal realities for which society as a whole must accept responsibility. Civil servants gradually developed a common body of knowledge from these cumulative externalizations. In subsequent interviews, stories such as "my supervisor always wants me to do this or that" or "overtime work is endless" were reiterated as social facts rather than merely opinions held by the general public.

A process of institutionalization was then made possible by this foundation, as the mutual understanding that was being reached became a means of regulating the behavior of city officials at the Samarinda Government People's Office through written and natural norms.

Objectivation and Institutionalization of the Meaning of Work-Life Balance in the Work Environment

The resulting externalization process solidified into an objective reality that civil servants had to face. It was accepted as a fact of social life rather than a subjective complaint that the time needed for the job frequently exceeded the official deadline. We learned anecdotally that people were beginning to feel obligated to work on projects after hours for which they had no written orders or weekend work assignments. The majority of people now agree with this widely acknowledged fact, and even the concept of work-life balance is viewed as a desirable one.

This real goal was then enshrined in unwritten work habits. The idea that one must always be available to respond to work messages on one's phone, where one is continuously connected to a variety of WhatsApp groups, was likely the most harmful norm (again, never mind that extra response took this much time). Employees had accepted the standard through social enforcement and daily practice, so there was no official regulation of this kind. An unofficial rule that required people

to be connected constantly was created because those who did not reply immediately were perceived as less dedicated.

In order to spread and normalize this meaning, leadership is essential. According to the interview data, if someone in a higher position gives them instructions or even a task request outside of business hours, the phrase "we could quite literally do this for you" is effectively an order. Leaders who work outside of office hours serve as examples of this. Subordinates indirectly adopt this behavior model. As a result, this habit of working after hours turns into a hierarchical behavior, changing from being (almost) optional to becoming an unwritten rule that is difficult to break.

Linguistic registers reinforce these objectifying components. Common justifications for going beyond one's personal boundaries include "Out of social engineering duties," "For the greater good," and "This is an emergency task." As it attempts to formalize the giving up of personal time in the name of professional good citizenship, this can also serve as a legitimizing function. Together, these tales enable workers to refuse requests for more work without being labeled deviant slackers who are unwilling to put in the effort.

Ultimately, this is a necessary construction form of reality that workers must be forced to accept. Unrestricted adaptability and round-the-clock accessibility are the norm. The accepted features have become ever-increasing amounts of work time (and leisure time devoted to work) in order to compensate for increasing loads, with institutionalized norms that apply to everyone around the clock. This alienated reality is ingrained in society and limits the ways in which specific decisions regarding the balance of work and life are made. This situation creates the conditions for employees to internalize.

Internalization of Work-Life Balance Reality by Employees and Formation of Subjective Perceptions

Employees undergo a thorough internalization process to reintegrate institutionalized objective facts. According to these interviews, civil servants no longer view working outside of regular business hours as abnormal, particularly those with more experience. They start to accept this as normal, which is somewhat connected to the formal and informal socialization that took place within the bureaucracy previously mentioned. Their thoughts about their personal and professional lives are shaped by these objectified norms, which become a part of their subjective consciousness.

In this sense, civil servants internalize the idea of work-life balance rather than absorbing it. Since it is promoted in popular literature, there is a commonly held belief that balance is unattainable in their workplace. Instead, in a field that is unpredictable, finding balance becomes the art of managing stress and scheduling family time. They view work-life balance as a more realistic capacity to adapt to the inevitable transition from work to personal time, which they assume will occur, rather than as some idealized 50/50 time split.

Furthermore, the professional identities used at work are framed by this internalization process. Strangely, being available and able to work after hours is a plus here and shows that you are willing and committed. Workers who follow this standard can already, and occasionally do, be unofficially recognized as "dependable." The ego then absorbs this way of thinking and reframes giving up personal time as a professional and selfless service to the nation.

Patterns of automatic behaviors and attitudes that manifest at the level of daily life axes provide the most obvious proof of this unconscious internalization. We now consider it normal to check that work WhatsApp group before going to bed or while using the restroom on the weekends. Due to the degree to which these external norms have been internalized, some informants may even experience anxiety and guilt if they miss a crucial message from their superiors. This mindset indicates that people's subjective consciousness has been successfully impacted by social reality.

