

## Fear Of Success in Women Working with The Banyumas Cultural Approach

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### Abstract

Indonesia has a variety of cultures in each region. Javanese culture in general namely *konco wingking* and the Banyumas culture which is one of the parts of Java, namely *cablaka*, it contributes to the development of women careers because there are contradictions between the two cultures. This systematic review aims to examine the fear of success in women working with the Banyumas cultural approach. The inclusion and exclusion criteria like data that used in 2009-2019 time frame, data obtained from the site <https://scholar.google.co.id>, the data that used is related to fear of success, *cablaka*, and Javanese women. Based on the results of the literature review, it is understood that fear of success is an obstacle to women career development because of the fear of negative results obtained (loss of femininity, loss of social self-esteem, and loss of social rejection). Women who experience fear of success blame the culture as a set of internal hope. Javanese women has culture, the name is *konco wingking*. It is a caste differentiate between women and men, where men have a higher position. *Cablaka* culture is a culture of the spontaneity of the Banyumas community towards everything that happens in plain sight without being covered up. The orientation of Banyumas cultural values shows that there are five Banyumas human relations with the meaning of life, work, time, nature, and fellow humans.

**Keywords:** Cablaka Culture; Fear of Success; Javanese Women, Sex-Role, Working Women

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### 1.0 INTRODUCTION

Family is commonly known as a group of people consist of fathers, mothers, and children. However, according to Duvall and Logan (in Novianti, Sondakh & Rembang, 2017) that a family is a group of people with marriage, born, and adoption ties which aim to create, maintain a culture, and increasing the physical, mental, emotional, also social development from each family members. Each family members have a culture or habit, it depends on the parents' origin or where the family lives.

Javanese culture is one of the cultures in Indonesia who applied the most patriarchal ideological systems. In the Javanese people, the patriarchal ideology mostly put the men position with the women. According to Sihite (2007) that men in the patriarchal ideology can be seen from the men as the head of the household and the main earner both in matters of outside and continue the descent. This makes the Javanese women in the patriarchal ideological perspective have similarities where there are differences in the equality between men and women.

There is a term namely *konco wingking* in Javanese culture which is given to the Javanese women. It makes the women role in the Javanese culture household only limited to the domestic sector. Javanese women are identified with graceful, tenacity, and care also they should not exceed a man in many ways. This *konco wingking* culture makes Javanese women in the household position unequal to their husbands so that there is another term in Javanese society that is *swarga nunut neraka katut*, which means that the role of women in the household is only a decoration because women must fully obey their husbands. Women are lack respect in family roles, Handayani (2008).

There are several things in the division of the role of the family that influence it according to Rahayu (in Purbasari & Putri, 2015), as follows, for the first, the government policy contained in various existing regulations. This regulation contains policies that are not gender-equitable and still adhere to a patriarchal ideology in the legal system in Indonesia. Second, is the education factor. Many teachers still have mindset about a man will be a leader, while a woman will be a housewife.

Third, is the values factor. The status of women in the social life structure has many things that are still discriminated against by the strong traditional values where women lack access to employment, education, decision making and other aspects. Fourth, cultural factors, especially in patriarchal culture. According to the patriarchal cultural view, being a leader is considered a right for men so it is often not accompanied by responsibility and love. The fifth factor is mass media as the main agent of popular culture.

This makes Javanese women have an imbalance between the existing culture with the progress of the era at this time, one of which is the imbalance between the culture of *konco wingking* with the progress of the times. Nowadays women must be able to actualize themselves and engage in the work area not only in the domestic sphere. *Konco wingking* culture is a culture in every region in Java. So in general, all regions in Java recognize and apply this culture. But not all regions in the island of Java have exactly the same Javanese culture.

