



Harmonizing Adat and Ambition: Emotional Intelligence as a Cultural Resource for Work-Life Balance among Indigenous Dayak Women Leaders in Sarawak

SINITER AK SABA¹, JATI KASUMA², IDA IZUMI ABDOLLAH³, YUSMAN YACOB⁴, ANNA BAKIEWICZ⁵

¹²³⁴Faculty of Business and Management, Universiti Teknologi MARA Cawangan Sarawak, Malaysia

⁵SAN University, Campus Warsaw, Poland

siniter@uitm.edu.my¹, jati@uitm.edu.my², idaizumi@uitm.edu.my³, yusmanyacob@uitm.edu.my⁴, abakiewicz@san.edu.pl⁵

Abstract

Western-centric models of work-life balance (WLB) typically emphasize a rigid segmentation between professional and personal domains, an assumption that often fails to capture the collectivist, relational realities of indigenous female leaders. This paper investigates how emotional intelligence (EI) functions as the psychological mechanism through which indigenous Dayak (specifically Iban) women leaders in Sarawak, Malaysia, achieve what they describe as a "sustainable integration" of career, family, and community life. Drawing on semi-structured interviews with eight prominent Iban women leaders across public, educational, and corporate sectors, the study applies thematic analysis organized around Goleman's five components of emotional intelligence: self-awareness, self-regulation, motivation, empathy, and social skills. The findings show that these leaders do not experience WLB as an equal division of time but as a dynamic, culturally anchored process in which adat (customary tradition) supplies the values of communal obligation, mutual respect, and togetherness that make emotionally intelligent coping possible. Acute role strain arising from heavy occupational workloads, advanced academic commitments, and institutional deadlines is managed through active task delegation, open family communication, self-regulation practices, and physical wellness routines. Rather than treating their indigenous identity as a constraint on modern leadership, informants deliberately weave adat into their corporate and community practice, using EI as the bridge between cultural obligation and professional ambition. The study contributes an integrated EI-WLB framework grounded in indigenous experience and argues for culturally responsive WLB policy in organizations operating in plural, community-embedded societies.

Keywords: Emotional Intelligence, Work-Life Balance, Indigenous Leadership, Dayak Women, Adat, Sarawak, Malaysia

1. Introduction

Work-life balance (WLB) has become one of the most persistently studied constructs in organizational behaviour, reflecting the growing tension between occupational demands and personal wellbeing in contemporary workplaces. The dominant conceptual vocabulary used to describe WLB, however, has been shaped overwhelmingly by Western, individualist assumptions: work and life are treated as separable spheres, and "balance" is imagined as an equilibrium point between the two (Greenhaus & Beutell, 1985; Clark, 2000). This framing sits uneasily with the lived experience of leaders whose professional identity is inseparable from family obligation, communal responsibility, and cultural custom. In Sarawak, Malaysia, the Dayak community — of which the Iban are the largest sub-group — organizes social life around adat, a body of customary law and value that governs relationships, obligation, and conduct within the longhouse and the wider community. For an increasing number of Iban women who now occupy senior leadership positions in government agencies, statutory bodies, education, and the corporate sector, adat does not recede into the background of modern professional life; it actively shapes how these leaders interpret, negotiate, and sustain balance between competing roles. Understanding how these leaders manage such demands requires more than a structural account of time allocation; it requires attention to the emotional competencies that allow them to translate cultural values into everyday coping strategies. This paper positions emotional intelligence (EI) — commonly defined as the capacity to perceive, understand, regulate, and use emotion effectively in oneself and in relation to others (Salovey & Mayer, 1990; Goleman, 1995) — as the connecting mechanism between indigenous cultural identity and efficacious WLB. Using primary interview data gathered from eight Iban women organizational leaders in Sarawak, the study examines how self-awareness, self-regulation, motivation, empathy, and social skills are mobilized, often through the vocabulary and values of adat, to manage role strain and sustain what informants themselves describe as "sustainable integration" rather than a strict division between work and life.