In the end, this process of internalization closes the dialectical cycle of social construction. More specifically, when this norm is agreed to and acted upon in the beliefs of employees, it exerts a kind of "brute" force by itself. Their realized actions are another kind of objectivation which even confirms exteriorly the real facts about the workplace. Therefore, the social construction of "untimely work" is reproduced and passed down to employees in the Samarinda City Government generation through generation.

Dimensions of Work-Life Balance Construction

This study also proves that ASN in the Samarinda City Government construct work-life balance through three main dimensions, i.e., temporal construction, relational construction, and contextual construction.

The findings of this study show that very important factors in determining work-life balance as a social construction among ASN in Samarinda City Government are located in the dimension of temporal construction, which is the way they interpret, manage, and structure their work time and personal life. This research makes evident that the very notion of time is no longer confined by traditional understandings that seek to separate personal life from work. Rather, there is a new realization of the fact that work-life balance (in general) is more temporal and at times loosely integrated. In the pattern in which they fashion work-life balance, there is a pejorative label and stereotype, yet their conventional concept of work-life balance—where time between work and personal life should be rigid and clear-cut—is not at play.

The results of the study show that in the environment of ASN at Samarinda City Government, ASN has constructed a concept called "flexible time" which allows for integration division between work time and personal life. The results of this study concluded that ASN in the Samarinda City Government no longer interprets the work time and personal time as two distinct fields, but provide a new meaning, namely that harmony between the work time and personal time is not "separate or separation of time"; however, it is better "flexibility of time" which can unify professional roles and private roles were integrated.

It ties with what the informant said during the interview process: "Personally I don't see Work-life balance mean have to work 8 hours, rest 8 hours. But how do I manage to finish all my tasks and give time to my family even though at some point, I need to bring work home." It is by this statement that the informant redefines time. This statement indicates that the informant values flexibility in allocating time at work and outside of employment. This is a construct where time itself becomes not so much the thing that needs to be shared and divided equally between two worlds (work and family), but rather is seen as something movable to accommodate both dynamically.

In this study, the relational construction is found as the second dimension. In this dimension, ASN in the Samarinda City Government builds work-life balance by emphasizing quality interpersonal relationships that must be the primary foundation to achieve a balance of working life and personal life. On this dimension, work-life balance is seen in terms of seeking to find harmony with social relationship networks (family, the workplace/community served) and making an effort to make peace rather than tension.

In this connection, another informant shared that: "Work-life balance is not only about the time but how family appreciates what I do in my work and also colleagues recognize my personal requirements." This statement reinforces that work-life balance cannot exist in a vacuum; rather, it needs to be part of the give and take process among ASN stakeholders with shared interests in the lives of ASN.

The third dimension is context-aware construction. In this dimension, work-life balance is done by manipulation of the elements where civil servants in the Local Government of Samarinda interpret it in a flexible way without having to strictly separate between working and their personal life though they can be integrated but arranged based on the dynamics of public service. They made this interpretation in view of their understanding that the formal responsibilities placed on them are not only administrative but also possess high moral and social dimensions as civil servants whose obligations, they well know, are duties to fellow citizens.

Work-life balance is a construct intimately tied to the context in which one works, and in this context, we see that civil servants develop their own work-life balance informed by various elements of their specific work as public servants. It is that construction that underwrites their recognition of civil servant work as having a moral and social dimension and not discrete from personal irresponsibility.

We cannot be selfish because we are civil servants, according to one of the informants. But rest assured that we will pay attention if something as pressing and significant to the public occurs. However, that must also be weighed against the welfare of the family. This reflects a common understanding that civil servants have social responsibilities in addition to their officially assigned work hours as public officials. Given the demands of their jobs, they must not only meet goals or put

in a certain number of hours, but also demonstrate a moral compass by attending to the needs of the community. However, family support also plays a significant role; they understand that maintaining domestic harmony is crucial to performing well in their positions as public servants.

This means that work-life balance is not really about dividing time equally, but rather about creating harmony between two very demanding and reinforcing areas of life. The fundamental value of work-life balance is based on relational understanding and social responsibilities.

