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## Family Resilience Model: The influence of cultural identity, coping, family strain, socioeconomic status, and community support to the formation of family resilience among Batak Toba ethnic group

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**Cover Page Footnote**

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## Family Resilience Model: The Influence of Cultural Identity, Coping, Family Strain, Socioeconomic Status, and Community Support on Family Resilience among the Batak Toba Ethnic Group

Model Resiliensi Keluarga: Pengaruh Identitas Budaya, *Coping*, *Family Strain*, Status Sosial Ekonomi dan Dukungan Komunitas dalam Pembentukan Resiliensi Keluarga pada Suku Bangsa Batak Toba

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### ABSTRACT

A resilient family is capable of survival, overcoming difficult challenges, and growing stronger. Cultural identity is among many factors that play a role in forming family resilience because the understanding and values of family resilience must be built in accordance with local culture. This study aims to analyze the factors that build family resilience in Indonesian families, especially those from the Batak Toba. It uses the Walsh Family Resilience Questionnaire to measure family resilience ( $\alpha = 0.879$ ), the Responses to Stress Questionnaire to measure coping ( $\alpha = 0.755$ ), and the Family Strains Index to measure strain ( $\alpha = 0.763$ ). Another measurement tool is the Batak Toba Adat Questionnaire, which is used to measure cultural identity ( $\alpha = 0.677$ ), community support, and socioeconomic status (SES). The data is analyzed using linear structural relations through structural equation modeling (SEM). The study participants are individuals who use Batak Toba surnames ( $N = 295$ ) of whom 51.2% are female and 48.4% are male, with an age range of 30 to 65 years. The percentage of subjects from big families is 50.85%. Results show that cultural identity, coping, family strain, community support, and SES contribute together to build family resilience. The final generated model shows community support as a mediator of cultural identity and SES in the formation of family resilience, which is directly influenced by family strain and coping.

### ABSTRAK

Keluarga yang resilien adalah keluarga yang berhasil bertahan dan mampu mengatasi kesulitan, serta kemudian tumbuh menjadi lebih kuat. Identitas budaya merupakan salah satu faktor yang berperan dalam membentuk resiliensi keluarga, karena untuk membangun pemaknaan dan nilai-nilai tentang konsep resiliensi keluarga perlu dibangun sesuai dengan budaya lokal. Tujuan penelitian ini adalah menganalisis faktor-faktor yang membentuk resiliensi keluarga pada keluarga Indonesia khususnya keluarga Batak Toba. Alat ukur yang digunakan dalam penelitian ini adalah *Walsh Family Resilience Questionnaire* (WFRQ) untuk mengukur resiliensi keluarga ( $\alpha = 0,879$ ), *The Responses to Stress Questionnaire* untuk mengukur *coping* ( $\alpha = 0,755$ ), dan *Family Strain Index* untuk mengukur tekanan keluarga ( $\alpha = 0,763$ ). Alat ukur lainnya adalah Kuesioner Adat Batak Toba (BAQ) yang digunakan untuk mengukur identitas budaya ( $\alpha = 0,677$ ), dukungan komunitas, dan sosial ekonomi status. Analisis data menggunakan *Linear Structural Relation* (LISREL) melalui metode *Structural Equation Model* (SEM). Partisipan penelitian adalah individu yang menggunakan marga Batak Toba ( $N = 295$ ), terdiri dari 51,2% perempuan dan 48,4% laki-laki, dengan rentang usia 30-65 tahun. Persentase subjek yang berasal dari keluarga besar adalah 50,85%. Hasil penelitian menunjukkan bahwa identitas budaya, coping, resiliensi keluarga, dukungan komunitas, dan sosial ekonomi status secara bersama-sama berkontribusi dalam membentuk resiliensi keluarga. Model akhir yang dihasilkan menunjukkan bahwa dukungan komunitas memediasi identitas budaya dan sosial ekonomi status dalam membentuk resiliensi keluarga. Sedangkan variabel ketahanan keluarga dan coping secara langsung memengaruhi pembentukan resiliensi keluarga.

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## 1. Introduction

Individuals, the people with whom they directly and indirectly interact, and the social context integrated with their activities influence one another. Such context, which becomes the individuals' backgrounds to establish their interactions, shapes the individuals themselves as well as their experiences. Concurrently, these individuals also influence their culture. Because of this linkage, ignoring the local cultural context in favor of focusing solely on the individuals will distort our understanding of them. Individuals and their cultural communities shape each other (Miller, 2011).

Culture consists of beliefs, values, knowledge, skills, structured relationships, customs, socialization, and symbol systems (e.g., spoken languages and writings). It also includes social arrangements (e.g., school), physical arrangements (e.g., buildings and roads), and objects (e.g., computer, television, art). Culture is expressed through family routines such as having dinner together and splitting chores as well as through community routines including visiting extended family members who are sick and celebrating religious holy days.

The Batak Toba have a specific culture that distinguishes them from other groups—*marga*—in which an individual's surname is more emphasized than their given name (Irmawati, 2007). When introducing themselves to others, Batak Toba people will say their *marga* name before their given name, as one can identify who this person is and where they are from just by knowing the *marga* name. Situmorang (2008) stated that every *marga* (clan) is known by the name of an ancestor because their descendants used the ancestor's name as their *marga* name. Examples include Simanjuntak, Panggabean, Sitorus, Limbong, and Sagala. Once given, these ancestor names will now be more well-known as the *marga* name and become an important aspect of one's identity as a crucial complement that shows someone as a legal descendant of their ancestor.

