



PROCEEDING

Urban Living and Multicultural Cities in Asia: from Colonial Past to Global Future

International Conference on Psychology & Multiculturalism

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PROCEEDING OF

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URBAN LIVING & MULTICULTURAN CITIES IN ASIA:
FROM COLONIAL PAST TO GLOBAL FUTURE

Important Note:

Scientific Committee did not edit or correct the paper accepted for proceeding. It was assume the paper's grammar, spelling error, and writing style according to APA was the author's responsibility.

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Jakarta, November 2017

Greetings From the Dean

Welcome to the first International Conference on Psychology and Multiculturalism,

In 2017, Faculty of Psychology, Atma Jaya Catholic University of Indonesia celebrates its 25th anniversary. On the 8th of June 1992, the faculty was opened with a bachelor degree program and started the academic activities with only about 70 students. Twenty five years passing by, currently we have four study programs at bachelor, master (professional and science), and doctoral level serving about 1500 students. It is a great achievement that this year we finally have a complete level of study program!

As a commemoration of our gratitude and celebration for this achievement, we are convening academicians, students, and practitioners to discuss and learn from each other in an international conference, namely “Urban Living and Multicultural Cities in Asia: From Colonial Past to Global Future”. This is our first international conference and it is a reflection of our academic themes, namely to understand and develop urban dwellers, multicultural, and disadvantaged people. It is relevant with Jakarta, where our campus is located, that the conference covers behaviors and psychological aspects of people within the history of the city, its economic and industrial growth, health, education, and information technology innovations.

Our keynote speaker and panelists are experts in their field. I hope we can learn a lot from them. For presenters and guests, welcome and thank you for joining our conference, I hope you can have wonderful discussions in this conference.

Dr. Angela Oktavia Suryani, M. Si

Dean of Faculty of Psychology, Atma Jaya Catholic University of Indonesia

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Budaya *Batobo* Dan Ketahanan Sosial Keluarga

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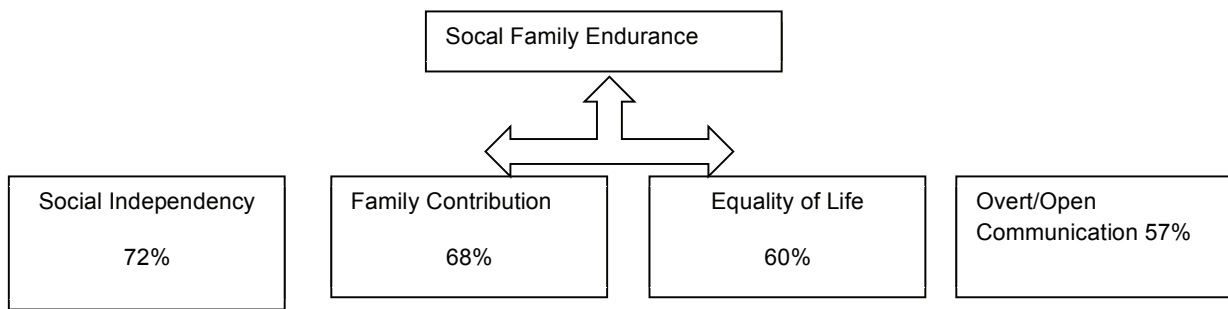
ABSTRACT

Developing family endurance can be achieved by improving quality of family in group activities in their society. One of group society activities in Parak Laweh, Kabupaten Sijunjung is called *batobo*. *Batobo* is one of farm group activities in society that can be impactful to economic, social, and psychological aspect. This research aimed to describe *batobo* culture values in developing family endurance. Qualitative approach is used in this research, in which using case study as a methodology. This research used 2 groups of *batobo* and 3 traditional leaders as sample. Data collected by group or individual interview and analysed by NviVo program. The result showed that *batobo* culture values obtained in developing social family endurance are socially independent, strengthen society contribution, equality of life, and have an overt/open communication each other. Furthermore, *batobo* in Parak Laweh society can be an alternative to develop social family endurance in their society nowadays, that their society becomes more individualist.