Banyumas culture is one of the references in this study. It has its characteristics. According to Priyadi (2003), there are some original characters of the Banyumas people that are first is seeking glory and gold. The point is the Hijrah principle that is believed by Banyumas people as opening the door to the glory that will be found elsewhere. Second, Banyumas people like to rebel. Banyumas history indicates that in Banyumas always born the rebels. Therefore, Banyumas people like to rebel or in other words have a criticism of the authorities.

Third, the Banyumas people often have a conflict. It is undeniable that in the Banyumas community there are conflicts between groups or between families whose territory includes between villages within one sub-district, villages originating from two different sub-districts, and villages in two districts. Fourth, Banyumas people like to work hard. There is an assumption in the form of the older generation feeling more experienced when compared to the younger generation. Parents give examples of life experiences that are rich in struggle and concern so that their lives are much better and meaningful in the present. They threw a common phrase that we hear, namely *sikil nggo endhas, endhas nggo sikil*. The presupposition illustrates that there are different functions that are equalized. *Sikil nggo endhas* means placing the foot as the head. Though there is no way the feet can think like a head. The feet command the head to walk, *endhas nggo sikil*. The head also can't walk like foot. Both have different functions and it is impossible for one function to be replaced by another.

Fifth, egalitarian society. For Banyumas people, a person is much more valued in everyday relationships when they reprimand the other person by name. Sixth, Banyumas people are free people. Banyumas community's life, is seen that they are free people in real life. The freedom that is seen in daily life, for example, they speak *cowag* that looks like people who are fighting. *Cowag* is the use of high language tones when talking like they want to fight. Even though it was just an ordinary conversation that often happened between Banyumas people.

Seventh, Banyumas people are vulgar people. They fall into the category of people who have a *blagblagan* habit. The meaning of *blagblagan* is they are very open when discussing everything, sex matters are no exception. The eighth is affirmative and critical cultures. Affirmative culture and critical culture have an impact in the form of realizing a scapegoat culture that cannot be erased in the treasury of human history.

There are still many strategic positions within an employment agency or an industry not placing a woman in that position. *Detik.com* (Friday, January 11, 2013) reported that got promotion twice had to be rejected by Devi. Children and husband are the main reasons for not taking the opportunity that may not come again for the third time. "Because I am more concerned with my family. Not necessarily having a high position in the household lasts. What if the household becomes messy? I'd better give up first," Devi said when talking to *Wolipop* by telephone.

The issue of gender roles which is the norm in Indonesian society is also one of the reasons many women think twice about deciding whether to balance or even choose between career and household matters. This problem is also called the fear of success. According to Levine & Crumrine (1975), avoiding success is a concept to explain the mystery of women behaviour when they do not reach their potential. Furthermore, it is a concept where many women blame failure on the internal set of cultural expectations. According to Horner (1972), fear of success is an individual's concern or fear of the possibility of negative consequences from society such as loss of femininity, loss of social self-esteem and loss of social rejection. The condition of the community that does not yet have gender awareness results in a gap in social roles and responsibilities between men and women resulting in discrimination against men and women.

Based on this description, the researchers felt it was important to have or do research literature review on fear of success, especially for women working with the Banyumas cultural approach. Considering the fear of success of women working with the Banyumas cultural approach has many factors that need to be adjusted within the woman for a career and continue to take care of her household and adjust to the existing regional culture. It is hoped that this research will have benefits for scientific development, especially in the field of industrial and organizational psychology in the future. The purpose of writing a systematic review is for study the fear of success in women working with the Banyumas cultural approach.

## ■ 2.0 LITERATURE REVIEW

### Fear of Success

The phenomenon of fear of success was first put forward by Matina Horner in 1965 through her research. Research conducted by Horner in the form of perceptions of women and men on a success that is done through projection techniques is the subject is given a stimulus a sentence that must be completed. The stimulus is adjusted to the sex of the subject. In the female subject will use the name Anne while in the male subject will use the name Jhon. Based on the results of the subject's answers will then be examined.

The results of Matina Horner's research show that many women assume that success can have a negative impact on themselves. These negative consequences include the fear of losing femininity, social rejection and fear of being ostracized or even unhappy. Horner suspected that women consider achievement in various fields is something that is not appropriate for women themselves.

