

Family Psychological Resistance from Batobo Cultural Perspective

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Abstract / Abstrak

This research aims to look at the cultural values of batobo, one of the Minangkabau cultures, in building family psychological resistance. The research method used qualitative approach with a descriptive phenomenological design. Data was collected through group interviews with 2 batobo groups and in-depth interviews with 3 community leaders selected through purposive sampling techniques. Data analysis using Nvivo 10.0 software. The results show that the batobo cultural values obtained in building family psychological resilience are: (i) form good individual characteristics such as flexibility, cohesiveness, (ii) make members have a favorable view of the future, (iii) live a more meaningful life by feeling happy with what they have, and (iv) have religious beliefs. These results indicate that batobo culture can increase people's psychological resistance. These results can encourage the community to continue to maintain batobo culture so that it can become an approach to creating a society that has psychological resistance.

Keywords / Kata kunci

*Minangkabau culture;
Psychological resistance;
Family*

Penelitian ini bertujuan untuk melihat nilai-nilai budaya batobo, salah satu budaya Minangkabau, dalam membangun ketahanan psikologis keluarga. Metode penelitian menggunakan pendekatan kualitatif dengan rancangan deskriptif fenomenologi. Data dikumpulkan melalui wawancara kelompok kepada 2 kelompok batobo dan wawancara mendalam kepada 3 tokoh masyarakat yang dipilih melalui teknik purposive sampling. Analisis data menggunakan software Nvivo 10.0. Hasil menunjukkan bahwa nilai-nilai budaya batobo yang diperoleh dalam membangun ketahanan psikologis keluarga adalah: (i) membentuk karakteristik yang baik pada individu seperti fleksibilitas, kekompakan, (ii) menjadikan anggota memiliki pandangan yang baik terhadap masa depan, (iii) menjalani kehidupan yang lebih bermakna melalui perasaan bahagia dengan apa yang dimiliki, dan (iv) memiliki keyakinan agama. Hasil tersebut berarti bahwa budaya batobo dapat meningkatkan ketahanan psikologis masyarakat. Hasil ini dapat menjadi penegasan bagi masyarakat untuk terus menjaga budaya batobo sehingga dapat menjadi sebuah pendekatan untuk mewujudkan masyarakat yang memiliki ketahanan psikologis.

Budaya Minangkabau;
Ketahanan psikologis;
Keluarga

Introduction

Building family resistance can be done through the family movement program by increasing the role and quality of the family through group activities in the community. Group activities in the community can improve the quality of economic, social, and psychological aspects. Psychological aspects such as quality of life, warmth, and trust, achieving life goals, and attachment are a source of security that indicates psychological well-being. This is a basic human need essential for the achievement of welfare because if it is not achieved, the goal can be a

stimulation of psychological maturity and resistance.

Fitro (2011) states that resistance is a personal characteristic that serves as a source of resistance in the face of stressful events. This means that psychological toughness is a characteristic that withstands stress effectively, allowing the individual to function to create meaning and purpose in life. Cultural systems in the form of local wisdom in becoming an alternative to increase psychological strength. Satriani et.al. (2018) found that the people of the Bajo tribe, with their wisdom they are able to adapt to survive. Individuals in problems that arise

require high psychological resistance in order to withstand the stress that may arise in order to be able to gain meaning and purpose in life. With strong psychological resistance, people's quality of life will be better.

Kobasa (in Chykhantsova & Kuprieieva, 2021) suggests that hardiness is a constellation of personality characteristics that can help protect individuals from the harmful effects of stress. Hardiness is considered a form of mental attitude that can reduce physical and mental stress on individuals. Individuals with high hardiness will believe that all problems encountered, including all existing problems and burdens, cannot be avoided so that individuals can do what is considered appropriate to solve the problem. Conversely, individuals with low hardiness often perceive many things as a form of threat and a source of stress so that when they feel stressed, the negative consequences they have to face become even more severe (Vogt et al., 2014).

Individual resilience will be important to create family resilience, because individual tenacity will be decisive for creating a family that is independent both financially, socially and psychologically. Because a strong family will be formed from the fulfillment of the above aspects of resilience, including psychological. Psychologically prosperous individuals will be able to create resilient, independent and resilient families.

By seeing the importance of psychological resistance, steps to improve the nation's condition can be started from a series of serious efforts to improve the quality of family psychological resistance (Widyanti et.al., 2012). This family resilience is an important pillar as the foundation of national resilience. Creating individuals and families that are strong and independent and harmonious will make the family have good endurance so that in the end it will create the next generation of the nation with character and resilience. Yudianto (2016) conducted research on the important role of the family in realizing national resilience. The results of his research show that the family has a significant role in producing the next generation of the nation with character and morals. This is the basic capital

needed, a strong family will give birth to a resilient society so that a resilient nation can be created.