The Batak Toba group still strictly adheres to their custom and culture. One of their distinguishing characteristics is their kinship, which they show through relationships among people within the same *marga* even long after they have left their hometown. In this new place, they form a *pardomuan* (organization) based on their *margas* (Siahaan, 1982). The basic concept of Batak Toba culture is a kinship system called *dalihan na tolu*, which literally means “three-legged furnace”—three legs instead of four or five. This means that the furnace requires absolute balance; if one leg breaks, the furnace would be unusable, which would not be the case for a three-legged furnace (Sitanggang, 2010).

The whole structure of Batak Toba sociocultural practices is propped by these three legs (Harahap & Siahaan, 1987; Siahaan, 1982). The elements are linked to and depend on each other, and the union of the three elements is crucial in maintaining social order within the Batak Toba community. By adhering to the existing normative foundation, the community is expected to engage in social interactions in an organized manner.

Several rights and obligations are incorporated in this system, such as how to communicate with relatives. Occasionally, a pot does not fit on top of the three-legged furnace and requires a stone to help balance and strengthen the furnace. This additional element is called *sihal-sihal*, and in the *dalihan na tolu* kinship system, this structure is called *ale-ale* or “best friend” (Rajamarpodang, 1992).

Efforts have been made to formulate the cultural values of Batak Toba community, which have been thoroughly integrated into their daily lives, by categorizing the more than 300 traditional Batak Toba terms that are parts of *umpama*. *Umpama* is the law that organizes the lives of the Batak Toba people. This law can be found in folklores, proverbs, and old sayings. Batak Toba cultural values contained in the *umpama* are extracted by identifying the main idea and dominant themes from the aforementioned *umpamas* (Harahap & Siahaan, 1987). Eventually, Harahap and Siahaan (1987) formulated nine cultural values based on their frequency of occurrence in Batak Toba folklore. These values are then ordered according to their importance within the custom: (1) **kinship**, (2) **religion**, (3) **hagabeon**, (4) **law** (*patik dohot uhum*), (5) **hamajuon**, (6) **conflict**, (7) **hamoraon**, (8) **hasangapon**, and (9) **pengayoman**.

The cultural values of the Batak Toba tribe constitute their goals and ideal life. The three main objectives that serve as guideposts in the tribe's life are *hagabeon* (having many offspring), *hamoraon* (wealth), and *hasangapon* (honor or glory), also known as the 3H. These goals support each other and must be achieved to be intact. Wealth is required to obtain honor, as people who are not rich in terms of material possessions or having children, according to Batak Toba values, are not considered respectable and are therefore not respected by others. Therefore, tribe members must pursue wealth and have offspring to obtain honor (Simanjuntak, 2009).

Individuals behave in a certain way because they intend to obtain certain results in their environment, and such behaviors will influence their family members as a unit. When family members as a unit face different problems, some feel overwhelmed, while some manage to rise and grow to become better. Families who succeed in using their resources to move in a better direction are also known as resilient families.

Most definitions of family resilience include two components, that is, the family positively responds to a situation full of suffering and develops from a pressure-filled situation to be more efficient (resourceful), more confident, and geared toward wellness. Simply put, it is not enough that families can cope with the pressures of life; they must also be able to use their resources to grow and develop better (Patterson, 2002).

The stronger the pressure in everyday life, the weaker the resilience of a family. Their ability to deal with pressure or strain is one aspect that must be observed (Walen & Lachman, 2000). Strain is the main predictor of well-being, where welfare itself is closely related to resilience. Boss (1988) argued that family strain is caused by a mismatch between the pressure and the available support. In the context of a family system, existing resources and strengths are not the most crucial when escaping pressure. Take, for example, a family with good financial resources. When they face pressure such as the psychological condition of a hyperactive child, then the support they need the most would be psychological, not financial. Conversely, a financially poor family with the same problem but with a strong psychological support would require economic assistance. The emergence of incompatibility between strength and pressure will easily disrupt the functioning of the family, leading to other difficulties.

Orthner et al. (2004) and Wadsworth and Santiago (2008) suggested that a family's socioeconomic status (SES) could also be a factor that influences family resilience. Families with high SES are expected to have more positive resources that result in better care. Meanwhile, families with low SES are limited in meeting their needs; in such conditions, parents must address the needs of all family members. Researchers argue that the effects of family strain and family SES will be direct.

Meanwhile, knowledge of the ways a person reacts to stress, which Lazarus and Folkman (1984) also refers to as coping, must be considered appropriately. Manageable stressors have a positive impact on the ability of families to control them, while unmanageable stressors can have a negative impact on the family. Families who sense that they can control these stressors are usually less vulnerable to their effects (McCubbin & McCubbin, 1988).

The way a person reacts is inseparable from their context or, specifically, from a cultural context. In culture, values are transmitted from parents to their children and become a frame of reference and guide individual behavior in a society. The function of culture is to help individuals master the surrounding environment. Regarding the Batak Toba community,

whose ties to their culture are exceptionally strong, cultural identity has become a part of themselves.