According to Horner (1972), fear of success is an individual's concern or fear of the possibility of negative consequences from society such as loss of femininity, loss of social self-esteem and loss of social rejection. A woman who works is a natural thing for a particular purpose in the office sector or independent business. Fear of success is a relatively 'constant' disturbance apart from the rapidly changing workplace, Sheaffer (2015).

According to Listyowati (in Intan Yuliana, 2017) revealed several things that prevent women from being able to exist in the world of work, namely physical barriers due to natural tasks in the form of pregnancy, childbirth, and breastfeeding, the theological barriers in the form of women beliefs were created from male ribs so that must serve, socio-cultural barriers in the form of the emergence of stereotypes of women considered as weak, passive, emotional and dependent creatures, barriers of view, women are seen as home creatures but men are creatures outside the home, and historical barriers are in the form of a lack of women names in history.

In the world of work, women are faced with various challenges and demands, according to Komalasari, Supartha, Rahyuda, Dewi (2017) fear of success is an important personal determinant that greatly influences the career development of women, is a psychological barrier that is owned by a woman when they start that career. Fear of success is an innate condition of mental pressure, which curbs ambition and progress, which is commonly found among women, Horner (1972).

Fear of success is a Cinderella Complex syndrome, which means that women feel afraid to make full use of their abilities and creativity, Dowling (1995). When women try to actualize themselves certainly have more restrictions than men in a certain traditional area. According to Levine & Crumrine (1975) avoiding success is a concept to explain the mystery of women's behavior when they do not reach their potential. Furthermore, it is a concept where many women blame failure on the internal set of cultural expectations.

Fear of success is considered as anxiety experienced because of the consequences of a belief, Yılmaz (2018). Each individual must have a sense of confidence in trying to achieve something that is desired. According to Pappo (1983) describes that fear for success can be seen as a psychological state in the form of paralysis, withdrawal made consciously of objective and subjective goals.

Fear of success it self is a blockage in a significant achievement, as well as in gender fixation, Mowaiye-fagbemi (2018). The tendency of career women who experience fear of success is women who use attribution more internally, because the woman can see the success she gets as a result of her abilities or efforts, but because of social pressure "requires" a woman to maintain harmony environment, this makes him feel the need to consider the negative consequences of the success that might be achieved, Sahrah (2011).

According to Sari (2012), fear of success is an inner conflict between the desire to achieve but faced with negative consequences, which are accepted to make women tend to avoid success. Fear of success weakens one's belief in one's ability to carry out tasks and goals appropriately because of past failures, which often worsen this syndrome, Oxford & Shearin (1994).

Fear of success arises when individuals question their abilities and are often accompanied by a lack of self-confidence and disappointment, Kets de Vries (2017). According to Griffore (1977) to reduce the fear of achievement that is intensified by the fear of failure, this stems from the inability to complete one's tasks and is accompanied by low self-esteem and fear of social isolation or isolation.

According to Sorrentino (1974) individuals who experience fear of success learn to avoid negative incentives by blocking every activity related to achievement that adds to meeting goals. Fear of success is a steady latent disposition, obtained early in life as part of the socialization of sex roles, Zuckerman & Wheeler (1975).

According to Engle (2003) revealed that the fear of success is a condition when someone gets scared of disrupting his ability to complete challenging tasks or jobs. According to Paludi (1984) which describes the fear of success is a simple need to avoid success because success will bring changes to challenges and responsibilities that will have a negative impact.

Based on the description above it can be concluded that the fear of success in women is the feeling of fear of the loss of feminism in the form of fear to exploit their potential and creative power in the world of work where one of the factors is influenced by cultural factors.