1.1. Issues / Research Problem

Three interlocking problems motivate this study. First, mainstream WLB theory is built on a structural, time-based logic of segmentation that does not map well onto collectivist and indigenous social systems, where professional and communal roles are woven together rather than separated (Kirchmeyer, 2000). Applying Western WLB instruments and frameworks without adaptation risks misreading indigenous leaders' coping strategies as deficient or unbalanced when they may in



fact represent an equally valid, culturally coherent model of integration. Second, while emotional intelligence has been extensively linked to leadership effectiveness and stress management in the general management literature, its role as a culturally embedded resource — one that draws its content and legitimacy from indigenous values such as adat — remains under-theorized. Existing EI frameworks tend to treat self-awareness, empathy, and social skill as generic, culture-neutral competencies, overlooking how their meaning and practice are shaped by specific cultural traditions of community obligation and collective decision-making. Third, indigenous women leaders in Sarawak occupy a distinctive intersectional position: they carry the acute occupational pressures common to senior leadership (heavy workloads, institutional deadlines, advanced academic pursuits such as doctoral study) while simultaneously bearing family, gender, and community-based obligations rooted in adat. There is a paucity of empirical, voice-centred research that documents how these women themselves define, experience, and achieve efficacious WLB, and how their emotional intelligence operates as the bridge between cultural identity and professional ambition. This study addresses that empirical and theoretical gap.

1.2 Research Objectives

- To examine how Iban women organizational leaders in Sarawak define and experience "efficacious" work-life balance.
- To explore how the five dimensions of emotional intelligence — self-awareness, self-regulation, motivation, empathy, and social skills — are demonstrated in these leaders' management of role strain.
- To investigate how indigenous cultural identity and adat shape and legitimize these leaders' emotionally intelligent approaches to work-life balance.
- To develop an integrated, culturally grounded framework linking emotional intelligence and work-life balance for indigenous women leaders.

1.3 Research Questions

- RQ1: How do Iban women organizational leaders in Sarawak define and experience efficacious work-life balance?
- RQ2: How do the five dimensions of emotional intelligence manifest in these leaders' strategies for managing role strain and restoring balance?
- RQ3: In what ways does adat, as an expression of Dayak cultural identity, inform and legitimize these leaders' emotional and relational coping strategies?
- RQ4: What integrated framework can be derived from these leaders lived experience to inform culturally responsive WLB policy and leadership development?

2. Literature review

2.1 Work-Life Balance: From Segmentation to Integration

Early WLB scholarship was dominated by conflict-based models, most notably Greenhaus and Beutell's (1985) theory of role conflict, which conceptualizes work and family as competing domains that generate time-based, strain-based, and behaviour-based conflict. Clark's (2000) work/family border theory extended this by describing individuals as "border-crossers" who move daily between work and home domains separated by borders of varying permeability and flexibility. More recent scholarship has shifted toward integration- and enrichment-based models, recognizing that resources gained in one domain (skills, mood, social capital) can positively spill over into another (Greenhaus & Powell, 2006). Hobfoll's (1989) Conservation of Resources (COR) theory further frames balance as a dynamic process of protecting, replenishing, and reallocating finite personal resources — energy, time, social support — under conditions of role demand. These integration- and resource-based perspectives sit closer to the experience described by the informants in this study, who characterize WLB not as an even split between domains but as a sustainable, ongoing integration of responsibilities.

522 Emotional Intelligence: Goleman's Five-Component Model

Emotional intelligence, first conceptualized by Salovey and Mayer (1990) as a form of social intelligence involving the monitoring and use of emotion, was popularized and extended by Goleman (1995, 1998) into a leadership-relevant framework comprising five components: self-awareness (recognizing one's own emotions and their effects), self-regulation (managing disruptive emotions and impulses), motivation (a passion for achievement beyond external reward),



empathy (understanding others' emotional makeup), and social skill (managing relationships to move people in desired directions). Subsequent research has consistently linked EI to leadership effectiveness, stress resilience, and interpersonal conflict management (Bar-On, 1997; Mayer, Salovey & Caruso, 2004). This study adopts Goleman's five-component structure as the primary analytical lens because it maps directly onto the structure of the interview instrument used to collect the underlying data.