The Batak Toba community inherited from their ancestors a set of social structures and systems that regulate relationships among fellow community members, close relatives, extended relatives, family members or different clans, and the general public. Based on the father's lineage, a social element called *dongan tubu* or *dongan sabutuha* is formed. Meanwhile, based on the marriage system, the element of *hula-hula*, namely, the party giving the wife, is formed, and the social group who takes the wife, or the recipient of the wife, namely, *boru*, becomes the third element. These three components are referred to as *daliha na tolu*, becoming a unit that is mutually bound and needs each other. The entire life of the Batak Toba tribe is governed by and in culture, as regularity in the community can be formed, or in other words, the basis of everyday social relationships is the outside social structure (Vergouwen, 1986; Rajamarpodang, 1992; Simanjuntak, 2009). Clans are the basic elements that form *partuturan* social relationships. Kinship is displayed through relationships with relatives to the extent that members of the tribe form a *pardomuan* (association) based on their clan even after they leave their hometowns and move to other regions (Siahaan, 1982). Batak Toba people should also be responsible for the survival of their siblings' children as well as ensure the survival of their own (Siahaan, 1982).

Studies on resilience are now seen to more broadly examine the complex relation between resilience and community networks (Feely & Gottlieb, 2000; Luthar et al., (2000a); McCubbin & McCubbin, 1993). The family community and social support system can foster a sense of belonging, attachment, and protection (Black & Lobo, 2008). This system of support and social relationships in the Batak Toba tribe is strong and is part of their clan-based culture. *Marga* is the basis for the occurrence of transitional relationships (Rajamarpodang, 1992; Vergouwen, 1986). Resilient families not only obtain social support from the community but also provide social support to it (Patterson, 2002). Large families, relatives, and social networks can mutually interact with families to provide information, assistance services, rest, opportunities to contribute to the welfare of others, and build friendships (Luthar et al., 2000; Rutter, 1987; Seccombe, 2002). Children who feel safe and are satisfied with their community are proven to experience many benefits such as higher grades in school and fewer behavioral problems compared with children who feel threatened by their community (Woolley & Grogan-Kaylor, 2006). In addition, the availability of networks to communities and other social connections including support for parenting practices that encourage effective autonomy and discipline can also increase adolescent resilience (Gilligan, 2001).

Furthermore, McCubbin et al. (1996), Barnes (2001), and Schoon and Bynner (2003) stated that the cultural context in a family is also an important aspect in the discussion of resilience. Research on African American families has shown a positive association between close family relationships and strong ethnic identity on coping skills and school achievement (Arroyo & Zigler, 1995; Oyserman et al., 1995; Laursen & Williams, 2002). However, culture also has a worrying impact in terms of how individuals interpret and perceive the effects of stressors such as divorce, disability, and health problems (Luthar, 2003).

Support from religious communities can also contribute positively to individuals. Werner (1996) asserted that religious communities, through spiritual and social support, can act as a deterrent to stress for individuals. This was then reaffirmed by Walsh (2006) and Worthington and Scherer (2004, in Walsh, 2006), who found that when conflict occurs, a person's faith will open the door of their heart to forgive others. In addition, according to Walsh (1998b), healthy families have the ability to acknowledge that they need help and ask for support from their extended families, friends, neighbors, community services, or experts.

McPherson et al.'s (2006) repeat study on social surveys in the United States conducted in 1985 concluded that the present conditions of Americans tend to be more isolated compared to 20 years ago. In the last two decades, up to a 50% decline in intimacy in social relationships has been reported both from within and outside the family, while 25% of respondents stated that they had no one they could trust. The study also stated that increasing professional responsibility, watching television, and dependence on technology can lead to social isolation.

In addition, Black and Lobo (2008) stated that there has been a tendency among families to place more emphasis on private interests, which is characterized by decreased care and responsibility to other relatives or neighbors. Toth et al. (2002) explained this dichotomy as a public-private division, where the family withdraws all its time only for one: either private life or public life. This arises because of the family's inability to focus on both. If the public and private aspects can be balanced, a positive relation between community satisfaction and family life satisfaction can be found. All families can benefit from community resources, but those with social problems can specifically benefit from this external support (Staveteig & Wigton, 2005).

Culture functions to help individuals understand the surrounding environment. According to Hu et al. (2014), culture is a crucial factor in shaping cultural identity because cultural identity is a characteristic both in individuals and in groups (i.e., each member shares a

cultural identity). Another purpose of culture is to direct a person's actions, thoughts, and perceptions in assessing things. Elements of culture will help shape individual behavior, so individuals who are raised in different cultures will show different patterns of personality characteristics, cognitive skills, and social relationships (Sroufe et al., 1996).

Collier and Thomas (1988) suggested that cultural identity be defined as one's identification with and being part of a group that shares a system of symbols and understanding as well as behavioral norms and rules. In this definition, individuals identify themselves with their group and accept all who are part of it, including group habits. Based on several existing definitions, according to Bhugra et al. (1999), cultural identity has several components, including clothing that is in accordance with culture, behavior, religious values, rites of passage, language, dietary habits, and holidays (e.g., leisure activities).

Based on various understandings of cultural identity and its role in human life, cultural identity is important for individuals who, in their lives, are always bound by the group that they are part of. Cultural identity is an essential component for a cultural group, where sharing cultural values, referring to individual cultural awareness, comes from one's contact with other cultures and daily practices. This identity is reflected in an individual's cultural behavior using subjective value criteria with cognitive considerations and emotional attachment, which in turn cause openness to various cultures (Hsu, 1985).