### Banyumas Culture

The Banyumas human character model can be termed a circle that has several layers. Banyumas human character has four main layers that make Banyumas culture has its characteristics. According to Sugeng (1993) the first circle is the circle that contains the most important thing, the most essential character of Banyumas. *Cablaka* is the same as the term Banyumas *Thogmelong*, Banyumas *Blakasuta* and those terms are equivalent meaning or the same as the term *Glogok Soar*. The second circle is to have content about the special character of Banyumas people related to the legends of Banyumas society. The third circle contains the special character of Banyumas history. This character is reflected by the history of Banyumas which involves historical events in the past Banyumas figures. The fourth circle, which contains the general character found in the Banyumas community in general in everyday life.

According to Priyadi (1993), *cablaka* is the centre or core of the Banyumas human character model. *Cablaka* is a character that spontaneously triggered by Banyumas people towards phenomena that appear before the eyes, without being covered up. *Cablaka* is often interpreted as a character that emphasizes the straightforwardness of Banyumas people. Banyumas is one of the regencies located in Central Java Province. So it has several cultures that are almost the same as other regions in general in the area of Central Java Province. Javanese people are a group of people who until now still have strong social control, which is characterized by the rhythm of people's lives that are orderly, comfortable, avoiding social turmoil, because each of them tries to maintain the rhythm of life, Yogyakarta BPSNT (2006).

Furthermore, according to BPSNT Yogyakarta (2006), Javanese women in the concept of education contained in the Javanese script *Wulang Estri* there are five things namely, first, women are required to be proficient, meaning a woman must be able to perform tasks and know the ins and outs of the household. Second, women are careful. A woman must be able to have a good calculation to manage all activities in the household. Third, women must be able to be responsive or nimble. A woman must be able to adjust to the situation in any situation, especially maintaining relationships in the family and environment. Fourth, skilled, which has the meaning of this attitude is that a woman must have the ability to work by creating businesses that are regulating the system of household relations and their needs. Fifth, workmanlike, women should be able to focus on deft work skills, although still within the limits of the norm, which applies manners.

According to Handayani (2008), the word woman comes from the Sanskrit language with the basic word *wan* which means lust. This makes the word woman have the meaning of being interpreted or the object of lust. In Javanese (Jarwa Dorsok), a woman originated from the word *wani di tata*, which means daring to be arranged. Therefore, Javanese women are people who dare to be regulated. The stereotype of Javanese women who have *nrimo* (not to complain about any situation that exists in women), patient, resigned, subtle, loyal, and devoted nature is an ideal picture of Javanese women in general, Ambar (2006).

According to Triratnawati (2005), Javanese women place roles as wives, mothers for children, as holders of primary positions in the family and community. The concept of culture with the term *konco wingking* is that Javanese women are not equal to men, so women lack a role in marriage because men have a higher degree and must be obeyed. *Kanca wingking*, means friend in the behind, women as a friend in managing household affairs, Hermawati (2007).

Based on the description above, it can be concluded that *cablaka* is the core of Banyumas culture, that is, a habit that is carried out by the Banyumas community in their daily lives in prioritizing openness between fellow community members in any case that is spearheaded in the minds of these people to be conveyed to others. Banyumas people are part of Javanese society in general so that they know the culture of *konco wingking*, that is, a culture where a man has a higher caste than women so women are not encouraged to touch non-domestic areas.

### Fear of Success in Working Woman in Banyumas Culture

According to Priyadi (2008), the orientation of Banyumas cultural values shows that Banyumas people can adjust well as traditional and modern societies. There are five human relations with the meaning of life, first the relationship between humans and the meaning of life in traditional societies is that they tend to live with a sense of concern while in modern society Banyumas people view that meaningful life is the result of their own efforts. The second relates to the relationship between humans and the work of traditional Banyumas people who think that working for food and reproduction while modern Banyumas people create great works of satisfaction with the quality of work.

The three Banyumas human relationships with time refer to past glories but are also oriented toward the (traditional) future. The four human relations with Banyumas human nature in addition to establishing relations with nature (traditional) also try to uncover the secrets of nature (modern). The five human relations with fellow Banyumas people refer to high social groups and mutual assistance, but also to be independent and advanced.

