

# Ok\_Building Family's Social Resilience through Batobo Culture: A community environment proposal

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## Building Family's Social Resilience through Batobo Culture: A community environment proposal

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**Abstract.** Building family resilience could be done by improving the quality of the family through group activities in the community environment. One of group activities in Minang society is called *batobo*. *Batobo* is one of activities of farmer groups in society that may have an impact on family resilience in, such as, economic, social and psychological aspects. This study aimed at seeing cultural values of *batobo* in building family's social resilience. A qualitative approach with descriptive phenomenology was used as a research methodology. Data were collected through group interviews to 2 *batobo* groups and in-depth interviews to 3 community leaders selected through purposive sampling technique. Furthermore, the data were analyzed qualitatively using Nvivo 10.0 software. The results showed that *batobo* cultural values obtained in building family's social resilience were; (i) social independence, (ii) strengthening contributions to the family, (iii) equality of life, and (iv) having open communication. The results of this study illustrated that the culture of *batobo* in Minang society could be used as an alternative to build family social resilience in the midst of society that had been starting to live individually.

Key words: Family's social resilience, *batobo* culture

### 1. Introduction

Family is the smallest system of social group in which individuals are gathered intimately within, bounded by family rules, having reciprocal and mutual relationship between family members at all times [1]. Family gives first and foremost influence to the individual and has a significant long-term impact. Family has great role in the sustainability of the social system and is the first institution in human resource development. [2] explained that family functions as manager of resource, social role, family member development to fulfil physical needs, love, moral and religion, and loyalty. The national development is directed to the realization of a peaceful, democratic, just, competitively and mentally prosperous society that is physically and mentally healthy, independent, faithful, devout, and noble. Family is an important social institution, a key role in improving the quality of society, even the formation of national character.

The term 'resilience' is used to describe a process whereby people not only manage efforts to overcome life's difficulties, but also to create and maintain meaningful lives and contribute to the people around them [3]. The phrase 'the success of confronting obstacles' is the heart of resilience. Resilience is



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a success in life despite being in a high risk state. Resilience also means the ability to recover successfully from trauma. How well a family can adapt to its social community depends on how strong the family resilience is. Family resilience is also defined as the ability of a family to manage its own resources and overcome the problems faced, to be able to meet physical and psychosocial needs [4]. The emphasis of this definition is on the ability of a family to solve the problem.

*Batobo* is a traditional activity which needs mutual cooperation in Minang society in managing fields in groups. Each group has a leader to manage the work of each member. The leader of *tobo* is called *tuo tobo*, while the smallest member is called *kociok tobo* who acts as an aide in helping the work of *tuo tobo*. *Batobo* culture is derived from Minang traditional philosophy of '*ringan sama dijinjing, berat sama dipikul*' so that heavy work feels light if done together. In addition to the togetherness, this activity also contains elements of discipline, because each member must wait for the work schedule of rice fields in turns. This activity can also foster mutual understanding among fellow members which in psychology is called as the term empathy where a member is able to feel fully what is felt by other group members [5]. *Tobo* actually means the same peer, then added the prefix *ba* which means 'invitation or let's' [6]. This traditional peasant group called *Tobo* usually consists of peers who have a solid team. *Batobo* was also one of the nagari art. As *tobo* groups descend into the fields, they are accompanied by traditional artistic sounds. During harvest time of fields, the closing of *tobo* and the tradition of praying and eating are done together. Steps to improve the nation's condition can be started from a series of real efforts to improve the social quality of the family. One of the steps to build family resilience is by improving the social quality of the family through family movement programs, increasing the role and quality of the family through group or community activities in the community. It is undeniable that families with all the problems are vulnerable against the threats (family vulnerability) coming from social, economic and environmental aspects.

Group activities have begun to be abandoned by the community, including the Minang community. Religious, social and educational values that are usually dominant in influencing the behaviour of society have begun to be set aside, though it becomes decisive to pass on their values and attitudes. One example, Padang Laweh's Kenegarian, Koto Tujuh District of Sijunjung Regency, was once famous for *batobo* activities. *Batobo* is an organization or group of farmers containing a system of mutual cooperation or called *Tobo* [6]. *Tobo* actually means the same peer, then added the prefix *ba* which means 'invitation or let's'. Therefore, in a traditional peasant organization, *Tobo* is usually consisting of peers. Local wisdom in a region has an important role in the development of culture, character and quality of society. Traditional community education is built through genuine knowledge, messages, and customs that are believed by the community and passed on from generation to the next.