Keywords: Batobo, Social Endurance, Families

National development is being led to the implementation of a peaceful, democratic, competitive and fair society, in which physically and emotionally prosper, independent and religious. Family is an important social institution emerging as a key role in enhancing quality of society and foster nation's character. Faction of family is resulting a society, which will named as nation in a wider scope. Family's social quality can be improved by initiating several ways to enhance it, as well as community activity. On the other hand, family is vulnerable from several threats (family vulnerability). Those threats might emerge from several aspects such as social, emotional or environmental aspect (Azwar, 1997).

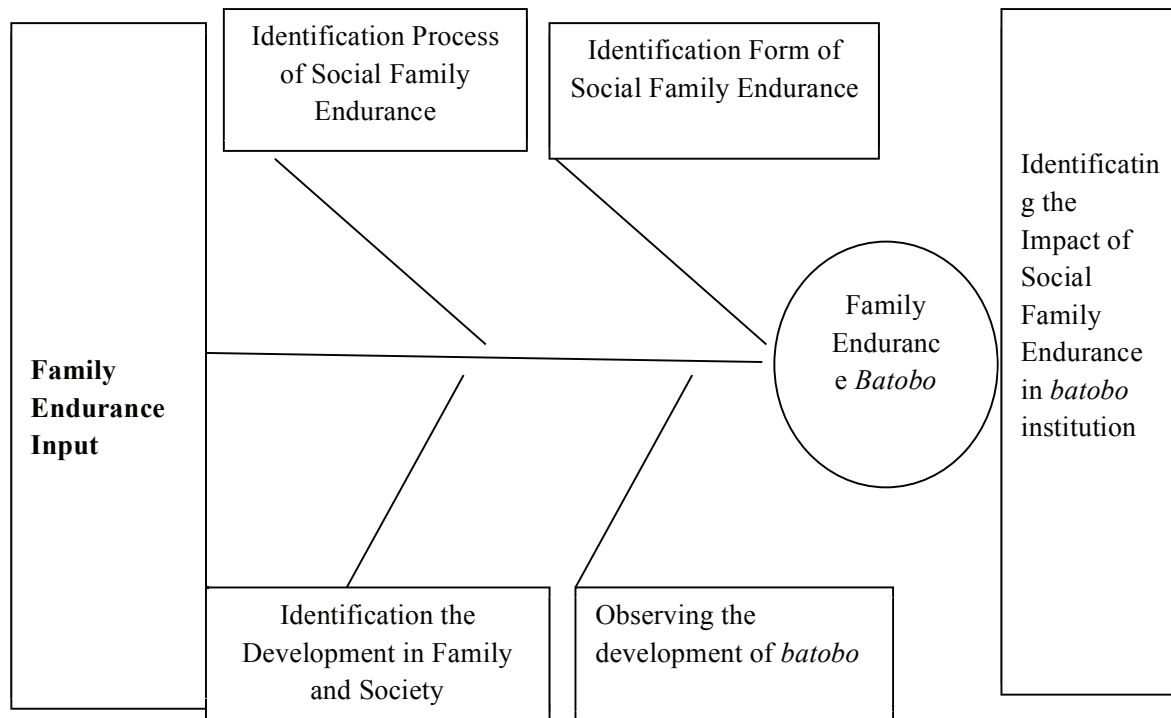
People nowadays regrettably has been discarded their group activity, including in Kanagarian Padang Laweh Kecamatan Tujuh Koto Kabupaten Sijunjung. Particular group activity in this region is called as *batobo*. In accordance to Alfindo (2016), *batobo* is a farm group upholding mutual interaction (*tobo*) in their group. The real meaning of *tobo* is a peer, which the ancient added prefix *ba-* as a meaning of persuasion (*Ayo, mari*). *Batobo* can be a potential local power to reactivate the function of family in this region. In one hand, social and religion aspect used to play significant role in society. However, social and religion aspect had also been discarded by some people during this modern era. Social, cultural and religious principle is a key factor to enherit particular people's attitude and principle. Local pattern in several region play a wider role in the development of culture, character, and quality of society (Pelly in Suastra, 2009). Traditional local pattern developed by indigeneous knowledge, moral and customs immersed by the local people and inherited. This research is still scarce to be found, since another researches are focusing on intervention form to strengthen family endurance by economical aspect. The purpose of this research is hopefully could put a significant contribution, which purposes to acknowledge local genius in a form of strategy used by society to enhance their family quality in a framework of family endurance. Prior study in 2016 resulted that *batobo* as one of several institutional form as a strategy by society to develop family endurance.