Work-Life Balance Construction Typology

This study then obtained four typologies of work-life balance construction of ASN in the Samarinda City Government, namely, from a much more thorough analysis:

a. Integrator (40% of informants)
Integrator style shows that public servants within the Samarinda City Government blend a bit of work into personal life. They believe there is no need to balance between their work and life. Work is much more of a necessary part of life and meaningful to who they are as an individual. In their eyes, work/life balance is not an even equation.

b. Separator (25% of informants)
The second type is the separator, which are your nine-to-fivers who have a distinct divide between work and home. They feel it is important to keep these two domains separate as they express personal control and a survival tactic for their overall mental and emotional health. They assume that if work is mixed with personal life, an emotional crisis will happen that worsens the quality of work and family peace. After Berger and Luckmann, that corresponds to the strongest objectification process through institutional norms as in this type (work hours belong to the state, non-work time is a right of personal autonomy).

c. Pragmatic (20% of informants)
This third group typically consists of more adaptable and flexible civil servants who are married or wish to live apart from their jobs, so all of their endeavors are motivated by logical viewpoints. They are self-serving and founded more on a transaction or circumstance than on sentimental loyalty. These individuals believe that work-life balance does not always have to be a tangible concept. They emphasize the necessity of adopting a flexible approach and making decisions based on a justification when ambiguities emerge in the situation. This could be an adaptive model for complex organizations in the face of shifting bureaucratic conditions.

d. Struggler (15% of informants)
Work-life balance is not supported by serving in a role that fits into this category. not choosing the latter, feeling caught between the demands of both urgent personal needs and high work demands. In many instances, this results in role conflict, which is when meeting expectations in one area (such as work or family) is connected to a reduction in performance in other areas.

Social Construction Model of Work-Life Balance Among Civil Servants

From a deeper analysis of field-earned data, the result is that the social construction of work-life balance among State Civil Apparatus in Samarinda City Government is not universal but contextualized to a complex social process.

These findings were then synthesized into a conceptual framework called the HARMONI Model, which is an acronym for seven elements:

- Harmonization

- Adaptation

- Relations

- Motivation

- Organization

- Norms

- Integration

As people-centered research, our main objective was to use this model for understanding the ways in which civil servant constructions of work-life balance might be rooted within the everyday lives of individuals by exploring internal (individual level), external (organizational level), and interactional factors (relational level) interplay.

Each component of the HARMONI Model forms the basis and reference for civil servants to meet and maintain a balance between job demands and life.
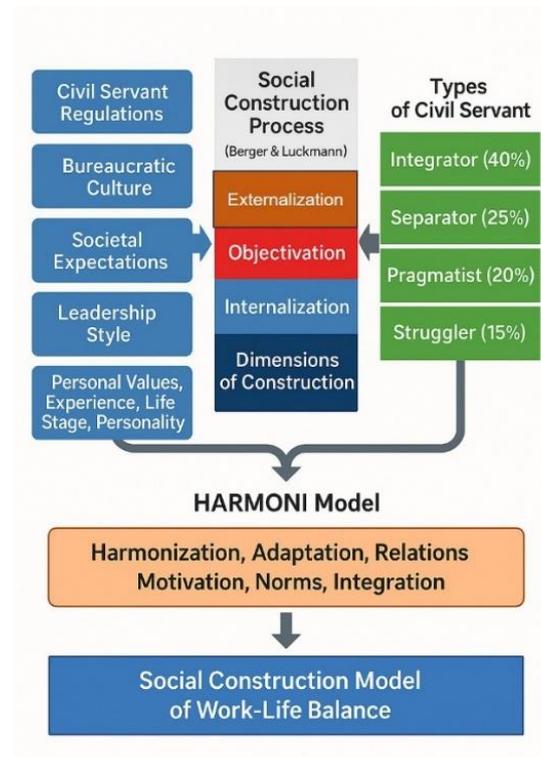

Figure-2. Social Construction Model of Work-Life Balance

Harmonization is about balancing professional and personal life/work, while adaptation means the flexibility to adjust to different circumstances with increasing responsibilities at home, as at work.

The relationship dimension is about the quality of relationships with family, co-workers, superiors, and the community served, and it has a critical role in establishing a sense of balance.

Motivation is the internal driving force of the civil servant's commitment to work–life balance. The main reasons provided by the informants for aiming to achieve balance were health, quality of life, and family harmony.

Finally, perceptions of work-life balance can vary depending on personal and institutional social norms and values. The expectation here is, in view of this, always to be available for the public whenever and wherever, which exceeds working hours.