2.3 Indigenous Women, Adat, and Leadership in Sarawak

Adat, the customary law and value system of Sarawak's Dayak communities, governs conduct, land relations, and social obligation, and is transmitted through oral tradition and communal practice rather than codified statute (Sandin, 1980; Langub, 1992). Adat privileges relational values — mutual respect, collective decision-making, and communal responsibility — over individual autonomy, and is frequently symbolized through the longhouse (*rumah panjai*), an architectural and social form in which private family space and shared communal space coexist under one roof. Contemporary scholarship on Dayak and Iban women highlights their growing presence in community empowerment, entrepreneurship, and formal leadership roles, while noting that cultural competencies such as humility, approachability, and communal orientation continue to shape how these women exercise authority and build trust (Yacob et al., 2021). This literature provides the cultural backdrop against which the present study interprets its informants' EI-based coping strategies, treating adat not as a constraint on leadership but as a psychosocial resource that gives such strategies their specific cultural form and meaning.

2.4 Toward an Integrated EI-WLB Framework

Taken together, the WLB integration literature and the EI leadership literature suggest that emotionally intelligent leaders are better equipped to negotiate the boundary-spanning demands of contemporary work. What remains underexplored is how this capacity is culturally constituted — that is, how the specific content of self-awareness, regulation, motivation, empathy, and social skill is drawn from, and legitimized by, indigenous value systems such as adat. This study addresses that gap by empirically tracing the connection between EI and WLB through the cultural vocabulary the informants themselves use to describe their experience.

2.5 Recent Cross-Cultural and Comparative Perspectives (2023–2026)

More recent scholarship reinforces, and helps situate, the pattern of culturally embedded work-life integration identified in this study. Comparable qualitative work among women executives in other collectivist and Global South contexts continues to find that cultural meta-narratives around marriage, motherhood, and communal obligation shape how women negotiate work-life boundaries, sometimes as constraints and sometimes as resources for resilience and self-efficacy (Nehemia & Lenkoe, 2023). Within the emotional-intelligence literature specifically, recent organizational-behaviour research conducted in a collectivist cultural setting shows that EI is converted into leadership emergence largely through relational, team-based social-exchange processes rather than through purely individual traits, and that collectivist culture strengthens this relational pathway — a finding that resonates closely with this study's account of EI as inseparable from communal, adat-based obligation rather than a private psychological competency (Lv, Wu, & Ma, 2026). A parallel and growing body of scholarship on Indigenous employees' and leaders' experiences of work argues that Western, individualist organizational frameworks routinely misread Indigenous relational, consensus-based, and matriarchal or communal leadership and coping styles as deficient or informal, when in fact they constitute coherent, high-functioning alternatives grounded in kinship and land-based values (Walker et al., 2026; Defriend & Cook, 2024). Taken together, this emerging literature lends further support to the study's central claim: that indigenous cultural systems such as adat are not obstacles that emotionally intelligent leaders must work around, but active, legitimate sources of the relational competencies through which sustainable work-life integration is achieved.

3. Methodology

3.1 Research Design

This study adopts a qualitative, interpretive research design, consistent with the exploratory and voice-centred nature of the research questions. A qualitative approach was chosen because efficacious WLB and emotional intelligence, as experienced by indigenous women leaders, are context-bound, meaning-laden phenomena best accessed through informants' own narratives rather than pre-defined quantitative scales (Creswell, 2013).



3.2 Sampling and Informants

Purposive sampling was used to identify Dayak (predominantly Iban) women who currently hold, or have recently held, senior organizational leadership positions in Sarawak across public administration, statutory and trade bodies, education, and community organizations. Eight informants (Informants 1–8) provided substantive responses to the interview protocol; two further informants (9–10) were approached but did not complete the interview and were excluded from analysis. The achieved sample comprised leaders aged approximately 41 to 60 years, holding positions ranging from Deputy Director, Vice-President of a Dayak chamber of commerce, Assistant Administrator, District Information Officer, Head of a School Inspectorate Branch, to School Principal, with qualifications ranging from diploma to doctoral level. All informants identified as Iban; one further planned sub-sample of Bidayuh informants was not completed and is noted as a limitation.

3.3 Data Collection

Data were collected using a semi-structured interview protocol developed for this research on emotional intelligence and work-life balance among Dayak women organizational leaders. The instrument comprised two sections: Section A collected personal and organizational background information (age, race, organization, position, years of service, marital status, and qualifications); Section B posed open-ended questions organized around (1) informants' definition and lived experience of efficacious WLB, including metaphor-elicitation questions, and (2) the demonstrated roles of the five EI components — self-awareness, self-regulation, motivation, empathy, and social skills — in managing role strain and leading others. Interviews were conducted individually, with responses recorded and later transcribed for analysis.