There has not been any research like this research before. Researches on family resilience were usually focusing on the form of intervention to strengthen family resilience in terms of economic strengthening. Not much research has examined the strength of local culture as an alternative to building family's social resilience. This research is important to see the superiority of local culture (local genius) that has been done by the previous community to make their family quality within the framework of family social resilience. Research conducted by Yan (2016) found that one of the strategies for people to build the resilience of their families is through *batobo* activities.

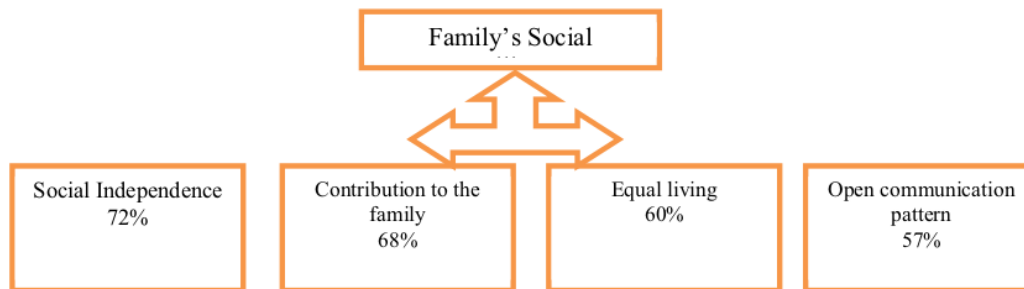
## **2. Methodology**

This research was done using qualitative approach with descriptive phenomenology research type where the data sources were more emphasising on the experiences of individual or group of society through description of research subject. Through this approach and type of research, the researchers could obtain comprehensive data to draw the actual situations or phenomenon [7]. Data were collected through grouped interviews to two *batobo* groups, and in-depth interviews to three community leaders selected through purposive sampling technique. The data were analysed qualitatively through the following steps;

(i) reviewing all data obtained, (ii) performing data reduction, (iii) arranging data into specific themes through coding process with software Nvivo 10.0 [7].

### 3. Results and Discussion

This study shows there are four *batabo* cultural values in building family's social resilience in Minang society, as described in diagram C.1 below:



**Diagram C.1:** *Batabo* cultural values in building family's social resilience in Minang community

The following describes in detail the explanation of each of the terms studied in this study. *Firstly*, socially independent. *Batabo* describes its members as having social independence. This can be seen from the execution of *batabo* where a group of people do gathering on a specific purpose and have a certain value system created by deliberation and mutual understanding of each other. Members of *batabo* learn value systems that manage each other to achieve goals. Even to make ure that all goes well, in the *batabo*, a small organization that has a value structure is also arranged, ranging from the function of every member in the organization to the sanctions for every member. *Batabo* teaches leadership system. It has a *tuo tobo* that serves as a group leader. Then, *kociok tobo* is the smallest member who serves to help and serve other *tobo* members. *Kociok tobo* is a member who is positioned to learn a lot from seniors, and seniors must teach and pass on the values and experiences in managing the fields. This indicator can be seen in the following interview: "*Batabo* is not just working together. But, in *batabo*, many things are taught to *tobo* members. In *batabo* there is a regulator system ranging from *tuo tobo* ... as a leader ... *kociok tabo* as a waiter in the work, to the value of mutual understanding between members *batabo*".

This shows that *batabo* groups teach a strong social foundation to its each member. *Batabo* members learn to gain values and at the same time learn to socialize them to others. This can be a provision for *tobo* members to foster their family's resilience. Zastrow in [8] explained that one of the functions of the family is to socialize the values to the family members. Socializing values also includes a family function [9]. As the smallest social unit in society, a family has the following roles; (ii) the family is a socio-economic unit that materially satisfies the needs of its members, (iii) the family grows the foundation of the rules of association life, (iv) family is a container of the initial socialization process, a process whereby human beings learn and adhere to the rules and values prevailing in society.