Integration results from all of the above six elements combined. Civil servants that successfully blend life and work across the board are likely to have a more robust, longer-term work-life balance. This concept is also claimed to constitute a transformation from a segmentation paradigm to an integrative paradigm as the conceptual basis of understanding in work-life balance (Ashford & Lee, 1991).

Implications of the Social Construction of Work-Life Balance on the Work Ethic of Civil Servants

The social construct of work-life balance that has taken the form of "work without a time," in turn, directly informs a distinct work ethic among civil servants. It is not an ethic capable of disciplining us into formal "work hours"; it is a 24-hour-a-day, seven-day-a-week work ethic of continual availability and matriculation. You are seemingly always on call, and in this day and age, professionalism is no longer about delivering good work in a reasonable amount of time but more about being ready to execute tasks whenever — no matter if it is outside scheduled working hours.

The change from a reactive to a productive work ethic is the most significant of these. In keeping with this realization, we found recurring trends that suggest that quick response times to messages in WhatsApp groups are valued more highly than in-depth analysis or degree of effort. A highly committed employee is one who is always available and responsive; if you are one of the few who has walled off work interactions outside of office hours, other team members may perceive you as relatively less committed. With this work ethic, the field of instantaneous and uninterrupted messaging moves away from the body of labor.

Furthermore, the potential for initiative and creativity is restricted by this reactive approach to work. Employees' energy and concentration are depleted by the constant barrage of demands that bombard their devices. This consequently leaves virtually no time for in-depth contemplation, strategic planning, or idea generation. Instead of introducing reforms that could significantly improve the performance of the public sector, officials develop a work ethic where they wait to be instructed what to do.

Civil servants consequently develop two distinct work ethics: 1) a substantive work ethic and 2) a performative work ethic. Theoretically, they are expected to meet certain performance goals. Informally, however, they must demonstrate a work ethic that demonstrates their availability and loyalty by being present online. The constant pressure to seem busy results in work habits that prioritize appearance over actual productivity.

Together, they are fostering an organizational culture that prioritizes appearances of hustle over long-term viability. This led to a work culture where speed of response was valued more highly than durability and quality of output. This overtime culture spreads like a virus once it becomes embedded and is passed on to new hires. This creates a vicious cycle in which the bureaucracy of Samarinda City Government accepts giving up personal time as a necessary component of professionalism.

Dynamics and Variations of Work-Life Balance Construction Based on Job Context and OPD

The default social construction is "work sucks," of course, and there are indications that it remains highly normative. Heidi, however, raises some questions about the motivations in a recent Careerist blog post. The specific context of the position and the operational culture of the Regional Apparatus Organization (OPD), where civil servants are employed, greatly influence this construction, which is not a monolith. In each of these sub-work environments, this diversity confirms that work-life is, in fact, a negotiated social reality. According to this version, employee interpretations vary depending on institutional structures and operational needs.

Work-life balance and this idea of responsibility after hours are related, especially for high-ranking officials (levels III and IV). They are supposed to ensure that the work they do matters and are on probation for following their supervisors' instructions. What is perceived as the need for constant alertness and responsiveness turns into an objectified trait that is ingrained in the self-perception that defines their professional identity. Since their job is frequently structured to demand more of their time than a normal workweek, the commitment does not feel invasive but rather a natural part of it.

Executive staff, however, experience this meaning construction in a different way. They think that being under pressure to work past office hours is equivalent to having to follow their immediate superior's instructions. Their outsourcing experience is further hampered by tales of obligation and a lack of discretion. Instead of being a sign of strategic responsibility, they see the reality of tardy work as more a product of the vertical hierarchy they simply follow. Additionally, it conveys the idea that leadership policies have a significant influence on work-life balance.

The local government agency (OPD) culture is additionally unequivocal. OPDs with service functions directly or managing strategic projects, such as the Public Works and Spatial Planning Office, usually experience an institutionalization of "not on time work," which is even worse. These kinds of rationalizations, as much as they are wrong in principle (right things should be done right) and self-serving in fact ("well, we must do this for the children/yippee/inability to have ANY targets"), start to take over. The OPDs in which more administrative workload occurs are less compatible with this outlook from a professional person, although digital invasion is present, but the pressure of fieldwork outside the official job hour seems low.