### 3.0 METHODOLOGY

#### Research Question

This research question was taken based on the needs of the existing topic discussion and here are some research questions in this study:

1. What is the influence of the Banyumas culture on women who have achieved success?
2. Does the fear of success in working women occur because of cultural influences?

#### Literature Search

Research data was collected from the Google Scholar portal with the keywords fear of success, *konco wingking*, and *cablaka*. In the keyword, fear of success obtained 33 journals and one book, and then selected one major journal to be studied. The keywords of *konco wingking* obtained 8 journals and one book. Then, the keywords of *cablaka* obtained 8 journals.

#### Inclusion and Exclusive Criteria

1. Data used in the 2009-2019 time frame
2. Data obtained from the site <https://scholar.google.co.id>
3. Data used is related to fear of success, *cablaka*, and Javanese women

#### Quality Assessment

The data found will be evaluated based on several questions regarding the quality of the assessment as follows:

1. Does the journal paper published in 2009-2020?
2. Does the journal paper write or discuss the fear of success?
3. Does the journal paper write or discuss the culture of *konco wingking*?
4. Does the journal paper write or discuss about *cablaka* culture?

### 4.0 RESULTS

The data search results in the Google Scholar database with the keywords fear of success, *konco wingking*, and *cablaka* will be explained in the following three tables. Each table will explain the journal of the findings on each of the keywords searched for.

**Table 1** Grouping based on keyword fear of success

No	Title	Year	Author	Research Results
1	Evaluation of the moderating role of self-management skill in impact of job preference on fear of success	2014	Maryam Pakzad, Malike Beheshtifar	Result of study suggest that job preference affects the fear of success considering the moderating role of self-management skill. The study results are in line with the results of the study conducted by Murano (2004), since he was found that self-management skill increases the impact of job preference on fear of success. As stated earlier, the fear of success is a mental pattern in which the person thinks that success causes changes that he cannot adapt with them. On the other hand, the expectation that preference will be effective in each situation is probably unrealistic. Thus, the need for self-management skill as a tool that can develop environments to promote positive attitudes and empower the employees to de
2	Perceived Sex Role and Fear of Success in Depression of Working Women	2009	Anita Sharma, Chander Prabha, Dalip Malhotra	The biological and genetic evidence (Nolen-Hoeksema, Gergus, 1994; Brems, 1995; Wilhelm, Roy, 2003; Ge & Conger, 2003) seems to be inconclusive because the scientists failed to study the certain aspects of genetic anomalies and failed to control certain biochemical discharges, hence, the

				<p>results could not be a clear pointer. The present results throw light on the role of environment in terms of personality development which seems to be important especially the sex roles and fear of success (You &amp; Lee, 1997; Silverstein &amp; Lynch, 1998). The SRO in terms of masculinity shows 15% of variance <math>p &lt; .01</math> i.e. low masculinity is a fertile ground for depression. It can be suggested that lack of masculine and feminine orientation i.e. low androgyny or in other words undifferentiated personality seems to be a powerful aid to depression which indicates a conflict between achievement and affiliated needs. The undifferentiated women lack the will to adjust back and forth in home and office, hence depression results (Cha, 1989; Verma, 2008). High masculinity interms of agentic orientation is required in working situations and femininity is required at home. Thus, sex role orientation sets the stage for depression due to role ambiguity and conflicts (Greenhaus &amp; Bentall, 1985; Eom, 1994). For years, virtually all societies have considered masculinity to be the mark of psychologically healthy male and femininity to be the hall mark of the psychologically healthy female. But, low masculinity and femininity are detrimental for working women and is a breeding ground for depression. In the present results (see table-I), it becomes evident that femininity and masculinity are positively related and are also negatively related to depression. Again, FOS is also related positively to depression</p>
3	Fear of Success for Working Women (in the Perspective of Javanese Culture)	2019	Agustin Rahmawati, Suryanto, Nurul Hartini	<p>Fear of success is basically not a fear of achievement in an area that stereotypically belongs to masculinity, but rather a fear of the negative consequences that arise due to the success that will be achieved by individuals, especially in Javanese women. Javanese women, with a series of institutions and stereotypes that develop in Javanese society, are required to always behave in a family-centered manner, so that conflicts often arise among women, namely conflicts between cultural ideals and women as human resources. In a more modern perspective, the fear of success of Javanese women can be reduced through a series of related factors.</p>