If we look at the culture, the strengthening of the psychological resistance of family has grown as humans live in their groups (Gigy & Kelly., 1993). This shows that the local wisdom of each community has a form in making its people have strong psychological resistance; for example, we look at the local community in Padang Laweh, Sijunjung Minangkabau, which has a culture called batobo. Researchers see that psychological resistance is seen in batobo activities such as the barnama activity "batapuong areca nut. This activity is carried out at the beginning of the batobo activity, which aims to formulate the roles and commitments carried out in the batobo activity. Batobo can be used as a means to strengthen psychological resilience for the people of Padang Laweh, because Batobo has values and philosophies of resilience and resilience in running life (Yahya & Nerosti, 2023). This is following the aspect of hardiness, namely individuals have a sense of purpose in living each of their lives (Kobasa in Rahmawan, 2010).

Not much research has been done in batobo culture, this is reasoned, because batobo culture is typical of Sijunjung local culture, especially Nagari Padang Laweh. As far as the researchers' stage is in some similar to those in Kampar. Focus previous research has not seen much from a psychological view, especially about psychological resistance. Like the study of Alfindo (2016) conducted research on batobo culture changes. Batobo can be interpreted as cooperation in the Minang community in managing rice fields and fields. If we link batobo to cooperation, batobo means cooperation in the philosophy of the Minangkabau people so that work in managing rice fields and fields is not too heavy, even in batobo activities; it is also interspersed with artistic activities to entertain members in their work such as with art called "mandodou" (similar to reciprocated rhymes) (Puspita et al., 2022).

However, this activity has begun to be abandoned and replaced by songs found in various media. Nevertheless, this activity contains much philosophy and can be used as an alternative to

improve the quality of people's psychological resistance. Resilient individuals will have a good level of independence and will eventually create individuals, families and groups that have a good level of psychological well-being. Batobo can be a cultural approach to creating resilient and independent individuals. Because the activities carried out by the community can be a determinant for passing on their values and attitudes (Suastra, 2009). Local wisdom in an area has an essential role in developing culture, character, and quality of society. Traditional community education is built through indigenous knowledge, messages, and customs believed by the community and passed on from generation to generation. Research that examines the strength of local culture as an alternative to building family psychological resistance. This research is essential to see the superiority of local culture (local genius) done by the previous community to make their family quality.

Method

This research is in the form of a qualitative research approach with a phenomenological type. Phenomenological research aims to understand the psychological resistance in the batobo culture in the context of the respondent's life or experience. Researchers can obtain comprehensive data through this research approach to draw real situations or phenomena (Creswell, 2015).

Data were collected through interviews using an interview guide to two batobo groups totaling 25 people (focus group interview) and in-depth interviews with three community leaders selected through purposive sampling technique. The interview guide is to explore the phenomenon of the subject's psychological resilience in batobo culture, such as asking "Is batobo culture still relevant today?", "What does the subject feel in batobo activities in life and society?".

The data were analyzed qualitatively using Nvivo 10.0 software (Nazir, 2009) through the following steps; (i) examine all the data obtained, (ii) perform data reduction. However, before carrying out data analysis, researchers looked at the validity of the data through several techniques,

namely by using confirmation from other sources such as community figures and activists of batobo culture called *tuo tobo*. The stages carried out in this research refer to the opinion of Moleong (2007: 126) explaining that "The qualitative research stage presents 3 stages, namely the pre-field stage, the field work stage, and the data analysis stage."

Results

This study involved 28 respondents consisting of 25 people from the Batobo group interviewed in groups, and three people were individual interview respondents who represented community leaders. The table 1 will be able to show in detail the respondents used.

From the results of the Nvivo. analysis regarding the view of the subject in the psychological resistance of the family in Batobo. The theme consists of four themes and two sub-themes (table 2). First theme is good individual character which has two sub-themes namely flexibility and cohesiveness. The second theme is positive views, the third is about quality of life, and the fourth is about religious beliefs. Several themes emerged, as will be described in the following table 2.

Table 2 gives us that quantitatively the answers from respondents reflect the themes of character and quality of life that appear in each group two groups of focus group discussion and three individual interviewed. This means that the themes that appear above already have a level of similarity for each respondent. There are some sample quotes about the themes that appear above. We can see this from the following interview excerpt:

"We are batobo as well as members of the surau, so actually, if we are members of the surau, we should be at one. if people used to be ashamed, they didn't come to the surau. there could be problems with the members of the surau".

"... in batobo activities, of course, everything will not go smoothly, sometimes there are problems between members... if there are problems between members or there are

problems faced by members, our friends will agree, and we will send our members to ask the person concerned If he cannot participate, he can be replaced by other family members for several activities...not all of his activities”.