Based on the interplay between job levels and the culture of regional government agencies, the OPD/O refers to a multi-layered reality of work-life balance. Compared to an administrative OPD, a clinician working in a high-pressure OPD will encounter and internalize a very different social construct. This suggests that the resulting work ethic varies depending on one's position within a bureaucratic social order and is not universal. This comprehension of context is essential for avoiding oversimplification and has prompted me to consider the ways in which the work ethic is shaped within the city government setting.

Theoretical and Practical Implications
Theoretical Implications

The results of this study are expected to give a positive contribution to the development of the Work-Life Balance (WLB) concept in the public sector, particularly the State Civil Apparatus (ASN) in Indonesia. Based on the social construction of reality theory of Berger & Luckmann, this study demonstrates that there is no universal meaning to WLB; instead, it is constructed dialectically by externalization, objectivation, and internalization that are influenced by cultural context, organizational norms, and identity in public services. As such, this study identified four types of ASN: integrator, separator, pragmatist, and struggler, thus extending the typology of WLB based on private sector and Western-based research.

The results of this research are intended to provide support for such an argument that is practice-based on the framework of social construction theory, help in comprehending the differences between work behaviors in the public sector with its service value, and illustrate the merits of applying those principles in organization studies where there are distinctive ethical aspects.

Practical Implications

Practically, findings of this study will be beneficial for policymakers related to Human Resource Management (HRM), especially in Public Sector HRM, as well as being based on the Samarinda City Government and the local government in general. One of the contributions of this study is that WLB policies should be flexibly designed based on position types/work units to satisfy both integrative and separative ASN.

Then, finally, is the organizational support in which it can help ASN to manage this balance by providing them flexible hours of work, corporate health programs, and also time management training. Thirdly, we have the essential role that leaders can see changing as role models and a catalyst for the culture of work established on professional demands and personal needs. Therefore, this study can be used as a part of the reference for the development of Public Sector HRM strategies that should focus on not only performance but also employee welfare sustainability.

Conclusion

This study concludes that the concept of work-life balance of civil servants in modern governance by the government, if viewed as a standard definition, seems ambiguous and doubtful since it is constructed socially. Work-life balance lost its initially broad conceptuality and became a general understanding of "work does not recognize time" as a result of this process going through the dialectic moments of externalization—objectivation—and internalization. The tacit norm of perpetual availability and responsibility, supported by top-down leadership behavior and made possible by digital communication technologies, institutionalizes this design as an unwritten rule that requires one to be available and responsive at all times. Employees now accept this social reality as an inevitable fate that shapes their identities and professional perspectives.

The integrator, separator, pragmatist, and struggler are the four distinct work-life balance management approaches that result from these distinctions. Each type symbolizes a distinct relationship regarding the integration or maintenance of distinct boundaries between work and life. According to these findings, work-life balance in the public sector is a continuous process that involves strict time allocation. To put it another way, the most significant aspect of this social construction is the shift away from work ethics that are predicated on significant productivity and toward ones that are far more performative and responsive. Professionalism is no longer demonstrated by the quantity of work completed during working hours, but rather by the promptness and quality of your responses to instructions, even after deadlines have passed. People power that is

better used for planning ahead and coming up with fresh ideas will undoubtedly be diminished by such a reactive work ethic.

Due to the dualism created by this setting, being busy and purportedly tech-savvy takes precedence over concrete achievements that could otherwise be evaluated qualitatively. Furthermore, the analysis implies that social construction as a process and its outcomes are not homogenous. There are many variations (based on the local Regional Apparatus Organization/OPD context and culture). While executive staff view working outside of office hours as a form of hierarchical compliance, echelon officials view it as a necessary part of their duties. In order to avoid over-generalizations, context-specific analyses are necessary to derive nuanced understandings of the world's labor practices and production systems, which are multifaceted and complex.

REFERENCE

Allen, T.D., Herst, D.E.L., Bruck, C.S., & Sutton, M. (2000). Consequences associated with work-to-family conflict: A review and agenda for future research. Journal of Occupational Health Psychology, 5 (2), 278-308.

Berger, L. Peter and Luckmann, Thomas. (1991). The Social Construction of Reality: A Treatise in the Sociology of Knowledge. Penguin Group. London.