Method

This research is using qualitative approach by case study method. Qualitative approach is used to describe subject's daily activity and have a deep interview with subject to acknowledge their experience in family endurance. Qualitative approach considered as a more suitable approach to acknowledge subject's perspective by their personal experience about society's potential relating to family endurance in Kanagarian Padang Laweh Kecamatan Tujuh Koto Kabupaten Sijunjung.

Case study research is an empirical inquiry that investigates somebody's experience by using the description of research participant which may guide the researcher to have a deeper understanding of particular topic (Roesadi, 2014). Data is obtained by doing the interview with 2 groups of *batobo* and 3 traditional leaders in Kanagarian Padang Laweh Kecamatan Koto XII Kabupaten Sijunjung. This research is using purposive sampling as sampling method, in which the researcher chose the sample based on specific consideration. Data analysis is using Nvivo program, meanwhile the credibility testing is using data triangulation. Triangulation used in credibility testing in purpose to review the data from several resources, either from the technique or the time. Fish bone diagram below describes the detail of this research:



Results

This section is reporting the result of this research about respondent's perspective on the process of family endurance by *batobo* activity in Padang Laweh. This perspective can be seen through the observed aspects during interview process. Diagram below shows the description of social family endurance by *batobo* as a result of this research:

1. Social independency

Batobo activity can explain the group's social independency. *Batobo* formed when a group of people assembled and understand each other by their particular purpose with particular value system which decided by deliberation. Member of *batobo* learned value system which regulates each other to reach *batobo*'s purpose, improving member's involvement in *batobo*'s activity then put all the decisions based on deliberation. *Batobo* regulates the members by its discussion, function of the members, down to punishment for all the members. *Batobo* advises leadership system in society. *Tuo tobo* is named for the leader of a group. Meanwhile, *kociok tobo* is the youngest member with a role to serve the other members of *batobo*. *Kociok tobo* should have learned from their elders, in which the elders responsible to inherit their experience in processing the farm or ricefield. This indicator can be seen from a record of interview below:

"*batobo is not only teamwork, but also how to train the members. Batobo have some regulations from tuo tobo... as a leader.. kociok tobo... as a servant until the value of accepting each other in batobo.*"

This value presented that *batobo* educated the members to constitute a substantial idealism. The members of *batobo* also learn to obtain some values and socialize them to others.

2. Contribution for The Family, Society and Nation

Data obtained from this research shows that *batobo* contributes for the family and society for the reason that *batobo* activity found to be impactful in changing society's social system. The impact can be seen by the value system in society and economy innovation which increases society's social mobility. *Batobo* has a significant status in the custom, which also called as "*ayam baiduk suring banjung*" in Minang language. This philosophy correlates with the leadership system and norm in society. On the other hand, *batobo* also found to be significantly correlated with small mosque (*surau*) in the group, which stated below as the previous interview:

"We gained some positive impacts from batobo by economy sector, we have our own profession. By this profession we may live equally as other people.. besides that, batobo's value system can be implemented in our social life.. for instance, living in society, well-adapted and some others.."

By interview above, *batobo* provides strong values to develop family and society since society's social life also developing by the movement of *batobo*'s members in society.