Cultural identity is suspected to be a central element with conditions that are important for the formation of self-esteem, functional effectiveness, mental health, quality of life, perceptions of disease, and health in general (Triandis, 1972; Torres-Matrullo, 1980; Cuellar & Roberts, 1997; Mehta, 1998; Finch et al., 2000; CaBassa et al., 2007; Viruell-Fuentes, 2007). Through such cultural identity, humans learn about other humans. Because they have lived in their communities since childhood, the concepts of cultural values have been rooted in their souls (Koentjaraningrat, 1974). Thus, cultural values cannot be replaced immediately; this can be done only by examining other cultures or by discussing them rationally. These values will become identities for individuals and then become guidelines and motivate the direction of their life. In the Batak Toba tribe, the foundation of social relationships is built on the values contained in the *dalihan na tolu*, while the ideals and goals of one's life include reaching *hamoraon*, *hagabeon*, and *hasangapon* by prioritizing educational attainment as a means to achieve such goals.

Resilience among Batak Toba families must be studied, as they are one of the ethnic groups in Indonesia that still strongly adhere to their culture (Siahaan, 1982). A high attachment to the origin of cultural customs is reflected in the fact that customs are a source of identity for the Batak Toba community and is considered a symbol of uniqueness and unity among its members (Pedersen, 1994; Simanjuntak, 2009).

Recent studies on family resilience focusing on the importance of the role of culture have usually examined poor culture, such as those by Wadsworth and Santiago (2008); Mullin and Arce (2008); Dashiff et al. (2009); Gizir and Aydin (2009); and Bhana and Bachoo (2011), parents with children with special needs and health problems, such as those by Rollanda and Walsh (2006); West et al. (2011); and Greeff and Nolting (2013), and families with parenting problems, such as those by Fagan et al. (2009) and Coyle et al. (2009). Meanwhile, the role of culture in resilience formation is enormous because intercultural interactions in society are increasingly diverse both through population movements and marriage. Research that specifically measures cultural identity in relation to family resilience is critical to conduct considering that so far culture has only been measured through one's ethnic group or through a qualitative approach. For these reasons, this study will investigate the influence of cultural identity on family resilience as well as other factors that influence its formation, such as coping, family strain, social support, and SES.

Ungar (2004) showed that meaning and value with respect to the concept of resilience must be built in accordance with local culture. Cultural norms and values typically form a belief system in family, organization, and communication patterns. Although discussions have shown that coping, family strain, SES, and family support affect family resilience, no study has proposed how to model and process family resilience specifically for families in Indonesia and especially those from the Batak Toba. This study places importance on knowing how family resilience can be formed and what kind of model is suitable for the conditions of the Batak Toba tribe's distinct cultural identity.

Scholars must build a family resilience framework that adheres to Indonesian culture, especially the cultural identity of the Batak Toba, so that it can become a reference for modeling resilience in other Indonesian ethnic groups. Through the benchmark of the Batak Toba tribe, further research is expected so that a family resilience model can be created for Indonesia. With a model created specifically in accordance with the culture of the community, interventions can suit the community's conditions to strengthen family resilience in Indonesia, given the diverse cultural identities of

various tribes in the country, which can be used as basic capital in building stronger communities.

The research question is **“What are the influences of cultural identity factors, coping, family strain, community support, and SES in forming family resilience among the Batak Toba community?”** The researchers suspect that the Batak Toba community's understanding of philosophical values regarding offspring or children (*hagabeon*); wealth (*hamoraon*); honor (*hasangapon*); the introduction of family (kinship); religion; the law (*Patik dohot uhum*); *hamajuon*; and the ability to resolve conflicts and guardianship, which constitute values that form cultural identity, will increase family resilience. The researchers also intend to identify which among cultural identity, coping, family strain, social support, and SES make significant contributions and which are considered peripherals.

The overall hypothesis to be tested is as follows: **cultural identity, coping, family strain, community support, and SES contribute to family resilience formation.**

H1: Cultural identity positively contributes to family resilience formation.

H2: Coping positively contributes to family resilience formation.

H3: Family strain negatively contributes to family resilience formation.

H4: Community support positively contributes to family resilience formation.

H5: SES positively contributes to family resilience formation.

H6: Each dimension has positive and significant contributions to family resilience.

## 2. Methods

This study's methods included a focus group discussion (FGD) and quantitative model testing. The FGD was conducted to obtain inputs on the cultural identity tools used, understand the values of the Batak Toba culture from children and parents, recognize how cultural values were introduced to children, and ensure cultural values were introduced and revealed and that the items of the measurement tools have not changed. Respondents in the FGD included children, parents, culture group leaders/people who understand culture, and pastors. There were 10 participants in total, and they come from Depok and Medan.