Clark, S. C. (2000). Work/Family Border Theory: A New Theory of Work/Family Balance. Human Relations, 53(6), 747-770. https://doi.org/10.1177/0018726700536001 (Original work published 2000).

Darmawan, D. (2013). Work Ethic: The Foundation of Organizational Success. Rineka Cipta.

Dwiyanto, A. (2010). Public Bureaucratic Reform in Indonesia. Gadjah Mada University Press.

Fisher, G. G., Bulger, C. A., & Smith, C. S. (2009). Beyond work and family: A measure of work/nonwork interference and enhancement. Journal of Occupational Health Psychology, 14(4), 441–456.

Frone, M. R., Russell, M., & Cooper, M. L. (1992). Antecedents and outcomes of work-family conflict: Testing a model of the work-family interface. Journal of Applied Psychology, 77 (1), 65–78.

Guest, D. E. (2002). Perspectives on the study of work-life balance. The International Journal of Human Resource Management, 13 (2), 255-269.

Greenhaus, J. H., & Beutell, N. J. (1985). Sources of Conflict between Work and Family Roles. Academy of Management Review, 10 (1), 76-88.

Greenhaus, J. H., Collins, K. M., & Shaw, J. D. (2003). The Relationship Between Work-Family Balance and Quality of Life . Journal of Vocational Behavior, 63 (3), 510–531. https://doi.org/10.1016/S0001-8791(02)00042-8

Hochschild, A. R. (1989). The Second Shift: Working Parents and the Revolution at Home. Vikings.

Kossek, E.E., & Distelberg, B. (2009). Work-Family Issues: The Field Since 2000. In JRB Ashford & AM Brief (Eds.), The Oxford Handbook of Organizational Psychology. Oxford University Press.

Kossek, E.E., & Lautsch, B.A. (2012). Work-life flexibility for whom? Organizational justice and the adoption of a flexibility policy. Journal of Vocational Behavior, 80 (1), 259-269.

Lambert, S. J. (2000). Added benefits: The link between work-life programs and organizational citizenship behavior. Academy of Management Journal, 43 (5), 801-815.

Lee, C., Ashford, S. J., & Bobko, P. (1990). Interactive effects of "Type A" behavior and perceived control on worker performance, job satisfaction, and somatic complaints. Academy of Management Journal, 33(4), 870–881.

Lewis, S., & Cooper, C. (2005). Work-life integration: A social constructionist approach. In Allen, T.D., & Eby, LT (Eds.), The Blackwell Handbook of Work-Family: Theory, Research, and Practice (pp. 5-18). Blackwell Publishing.

Maslach, C., Schaufeli, W.B., & Leiter, M.P. (2001). Job burnout. Annual Review of Psychology, 52 (1), 397-422.

Meyer, J. P., & Allen, N. J. (1991). A three-component conceptualization of organizational commitment. Human Resource Management Review, 1 (1), 61-89.

Nippert-Eng, C.E. (1996). Flexible Boundaries: Work and Home in the Information Age. University of Chicago Press.

O'Driscoll, M. P., & Borman, W. C. (2007). The impact of work/family balance on individual and organizational performance. In Guest, D.E., & Peccei, R. (Eds.), The Psychology of Work and Organizations (pp. 238-256). Blackwell Publishing.

Government Regulation of the Republic of Indonesia Number 11 of 2017 concerning Civil Servant Management (and its amendments).

Government Regulation of the Republic of Indonesia Number 53 of 2010 concerning Civil Servant Discipline.

Poloma, Margareth. 2004. "Contemporary Sociology". PT. Raja Grafindo Persada, Jakarta.

Sari, RDP, & Susilowati, E. (2018). The Influence of Organizational Culture and Organizational Commitment on Employee Work-Life Balance. Journal of Management Science, 6 (1), 1-10.

Shockley, K. M., & Allen, T. D. (2007). When flexibility helps: The moderating role of work-family culture on the relationship between flextime use and work-family conflict. Journal of Management, 33 (5), 678-690.

Spector, P. E. (1997). Job Satisfaction: Application, Assessment, Causes, and Consequences. Sage Publications.

Law of the Republic of Indonesia Number 5 of 2014 concerning State Civil Apparatus.

Wayne, S. J., Randel, A. E., & Stevens, J. (2006). The role of human resource practices in cultivating positive employee attitudes toward the organization. Journal of Management, 32 (6), 849-873.