3. The Equality of Life in Family and Society

Batobo also describes the value of endure in equality of life. This equality can be seen in coordination of society in *batobo*'s activity, there is no inferiority in this group. Likewise, the members stated that status in *batobo* also called as "*duduk samo randah tagak samo tinggi*." This statement shows the equality of members. Citation below also describes the equality of members in *batobo*:

"We gained some positive impacts from batobo by economy sector, we have our own profession. By this profession we may live equally as other people.. we live here as duduk samo randah tagak samo tinggi."

Respondent stated in citation above explained that equality is described by the value of rights and responsibility of the members as their own status and function.

4. Overt or Open Communication Pattern

Batobo has a distinct open/overt communication pattern. This pattern can be identified by how the members communicate each other simultaneously with their social relationship in *batobo*, as well as citation below:

"we are delighted to be in batobo. Batobo makes our life to be more meaningful, as we can share our laugh and joy to our peers, also our hope and trouble in the future."

Citation above describes how the open and overt communication pattern are the value immersed in *batobo*. Furthermore, one of respondents mentioned that the group has a strong boundary as a family which protects their members.

Discussion

Batobo shows that the members are having social independency in society. *Batobo* can be found when a group of people gathered through their specific purposes and initializing specific value system reached by deliberation and having an ability to understand each other. The activity reflects how *batobo* group educate a powerful social foundation with all the members and fellows. *Batobo* members learn to gain values and socialize the value to other people, which can be used as an instrument to survive.

Zastrow in Soeradi (2013) cited that one of family function is to socialize the value to other members of family. Family considered as the smallest unit in society which has variety of rules, as follows: i) *batuh* family as a protector of the family, ii) *batih* family considered as social-economy unit fulfilling family's needs, iii) family initiate basic concept of daily life, iv) *batih* family is an onset of socialization process, a place where human learns and obeys regulation in society.

Social independency found to be a significant aspect in family endurance, which can be applied in continuity of group activity in society, in which *batobo* is one example of it.

Batobo is impactful for the change of social system in society. The change can be seen as a constructed value system and improvement of economy system. *Batobo* has specific boundary with arrangement of society because of tradition. *Batobo* also called as “*ayam bainduk suring banjung*” in Minang language, which means having a strong relationship with norm value and leadership in society. *Batobo* may provide a strong value to build society and family as the development of society’s social life and the members of society.

Development of society can be called as social change. In the research of Lubis (2003), he found the impacts of social change in two processes: *Endogen* process as an inner process, and *exogen* as a process because of the impact of external contact with society. Moreover, social change in society can be found more frequently in the term of unintended change.

In conclusion, *batobo* plays a role in the change of social aspect in the formation of newer norm. This norm is meaningful as a substance key in life to reach a sustainable group. The impact can be seen in the change of family function since it has been occupied by another social unit in society. In traditional society, all needs already been provided by the family. In comparison, modernization make the delegation of family task to another unit such as government, school and another social group (Lubis, 2003).

Batobo also describes the value of endurance in equality of life. The equality explained from the value of right and responsibility of the members based on their status and function. In accordance to Fraser (2004) and Greene (2002), the equity is shown by the value of right and responsibility of members based on their own status and function. Endurance needs capable support by social resources in the form of instrumental assistance, emotional support and a given chance to be impactful for others. *Batobo* contributes in giving an open communication between the members. An overt and open communication is needed to develop members’ ability to fairly take control of live events. Overt means an integration between messages and action, and also put an effort to seek for explanation of uncertain information. This pattern of communication is reversible, which also important in family endurance because an effective communication may solve specific problems and develop the trust. Pearson in (Yan, 2013) also stated this statement. A good communication might not solve all problems in this world, but might be helpful to solve several problems.

In conclusion, *Batobo* may strengthen family endurance in the form of group activity. *Batobo* may provide the value of social independency, equality in society, family contribution and an overt/open communication. *Batobo* can be an alternative for social family strength in promoting a high quality family.

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