Table 1
Respondent Profile

Type	Categories	Number	
Individual interview (Community leader, n=3)	Age	25-40	2
		60 and above	1
	Education	Baccalaureate	1
		High school	1
		SR	1
Group interview (Two groups Batobo, n=25)	Age	25-40	20
		41 +	5

Table 2
Matrix of Family Psychological Resistance

Matrix	Group Interview	Individual Interview
Good individual character	2	3
1. Flexibility	1	3
2. Cohesiveness		
Positive view	0	3
Quality of life	2	3
Religious belief	1	3

To make it easier for us to understand the results of the above themes can be made in the form of the chart (figure 1).

Discussion

Good Individual Character

Flexibility

The *batobo* activity was also found to develop flexibility properties. This trait is reflected in the activities carried out in *batobo* with a *manjapuik nan tatingga* system. If any of their members get into trouble or fight with members, which causes that person to no longer participate in *batobo* activities, a diplomacy interpreter will be appointed to collect information. This diplomatic interpreter will collect information directly from the source about

why he no longer participates in *batobo* activities. In addition, *batobo* also allows members to be replaced by other family members to replace some activities from *batobo* activities.

Batobo can be a place for individual character development in the form of flexibility. Flexibility is meant; namely, the ability to generate ideas, answers, or varied questions, see a problem from different perspectives, look for different alternatives or directions, and use various approaches or ways of thinking. Creative people are people who are flexible in thinking. They can quickly leave the old way of thinking and replace it with a new way of thinking. Flexibility is very important because individuals will be able to respond to changes in life; besides that, selver can use a different strategy or approach (Argarini et al., 2014).

Batobo can teach creative thinking skills in the form of the ability not to get stuck in a strategy to survive and respond to life changes, and its members are accustomed to shouldering various responsibilities and roles in the group according to their respective duties and functions. This will be a capital for members to carry out their roles in the family where this flexible nature teaches the need to be flexible in response to positive changes and hostile. When one of the parents can no longer carry out traditional roles because of illness, death, or situation finances, other family members must rise above this challenge and take over various forms.

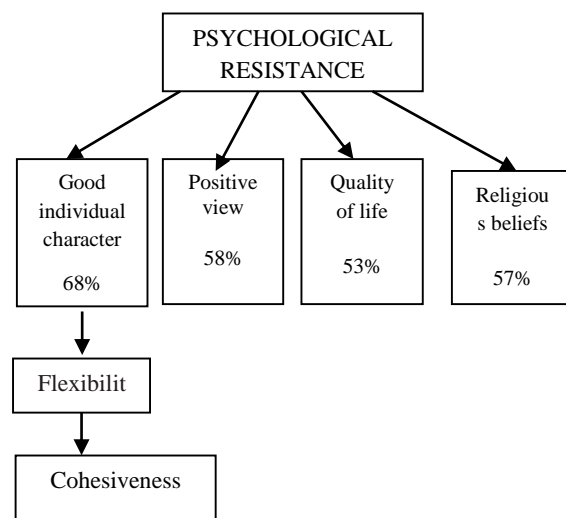


Figure 1. Themes and subthemes

Family flexibility can be assessed using the information provided by family members about how they are trying to cope with various difficulties or other problems in the family. Based on information from members' families, for example, given evidence that their parents return to work, or older family members are more involved in household chores, or grandparents helped a lot with taking care of the kids small and so on.

It can be concluded that individuals who are overwritten with the formation of good character, will become individuals who are resistant, resilient, optimistic, easily get rid of the life problems they face. This is in line with what (Azra, 1985) said that good character or personality can make individuals have resilience.

Cohesiveness

Batobo also has a cohesiveness value; this value is seen in each member; they already feel comfortable and safe in a single unit. *Batobo* members feel they have been *bound* by a prominent family named *batobo*. *Batobo* can educate its members to have cohesiveness. In the family concept, cohesion can unite its members as a group to face life's problems. Family members like each other and feel close to Ashman (in Siahaan, 2012). Family cohesion is characterized by the ability of the family to see itself as a unit (us), as well as family members who care about what happens to other family members and the family as a unit so that they unite to face family problems (Van Hook, 2019).

Furthermore, patterns of family cohesion can be identified from the family's explanation of how they assess the nature of the problem (especially, the family's concern for the impact of the problem on the family), and their views on possible ways to deal with the problem and family history (close social relations between family members) supports family resistance because it allows families to experience a unifying force in the face of difficult life circumstances (Olson-Sigg & Olson, 2011). Furthermore, this experience can strengthen mutual respect and feelings of mutual trust in the family. The challenge facing the family is how to balance the challenge with maintaining

stability. Too many demands on change can result in situations.