Table 2 Grouping based on keyword *cablaka*

No	Title	Year	Author	Research Results
1	Coping Strategies for Formal and Informal Workers in Overcoming Dual Role Conflict in Banyumas	2016	Retno Dwiyaniti, Pambudi Rahardjo	<p>The description of the dual role conflict data shows that of the 20 formal female workers: 2 people (10%) showed a dual role conflict in the high category, 2 people (10%) showed a quite high dual role conflict, 12 people (60%) showed a dual role conflict in the moderate category, 4 people (20%) showed a dual role conflict in the rather low category. Whereas for women in informal workers: 1 person (6.7%) shows a dual role conflict in the high category, 1 person (6.7%) shows the dual role conflict is quite high, 10 people (66.6%) show the dual role conflict in the sufficient category, 3 people (20%) show the dual role conflict in the rather low category. Based on the results of the different tests there was no significant difference between the conflicting dual roles of women in formal work and women in informal work. The dual role conflict in women formal workers is greater than the dual role conflict in women informal workers. Coping strategies used by formal female workers in the form of Emotion Based include: emotional control, regret because sometimes upset with children, going out with family, venting problems with coworkers, and in the form of problem based including: emotional control, regret because sometimes it is difficult with children, going out with family, venting problems with coworkers.</p>
2	Reading Cablaka (A Phenomenological Study of Penginyongan Culture)	2018	Herdiansyah Rizky Ramadhan, Achmad Mujab Masykur	<p>The results of the study can be concluded that the three subjects interpret <i>cablaka</i> as a concept in which there are three elements of life in it namely equality, what it is, and teachings for a simple life. The emergence of these elements of life is a result of the similarity of social strata in <i>Penginyongan</i> society. It is known that the <i>Penginyongan</i> community is a society whose geographical life is far from the center of power of the past. Therefore, an awareness of social status arises in the <i>Penginyongan</i> community which causes the emergence of the three elements of life in the community. The first element of life is equality. This equality distinguishes between the Javanese Kraton culture which has a very high regard for uploading.</p>

This does not apply in the *Penginyongan* society which considers that all human beings are equal. But on the other hand, the *Penginyongan* community still uses uploading quite simply. The second element of life is what it is.