Model testing was conducted to estimate the theoretically proposed model with the data obtained from the field. Respondents in the model test were mothers or fathers who belong to the Batak Toba clan and who use *marga*. Data collection was facilitated by a research assistant who also came from the Batak Toba

ethnic group in public high schools, the Huria Kristen Batak Protestan (HKBP) church congregation, and a group of *marga*. There were 295 respondents in total. The measurement tools used in this study were the Walsh Family Resilience Questionnaire for family resilience, the Responses to Stress Questionnaire for coping, and the Batak Toba Indigenous Questionnaire for the intensity of an individual's implementation and practice of the values of the Batak Toba culture, compiled based on the *dalihan na tolu* kinship system and the nine values of the ethnic group. The researcher developed this measurement by adding items based on the FGD results. SES was measured based on family income, sum of routine expenses, electricity consumption at home, sources of drinking water, ownership of goods, and the latest level of education. Community support was assessed through access to available healthcare provider, participation in community activities, availability of sources of assistance when facing financial difficulties, and the availability of socioemotional support when facing certain problems.

The research hypothesis was tested using structural equation modeling (SEM), which tests whether a proposed theoretical model fits the empirical data (Brown, 2015; Latan, 2012). This study received approval from the ethics committee of the faculty of psychology at Universitas Indonesia.

### 3. Results

#### Overview of Respondents' Demographic Data

There were a total of 277 respondents (93.9%) from 295, who were at the development stage of middle adulthood, most of whom were female (151, 51.2% of total respondents). According to Benzies and Mychasiuk (2009), a family can be classified as large if it has four or more children. Therefore, in this study, the number of children in the family was categorized into two: (1) families with 1–3 children and (2) families with 4–9 children. Based on these categories, the majority of the families in this study has 4–9 children (50.85%). This type of family will also be referred to as an extended family. Most of the respondents were farmers (45.08%), and their SES ranged from middle (23.73%) to high middle (28.14%) and high (23.05%) income levels. For most respondents, the extent of community support that they receive is around average (34.2%) to lower average (33.6%).

#### General Description of Research Variables

The respondents' mean total score for family resilience was 111.47, with a minimum value of 65, a maximum value of 144, and a standard deviation of 9.945. The

family resilience scores were distributed into three categories: low, medium, and high. The construction of the categories was based on the known mean and standard deviation or the norm based on the z-score. A total of 179 respondents in this study (57.6%) had a high level of family resilience, while 124 (42%) had a moderate level of family resilience. It can then be concluded that most of the respondents of this study, which are families from the Batak Toba ethnic group, view their families as being highly resilient.

With regard to cultural identity, the respondents' mean total score was 83.87, with a minimum value of 49, a maximum value of 132, and a standard deviation of 14.841. Most of the respondents (219, 74.2%) had a moderate level of cultural identity. Therefore, the majority of respondents viewed their cultural identity as average.

The respondents' mean total score for coping was 147.25, with a minimum score of 126, a maximum score of 184, and a standard deviation of 8.588. Almost all respondents (294, 99.7%) had a moderate level of coping. Hence, a significant majority of respondents viewed their families as having moderate coping.

For family strain, the respondents' mean total score was 3.41, with minimum value of 0, a maximum value of 10, and a standard deviation of 2.643. A total of 164 respondents (55.6%) had a low level of family strain, while 110 (37.3%) had a moderate level of family strain. Therefore, most of the respondents viewed their families as not experiencing too much strain in their daily lives.

#### Instruments

**Confirmatory Factor Analysis.** Based on the table above, all measurement variables show good fit and have indicators as they need to be measured (table 1).

**Structural Model Test.** This study has two variables that will be treated as latent variables: family resilience and coping.

**Test of Latent Variable Structural Models of Family Resilience.** In accordance with the standard fit test, the third dimension of this measurement can be accepted as shown in Figure 1.

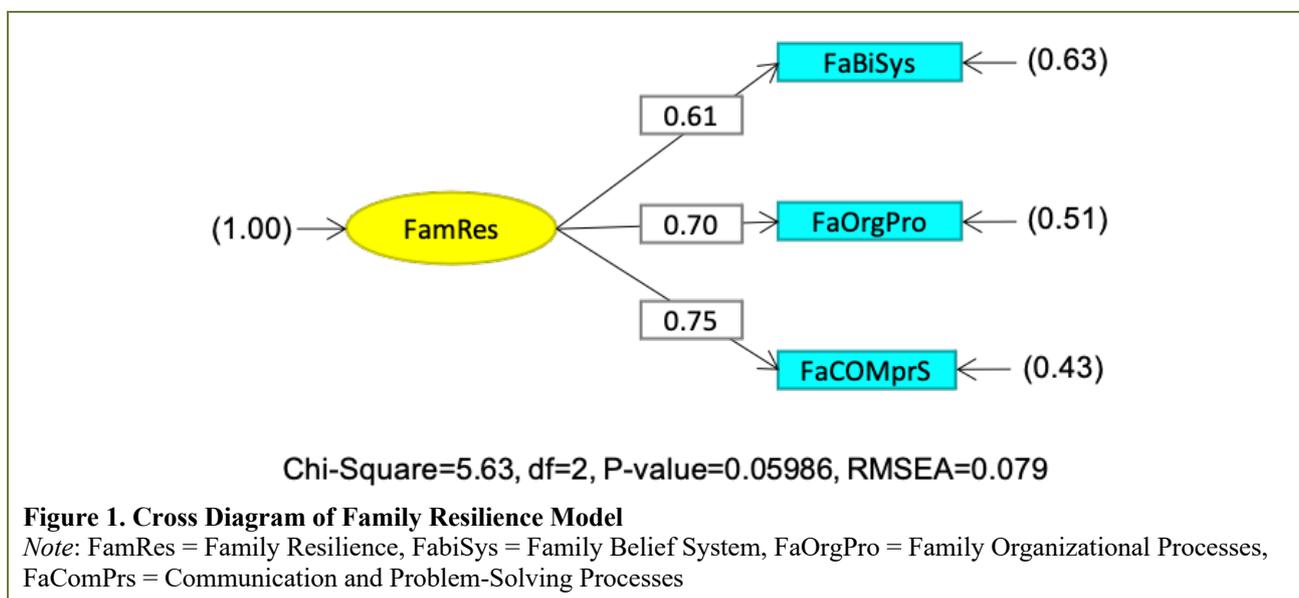
Table 2 shows the results of the suitability test of the measurement model from the initial research model, indicating the test of fit (good fit) between the theory and empirical data.