3.4 Data Analysis

Transcribed responses were analyzed using Braun and Clarke's (2006) six-phase thematic analysis approach: familiarization with the data, generation of initial codes, searching for themes, reviewing themes against the coded extracts, defining and naming themes, and producing the final analytic narrative. Coding was organized deductively around the five a priori EI dimensions embedded in the interview protocol, while remaining open to inductively emergent themes — most notably the recurring cultural motif of adat and the longhouse as an organizing metaphor for WLB. To protect confidentiality, informants are identified in the findings by the pseudonyms used in the original data collection (Informants 1–8).

3.5 Trustworthiness and Ethical Considerations

Credibility was supported through verbatim capture of informants' own words and metaphors, and through triangulation across eight independent accounts drawn from different sectors. Informants were briefed that participation was voluntary and that all data would remain confidential and used solely for research purposes, consistent with standard doctoral research ethics protocols. As with all qualitative, purposively sampled research, findings are not intended to be statistically generalizable but rather analytically transferable to comparable indigenous leadership contexts.

4. Analysis and Findings

Analysis of the eight informants' narratives generated one overarching theme — efficacious WLB as sustainable integration, anchored in adat — expressed through five interlocking EI-based sub-themes corresponding to Goleman's model.

4.1 Defining Efficacious WLB: Sustainable Integration, Not Equal Division

Across informants, efficacious WLB was consistently defined not as an equal split of time between work and personal life but as a dynamic, sustained integration of professional, familial, and cultural roles.

"It's a sustainable integration between work responsibilities and personal life."

— Informant 4, Dr Florince

"It is not about equal time for both, but about managing priorities effectively so I can stay productive while taking care of my physical and mental wellbeing."

— Informant 3, Diana

Several informants elaborated their understanding of WLB through indigenous metaphor. Two independently invoked the traditional longhouse (rumah panjai) — a structure in which distinct family spaces coexist under a single shared roof — to describe how their professional and personal roles remain distinct yet mutually supportive rather than divided.



"A longhouse symbolizes unity, shared strength, and harmony within the Dayak community... my work and personal life are like different rooms within the same longhouse. They are distinct, but they coexist in balance and mutual support."

— Informant 6, Moni

"A Longhouse... Strong Foundation... stands on my core values, faith, and identity as a Dayak woman... A longhouse is not sustained by one person."

— Informant 4, Dr Florince

A related metaphor — the tree with strong roots and growing branches, where the roots represent family, culture, and personal values, and the branches represent professional leadership — reinforced the same integrative, culturally rooted logic

4.2 Self-Awareness: Recognizing Strain Before It Escalates

Informants demonstrated self-awareness through regular, structured reflection on their own leadership style, emotional triggers, and personal limits. Several described deliberate weekly or post-project reflection routines used to monitor their own state and its effect on their teams.

"I make it a point to reflect on my leadership style quite regularly, usually every week or after completing major tasks or projects."

— Informant 5, Stephanie

"Self-reflection... was I being impatient, was my approach motivating or intimidating."

— Informant 4, Dr Florince

Self-awareness also surfaced in candid recognition of personal development areas — most commonly, a reluctance to delegate — which several informants explicitly linked to more balanced day-to-day decision-making (Informant 1, Nancy; Informant 5, Stephanie; Informant 7, Angelina).

4.3 Self-Regulation: Pausing Before Reacting

A near-universal regulation strategy across informants was the deliberate pause — stepping back, breathing, and gathering facts — before responding to crises or high-pressure demands for immediate decisions.

"When faced with a sudden crisis... I first take a moment to pause and assess the situation calmly before reacting."

— Informant 3, Diana

"I acknowledge my stress, took deep breaths, and reviewed the facts to understand the situation fully."

— Informant 6, Moni

This regulated pause consistently produced better team and stakeholder outcomes: informants reported that consulting colleagues before deciding, rather than reacting under pressure, led to decisions that were "more informed," "more balanced," and better supported by their teams (Informant 3, Diana; Informant 5, Stephanie; Informant 7, Angelina). Self-regulation was also applied to protect others from the leader's own stress, with several informants' describing conscious boundary-setting to prevent a difficult day from spilling into team interactions (Informant 1, Nancy; Informant 6, Moni; Informant 8, Agnes).