Social independence is important for family resilience. Social independence can be characterized by group activities in groups such as *batabo* organization. The life of a family undoubtedly develops a social organization that each ensures order and the achievement of the purpose of living together [8]. Such social organization essentially encompasses the regulation of social relations among members, shared ideals or goals that bind the related social unity, agreed social provisions as guidelines for social intercourse, and the enforcement of order of common life.

*Secondly*, contribution to the family. This study shows that *batobo* contributes to family members and society in general, because *batobo* activities have an impact on changes in social system of society. The changes can be seen from the value system that is fostered in *batobo* activities and economic changes that make social mobility of the community. *Batobo* can not be separated from the society because it has very strong relation in Minang custom which has strong relation to leadership and norms in the society. *Batobo* is also strongly associated with the surau existing in the people of Minang. This can be seen in the following interview passage; "The benefits derived from *batobo* economically are; we have a livelihood so we can live with other people. This means that *batobo* can provide strong values for fostering family and society, because the social life of the community develops along with the movement of *batobo* members. Many factors may cause social changes. [10] stated that social changes occur through two processes. The processes include process that comes from inside (endogenous) and process as a result of contact with society or culture from outside (exogenous). Most of social changes that occur in social life are unintended changes or unintentional social life changes. They are often unpredictable and unnoticed by the public. However, the process of social changes is essentially changes of norms [10].

*Batobo* gives the effect of changes in the social aspect means the changes in norms and the process of forming a new norm. Norms are the essence of life maintaining the unity of group life. The impact can be seen from the change of the function of the family because of being taken by the institution or other social unit. A visible universal change in the family is the transfer of most family functions to other social units. Often expressed in traditional societies, the fulfillment of economic, educational, religious and emotional needs, all tend to be provided in the family. Currently most of the responsibility is left to other units such as government, schools and business entities and other social groups [10].

*Thirdly*, living equally. *Batobo* also describes the value of resilience about equality and justice. This is seen in *batobo* activities where people feel to live and coexist with others, they do not feel to be inferiors from others, even they say about their position in *batobo*: *duduk samo randah tagak samo tinggi*. This draws the equivalence of each member. Can be seen in the following interview passage; "Benefits are available in *batobo*: economically we have a livelihood from which we can live with someone else ... So we can follow others ... We are here *duduk samo randah tagak samo tinggi*. Furthermore, this respondent said that the equality is reflected from the values of rights and obligations and responsibilities between members in proportion to their statuses and functions. Which stated that equality is reflected in the values of rights and duties and responsibilities between members in proportion to their statuses and functions. It is prevailing both within families and indigenous peoples as well as in customary government. Resilience requires adequate support from social sources in the form of instrumental assistance, emotional support and the provision of opportunities to feel being meaningful to others.

*Fourthly*; having an open communication pattern. *Batobo* has a clear and open pattern of communication. This is illustrated by the clarity of making the members able to communicate precisely in line with the social relationships they build in the *batobo* clustering group. That is evidenced by their relationship which is loaded with meaning and philosophy, as expressed by the respondent as follows; "In this *batobo* we feel happy since it makes our lives feel meaningful. We can laugh and tell stories with friends about our problems and hopes ahead." This quote illustrates that clear and open communication are the values that are embedded in *batobo*, even one of the respondents said that in the group, people have become a big family, they are keeping each other for all members of their family.

A clear and open communication pattern is very important because it can develop members' ability to manage issues honestly. Clarity means that the messages exchanged verbally are in line with the actions taken, in addition to attempting to seek clarity from information that may be less clear. This communication pattern is important for family resilience because effective communication is beneficial to problem solving and contributes to growing trust among them. This pattern of communication can be mutual and mutually reinforcing. The principles and theories of good communication and incorporating

them in practice can help to solve the problems between each other. Good communication can not get the whole problems done but it can help sort out the problems.

#### 4. Conclusion

The processes undertaken in *batobo* activities actually have spawned the family's social resilience which has been a natural instrument in the midst of Minang society. The power of *batobo* culture has been passed from generation to generation in terms of Minang custom philosophy "*barek samo dipikua ringan samo dijinjang*". This culture, in fact, has been used to be a force in building families and communities that are now beginning to fade and even disappear swallowed by the times. In today's individualistic life, this culture should be an alternative way to build the social resilience of family and society.

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