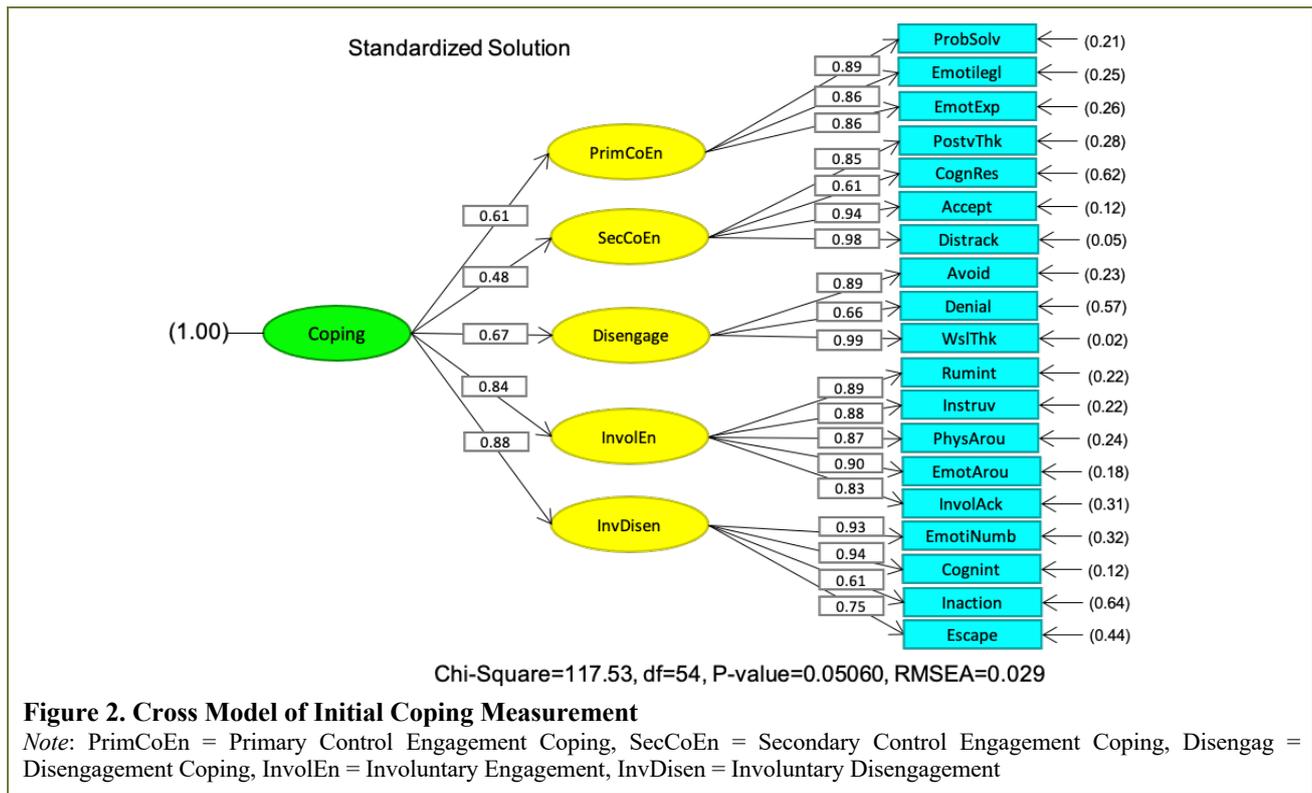
**Table 1. Summary of Variable Measurements**

Variable	P-value	RMSEA	GFI	Summary
Family Belief System	0.05537	0.032	0.961	<i>Fit</i>
Family Organizational Processes	0.14471	0.033	0.979	<i>Fit</i>
Communication and Problem-Solving Processes	0.05448	0.032	0.962	<i>Fit</i>
Primary Control Engagement	0.11665	0.035	0.98	<i>Fit</i>
Coping				
Secondary Control Engagement	0.06152	0.041	0.98	<i>Fit</i>
Coping				
Disengagement Coping	0.06367	0.041	0.98	<i>Fit</i>
Involuntary Engagement	0.16340	0.024	0.97	<i>Fit</i>
Involuntary Disengagement	0.09401	0.038	0.98	<i>Fit</i>

**Table 2. Model Test Results for Family Resilience**

Variable	Standardized Loading Factor	t-value > 1.96 atau < -1.96	Goodness of Fit
<b>Family resilience</b>			P-value = 0.05986 RMSEA = 0.079 GFI = 0.991
Family organizational processes	0.70	7.78	
Communication and problem-solving processes	0.75	7.87	
Family belief system	0.61	8.6	