4.4 Motivation: Purpose, Legacy, and Community Service

Informants' sustaining motivation was rarely framed in terms of external reward; instead, it centred on a sense of purpose, service, and community impact, often explicitly tied to their identity as Dayak women.

"Knowing that my work directly impacts my team, community, and the broader goals of the organization gives me meaning... especially important as a Dayak woman leader, where contributing positively to my community aligns with my cultural values of togetherness, responsibility, and collective well-being."

— Informant 6, Moni



"I am deeply motivated by meaningful impact, whether in women empowerment, training, or community initiatives."

— Informant 4, Dr Florince

When describing recovery from setbacks, informants consistently drew on faith, principle, and long-term perspective rather than treating failure as demoralizing — a pattern consistent with a resilience-oriented, community-anchored motivational style (Informant 2, Gloria; Informant 3, Diana).

4.5 Empathy: Listening as a Leadership Practice

Empathy was expressed almost uniformly as active listening — attending fully to a team member's or stakeholder's concerns before responding, even when full agreement was not possible.

"Listen to understand. Provide solutions & options."

— Informant 4, Dr Florince

"I made sure they felt heard and validated, even if I did not fully agree with their viewpoints."

— Informant 5, Stephanie

Several informants explicitly traced their empathic capacity to their Dayak cultural upbringing, describing communal values of respect and humility as the source of their sensitivity to others' needs — directly linking the EI dimension of empathy to adat.

"As an Iban woman, Dayak as a whole, I was raised in a culture that emphasize communal harmony, respect for others and understanding diverse perspectives... allow to approach conflicts with patience by respecting each person's unique feelings/circumstances."

— Informant 1, Nancy

"Dayak culture emphasizes togetherness, respect, empathy, and collective responsibility, which naturally informs my leadership style and interactions."

— Informant 6, Moni

4.6 Social Skills: Building Trust Through Relational Communication

Social skill was consistently articulated as the ability to build rapport and trust through open, respectful communication, particularly when persuading superiors, peers, or external partners.

"I focus on building rapport and trust through respect, empathy, and clear communication."

— Informant 6, Moni

Notably, informants' examples of successful mobilization of diverse stakeholders were frequently framed as community or national service, such as one informant's account of coordinating repatriation logistics during the COVID-19 pandemic, and another's coordination of leadership training for community leaders grounded explicitly in "emotional intelligence, clear communication, cultural sensitivity and trust" (Informant 4, Dr Florince).

4.7 Adat as a Psychosocial Resource, not a Constraint

The most consistent cross-cutting finding across all five EI dimensions is that informants did not experience their Dayak identity and adat obligations as competing with, or draining, their professional capacity. Instead, adat values — togetherness, mutual respect, communal obligation, and delegation of trust within the collective — were repeatedly described as the source of the very competencies (patience, empathy, resilience, relationship-building) that enabled them to sustain WLB under heavy occupational demand.

"My identity as a Dayak woman does not sit separately from my leadership, it shapes how I lead, how I serve, and how I define balance. My work-life balance is about integration."

— Informant 4, Dr Florince

"Dayak women stand as tall as other women in modern world."

— Informant 8, Agnes



This finding directly supports the study's central proposition: for these leaders, emotional intelligence is not a culturally neutral competency imported from Western leadership training, but a capacity substantially shaped, legitimized, and reinforced by adat itself.

5. Conclusion and Future Research Direction

This study set out to understand how indigenous Dayak women organizational leaders in Sarawak achieve efficacious work-life balance, and how emotional intelligence functions within that process. The findings show that these leaders reject a strict, time-based segmentation model of WLB in favour of sustainable integration, frequently expressed through indigenous metaphors such as the longhouse and the rooted tree. Across all five components of emotional intelligence — self-awareness, self-regulation, motivation, empathy, and social skills — informants' coping strategies were consistently infused with, and legitimized by, adat values of togetherness, mutual respect, and communal obligation. Rather than being a constraint on modern leadership, indigenous cultural identity emerged as an empowering psychosocial resource that these women deliberately wove into their corporate and community leadership practice. These findings extend WLB and EI theory by demonstrating that the content and legitimacy of emotionally intelligent coping is culturally constituted rather than universal. For organizational policy, the study suggests that WLB interventions in culturally plural, community-embedded settings such as Sarawak should move beyond generic Western WLB toolkits (flexible hours, remote work) toward frameworks that actively recognize and support employees' cultural and communal support structures as legitimate WLB resources. The study is limited by its small, purposive sample of eight Iban informants and the absence of the originally planned Bidayuh comparison sample, which restricts the transferability of findings across Sarawak's ethnically diverse Dayak communities. Future research should: (1) extend data collection to Bidayuh and other Dayak sub-groups to test whether the adat-EI-WLB relationship observed here holds across different customary systems; (2) employ longitudinal or diary-based methods to capture how EI-based WLB strategies evolve across career stages and major life events; (3) develop and validate a quantitative EI-WLB instrument grounded in the qualitative themes identified here, enabling comparison across indigenous and non-indigenous leader populations; and (4) examine the organizational and policy conditions under which culturally embedded EI resources are recognized, supported, or inadvertently undermined by conventional corporate WLB programmes.