**Table 3** Grouping based on keyword Javanese women

No	Title	Year	Author	Research Results
1	Javanese Women's Personality in Residue Suluk Fiber and Putri Wulang Fiber by Paku Buwono IX	2014	Sri Harti Widyastuti	Based on the analysis and discussion concluded the following three things. First, the SSR explained some personalities that a woman must possess in order to become the main woman. These personalities are: (1) women must not commit contempt, (2) women must not make or make mistakes against their husbands so that their husbands are not discarded, (3) women must have good qualities so that their husbands love them sincerely, and (4) women must have a loyal nature to the husband. Second, the SSR found several gender inequalities. The imbalances are: (1) women must do all the husband's commands, (2) men as guides who are believed to be true, (3) women must serve their husbands, (4) men / husbands must support their women / wives, (5) the husband must meet all the needs of the wife, (6) the woman or wife must be sincere to give the opportunity for the husband to be with another wife, (7) the main wife must take precedence over the concubines, (8) the main wife meet the needs of the concubines, (9) the main wife must be patient with the concubines, (10) the woman who becomes a concubine must serve the main wife, and (11) the main wife must be able to advise and must be willing to succumb to her husband's concubines. As for gender inequality in SWP, a woman must have many children. Third, besides gender inequality, there is gender equality in SWP. The gender equality is: (1) men and women alike have the right to do asceticism and (2) men and women alike have the right to knowledge, be skilled, be brave and noble, and have wealth.
2	Female Self Actualization in the Javanese Cultural System (Women's Perceptions of Javanese Cultural Values in Self-Actualization)	2010	Atik Catur Budiati1	Javanese cultural values about women have been disseminated, thus affecting social, economic and ideological situations. These values were originally intended for court ladies who ultimately had an influence on women in general. These Javanese cultural values, if observed, tend to indulge and enjoy men. These cultural values contain formulations of women behavior and attitudes that are both translated as women nature as if they cannot be changed. This eventually led to the division of labor between men and women which were divided into two regions, namely the public sector and the domestic sector. Along with the development of the era and the level of intellect in which social change has occurred in society raises some new thought patterns about cultural values. Women who perceive these Javanese cultural values must be wise and remain critical in order to be able to develop their potential while taking into account their roles as wives. This can be interpreted that women are able to develop their potential not only in the domestic sector but also in the public sector. On the other hand, women whose perceptions are based only on what they hear conservatively (traditionally) results in the behavior and attitude that women tend to reduce their actualization needs.

## 5.0 DISCUSSION AND RECOMMENDATION

As table 1 shown, result of study suggest that job preference affects the fear of success considering the moderating role of self-management skill, Pakzad & Beheshtifar (2014), it means that women's management skills will help overcome the fear of success with reference to existing jobs in society. But the results of the study did not consider culture in the process. According to Levine, Crumrine (1975), avoiding success is a concept to explain the mystery of women behavior when they do not reach their potential. Furthermore, it is a concept where many women blame failure on the internal set of cultural expectations. The word woman comes from the Sanskrit language on the basis of the word wan which means lust, this makes the word woman have the meaning of being interpreted or the object of lust. In Javanese (Jarwa Dorsok), a woman came from the word wani ditata, which means dare to be arranged. So Javanese women are brave people (Handayani, 2008).

As shown on the table 3, according to Budiati (2010), Javanese cultural values when observed tend to spoil and enjoy men. These cultural values contain formulations of women behavior and attitudes that are both translated as women nature as if they cannot be changed. This eventually led to the division of labor between men and women which were divided into two regions, namely the public sector and the domestic sector. This is consistent with the results of research conducted by Rahmawati and Hartini (2019), Fear of success is basically not a fear of achievement in an area that stereotypically belongs to masculinity, but rather a fear of the negative consequences that arise due to the success that will be achieved individuals, especially in Javanese women. Javanese women with a series of institutions

and stereotypes that develop in Javanese society are required to always behave in a family-centered manner, so that conflicts often arise among women, namely conflicts between cultural ideals and women as human resources.

But the Banyumas people also know a culture called cablaka culture. Based on table 2 the results of Ramadan & Masykur research (2018) concluded that all three subjects interpreted cablaka as a concept in which there are three elements of life in it namely equality, just the way they are, and the thought for a simple life. This makes a contraction with Javanese women culture in general, namely konco wingking, which is according to the results of a study conducted by Widyastuti (2014), namely in the SSR, described several personalities that must be possessed by a woman in order to become the main woman. These personalities are: (1) women must not commit contempt, (2) women must not make or make mistakes against their husbands so that their husbands are not discarded, (3) women must have good qualities so that their husbands love them sincerely, and (4) women must have a loyal nature to the husband.

## 6.0 CONCLUSION

Fear of success in working women in terms of Banyumas culture is a condition where a native Banyumas woman who also works in the Banyumas area experiences problems between self-actualization in the social world and work with the existing local culture so that they cannot be separated from the social norms of society Banyumas. This makes Banyumas women when working possible to experience fear of success or fear of success due to Banyumas social and cultural demands.

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