Positive View

Batobo also teaches the nature of a positive view of the future. This can be seen in the pattern of *batobo* activities, namely in the courage of the *batobo* members to face problems. They even dare to accept sanctions such as the term *tadogok*. Where this is a fine given to the guilty person as proof of maturity in solving the problem. In addition, each member is also not allowed to leave without reason in one round of *batobo* activities. This teaches members courage and courage in facing problems.

Batobo teaches all members that courage to face the problems they face naturally will strengthen them and become an impetus to overcome the problem. There are several essential elements of a positive outlook, namely: perseverance, courage and a strong spirit, hope and optimism, and mastery of ways of doing things that might be done. Perseverance or determination, namely the ability to fight correctly and steadfastly face severe difficulty, is critical resistance. This complex life is seen as an opportunity to reassess life and even a blessing that opens the way for a new stage of life or new opportunities (Walsh, 1998 in Siahaan 2012).

A positive outlook can give family members the ability to continue struggle despite facing various resistance. The courage of the members' family to solve problems, especially with the support of others, can strengthen resistance. Courage can appear in dramatic life events (excellent) or daily life to overcome problems even when facing various obstacles. Individuals whom resistance has an "orientation (view) optimistic to face pressures and crises" (Walsh, 1998 in Siahaan 2012). Family members who are characterized like that can think about ways to solve problems. One of the keys to the success of a person or family is to have hope for the future so that families or individuals can mobilize all their efforts to achieve their goals. Hope is supported by one's beliefs and way of thinking.

Happy and Satisfied with Everything You Have (Quality of Life)

Batobo found to have indicators of satisfaction and happiness. The *batobo* members who took part in this activity found that they were satisfied with what they had. This satisfaction was reflected in the relationship they had built in the *batobo* of intimacy, joking with each other, being open to one another (Ramailis, et.al., 2021). This *batobo* member has good social relations, quality in social relations, and is able to work together is evidence of a good quality of life for the individual. In the context of *batobo*, where all members are guided and guided in solving all problems to create new hope for members to improve their quality of life, the impact of this change will eliminate sources of stress (stressor) for individuals. When individuals no longer have a source of stress because their quality of life has improved, they will feel satisfied with their lives. Worthington & Williams (1996 as cited in Sunarti et al., 2005) explains stress as follows: stress is a particular psychological or physiological reaction to physical stimuli, mental or emotional, either from within or outside, that affects balance and happiness or well-being.

Cohesion is a condition where group members have a feeling of being able to be together as a unit, either by working together, there is a sense of belonging to each other, enjoying each other's roles as part of the group, to being able to form friendships between members (Jowett & Chaundy, 2004). Cohesiveness is a unity formed from several members who want and have the same goals in carrying out various activities, united and characterized by interdependence. Dependence on each other will make individuals in the group work hand in hand to solve the problems they face together, and help each other to survive all threats that come to their lives

Religious Beliefs

Aspects of religious beliefs are also found in this research on *batobo*. *Batobo* has a strong relationship with the surau where its members are domiciled. Most *batobo* groups are made based on the surau of their people or those related to that

people. The research subjects said (“...if the *batobo* are indeed surau worshipers...where there is a Sinana tribe surau, there needs to be a *tobo* group...”). The surau and *batobo* cannot be separated. So the *batobo* activity has a close relationship with the surau activity, sometimes in some places, the prayer and *batobo* discussion are also held at the surau.

This shows that for *batobo* members, religious belief cannot be separated from *batobo* activities. Religion and the spirit of the soul are essential aspects of Minang family life. Religion is often very closely related to life and all activities. Religion is a system of values and beliefs held by family members that can make the family accept better risk in life unavoidable and make members families still love each other (Walsh, 1998 in Siahaan, 2012). Religious beliefs give meaning and purpose to our lives, our families, and the suffering we experience (Siahaan, 2012; Jordan & Coleman, 2007). Religious activities carried out together can contribute to close relationships and commitment in carrying out activities in the community.

Conclusion

Research on *batobo* in the review of psychological resistance can be concluded that *batobo* is a model of psychological resistance in the form of community. The approach of local wisdom in the form of culture can be a force to facilitate individuals and groups to form national resilience. Approaches born from local culture are more accessible and easier to do by the community than new approaches from outside their habits. *Batobo* can carry out the process of strengthening psychological resistance in the form of: (i) form good individual characteristics such as flexibility, cohesiveness, (ii) make members have a favorable view of the future, (iii) live more meaningfully by feeling happy with what they have, and (iv) have religious beliefs. This research can provide practical implications for an alternative that the community can use to increase the psychological resistance of a family, community, and even a nation.

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