9. References

- Bar-On, R. (1997). Bar-On Emotional Quotient Inventory (EQ-i): Technical Manual. Toronto: Multi-Health Systems.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- 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>
- Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Defriend, C., & Cook, C. M. (2024). Reawakening of Indigenous matriarchal systems: A feminist approach to organizational leadership. *Healthcare Management Forum*, 37(3), 160–163. <https://doi.org/10.1177/08404704231210255>
- Goleman, D. (1995). *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books.
- Goleman, D. (1998). What makes a leader? *Harvard Business Review*, 76(6), 93–102.
- Greenhaus, J. H., & Beutell, N. J. (1985). Sources of conflict between work and family roles. *Academy of Management Review*, 10(1), 76–88. <https://doi.org/10.5465/amr.1985.4277352>
- Greenhaus, J. H., & Powell, G. N. (2006). When work and family are allies: A theory of work-family enrichment. *Academy of Management Review*, 31(1), 72–92. <https://doi.org/10.5465/amr.2006.19379625>
- Hobfoll, S. E. (1989). Conservation of resources: A new attempt at conceptualizing stress. *American Psychologist*, 44(3), 513–524. <https://doi.org/10.1037/0003-066X.44.3.513>
- Kirchmeyer, C. (2000). Work-life initiatives: Greed or benevolence regarding workers' time? In C. L. Cooper & D. M. Rousseau (Eds.), *Trends in Organizational Behavior* (Vol. 7, pp. 79–93). Chichester: Wiley.
- Langub, J. (1992). Adat and its implications on development. Paper presented at the Second Extraordinary Session, Borneo Research Council, Kota Kinabalu, Sabah, Malaysia.
- Ly, H., Wu, H., & Ma, D. (2026). How emotionally intelligent individuals become leaders: The crucial roles of vertical and horizontal exchange in collectivist culture. *Leadership & Organization Development Journal*, 47(4), 743–764. <https://doi.org/10.1108/LODJ-06-2025-0497>
- Mayer, J. D., Salovey, P., & Caruso, D. R. (2004). Emotional intelligence: Theory, findings, and implications. *Psychological Inquiry*, 15(3), 197–215. https://doi.org/10.1207/s15327965pli1503_02



Nehemia, N. M., & Lenkoe, N. M. (2023). The impact of South African culture on the work-life balance of women in leadership positions. *International Journal of Innovative Research and Scientific Studies*, 6(2), 212–226. <https://doi.org/10.53894/ijirss.v6i2.1218>

Sandin, B. (1980). *Iban Adat and Augury*. Penang: Universiti Sains Malaysia Press.

Salovey, P., & Mayer, J. D. (1990). Emotional intelligence. *Imagination, Cognition and Personality*, 9(3), 185–211. <https://doi.org/10.2190/DUGG-P24E-52WK-6CDG>

Walker, B. W., Staniland, N. A., Haar, J., Turner, P., Ryburn, G., & Meachen, R. (2026). Indigenous employees' experiences of work: An interdisciplinary review. *Human Relations*. Advance online publication. <https://doi.org/10.1177/00187267251394567>

Yacob, Y., Assim, M. I. S. A., Jusoh, N. H. M., Jawan, J. A., & Zulkifli, N. N. (2021). Personality traits and skill competencies on community empowerment among Iban women in Sarawak. *International Journal of Academic Research in Business and Social Sciences*, 11(17), 57–63. <https://doi.org/10.6007/IJARBS/v11-i17/11391>