**Table 3. Model Test Results for Coping Variables**

Variable	Standardized Loading Factor	t-value > 1.96 atau < -1.96	Goodness of Fit
<b>Stress reaction</b>			P-value = 0.26062
<i>Primary Control</i>			RMSEA = 0.028
<i>Engagement Coping</i>	0.61	9.53	GFI = 0.996
<i>Secondary Control Engagement Coping</i>	0.48	7.48	
<i>Disengagement Coping</i>	0.67	10.86	
<i>Involuntary Engagement</i>	0.84	13.81	
<i>Involuntary Disengagement</i>	0.88	13.20	

**Table 4. Regression Results for Community Support as Mediating Variable**

Path Analysis	Standardized Loading Factor	Standard Error (SE)	t-value	Significance Test ( t-value  > 1.96)
Coping → Family Resilience	0.19*	0.066	2.853	Significant
Family Strain → Family Resilience	-0.18*	0.059	-3.082	Significant
SES → Family Resilience	0.10	0.058	1.792	Not significant
SES → Community Support	0.14*	0.050	2.678	Significant
Culture → Family Resilience	-0.03	0.064	-0.486	Not significant
Culture → Community Support	0.50*	0.054	9.274	Significant
Community Support → Family Resilience	0.19*	0.064	2.882	Significant

**Test of Structural Latent Model Variables.** There are five latent variables for coping as dimensions or second order: primary control engagement coping, secondary control engagement coping, disengagement, involuntary engagement, and involuntary disengagement.

Table 3 shows the results of the suitability test for the measurement model from the initial research model, indicating good fit between the theory and empirical data.

**Structural Equation Model Test for Cultural Identity, Coping, Family Strain, Community Support, and Socioeconomic Status against Family Resilience Formation.** Based on the empirical data, the results of the confirmatory factor analysis generated the structural model below. The path analysis model produced community support variables as mediator variables, and Figure 3 below shows the model processing results.

Meanwhile, Table 4 shows the significance of each path.

Based on data from Table 4 above, SES and cultural identity variables are directly and significantly correlated with community support variables but do not have a direct influence on family resilience formation. Thus, it can be said that community support variables mediate these two variables in forming family resilience. Evidence showed a significant standardized value and t-value for community support but not for family resilience. Coping and community support variables were directly correlated with family resilience formation. The implication is that, to improve family resilience, each family member must be able to cope and obtain community support. Family strain variables have a negative influence on and correlation with family resilience formation. Family strain, in this case, can be a risk factor for building family resilience. To minimize risk factors, it is necessary to increase the provision of community support for the family as well as enhance their coping skills.

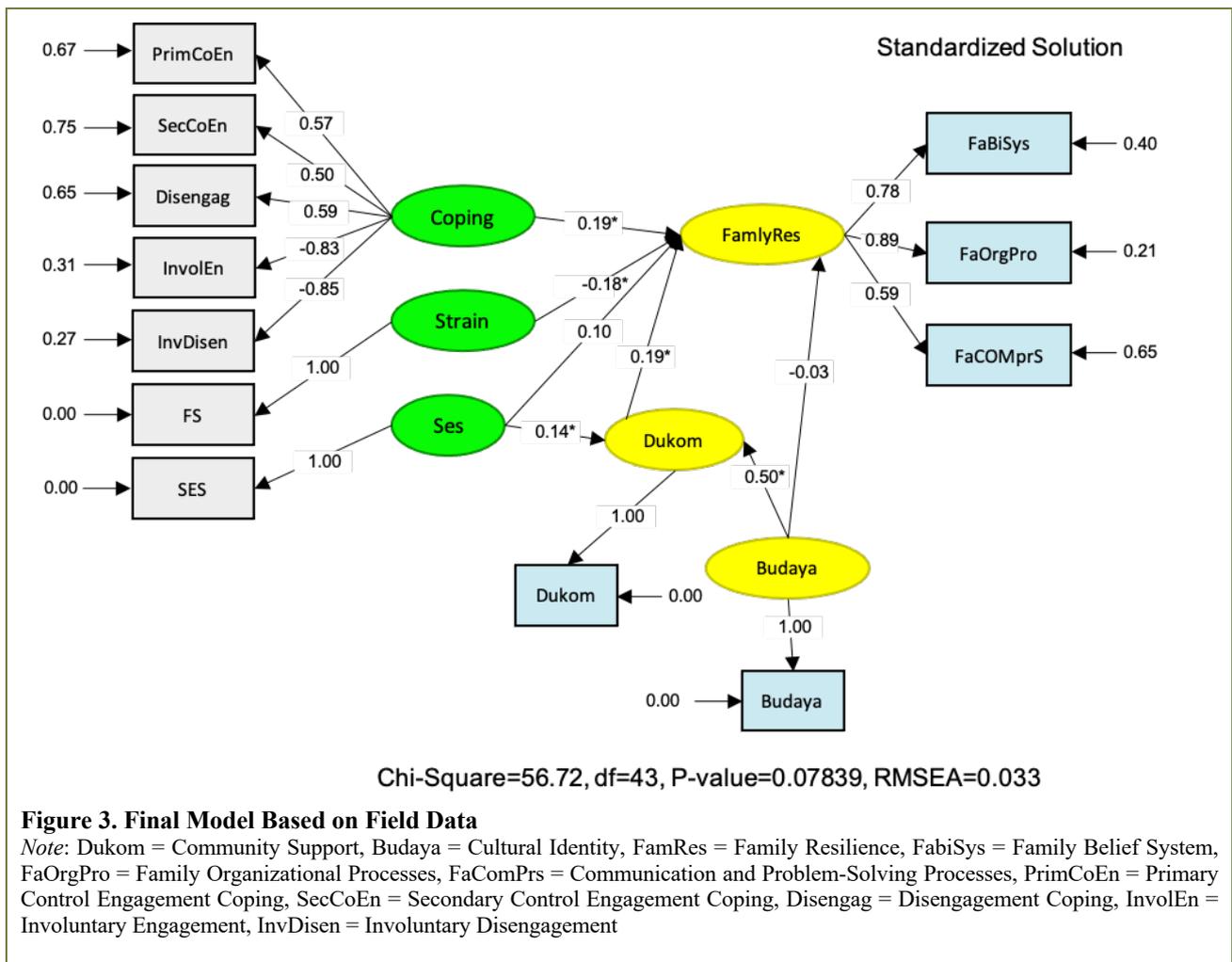


Figure 3 above shows a model that this study successfully obtained based on field data. Community support mediates SES and cultural identity in the formation of family resilience, while family strain and coping directly influence family formation. The model shows that although coping and community support variables have a major influence on building family resilience, the community support variables add value; that is, not only is family resilience formation influenced by coping and family strains, but community support also contributes to a family's high and low resilience. The model underwent a suitability test model characterized by normal theory weighted least squares chi-square = 56,716 ( $P = 0.0784 > 0.05$ ), root mean square error of approximation (RMSEA) = 0.0329 < 0.05, comparative fit index (CFI) = 0.988 > 0.95, and goodness-of-fit index (GFI) = 0.969 > 0.90.

**Table 5. Squared Multiple Correlation Calculation Results for Structural Equations**

Community Support	Family Resilience
0.305	0.185

The SES variables and cultural identity contributed 30.50% to community support. Community support itself consists of distant relatives and social networks that can reciprocally interact with families to disseminate information, offer aid services, provide rest, open opportunities to contribute to the welfare of others, and foster friendships (Luthar et al., 2000; Rutter, 1987; Seccombe, 2002). The contribution of the coping, family strain, and community support variables to the formation of each family's resilience was 18.50%.

Besides the contributions from variables that influence family resilience formation, family resilience is also built by three components, the contributions of which are shown in Table 6.

**Table 6. Squared Multiple Correlation Calculation Results for Family Resilience Variables**

Family Belief System	Family Organizational Processes	Communication And Problem-Solving
0.379	0.522	0.519

Family belief system, family organizational processes, and communication and problem-solving processes, as variables that build family resilience, provide positive and significant contributions to family resilience. Family belief system contributed 37.9%, communication and problem-solving contributed 51.9%, and the largest contribution was by family organizational processes at 52.2%.

Based on the general description of the research variables, most of the respondents (170, 57.6%) had a high level of resilience. This high resilience can be formed because families have resources and can maximize them, especially when they have economic difficulties. One's economic situation, according to Walsh, builds resilience, namely, social and economic resources that are part of the organizational pattern. Through a good organizational pattern, a family will be able to distribute economic resources better (Walsh, 2006). Family resilience in this study received the largest contribution from the components of the communication and problem-solving process. Resilience can be developed if families can address and overcome challenges by involving their nuclear family members and extended families. As a result, problems are communicated among family members to find solutions, and the success of others is a driver for families to be more advanced. This is different from Walsh's (2002) argument that family belief system component provides the biggest contribution to and becomes key in building family resilience.

#### 4. Discussion

The researchers examined the contributions of cultural identity variables, coping, family strain, community, and socioeconomic support to family resilience. Research recommendations on family resilience have always emphasized the important role of culture in studying resilience. The researcher presented cultural variables as the research context to specifically measure cultural identity variables. Cultural identity in the research context of the Batak Toba ethnic group specifically and other ethnic groups in Indonesia generally is not a simple matter; Hawley and DeHann (1996) and Little et al. (2004) argued that challenges arise mainly because predicting anything that is considered important is extremely difficult, as it can be important at one time but not at another or important in one place but not in another. Broadly speaking, in this study, the factors that influence family resilience formation were grouped into two: external factors, which consist of SES variables, community support, and cultural identity, and internal factors, which consist of family strain and coping. Meanwhile, community support was mainly determined by the contribution of a considerable cultural identity. In the Batak Toba ethnic group, community support is obtained through the native value system because that is where the foundation of the social system is formed. Social relations are regulated by a social system based on the clan. *Dalihan na tolu* itself consists of three social elements: the giver of the wife (*hula-hula*), the recipient of the wife (*boru*), and the brother of the clan (*dongan tubu* or *dongan sabutuha*). Ideally these three elements are considered equal. The position of this *adat* in depth contains the sociocultural values and beliefs that are

used as guidelines to achieve the principles of the ideal life of the Batak Toba tribe: descent (*hagabeon*), wealth (*hamoraon*), and honor (*hasangapon*).

Family resilience formation is influenced positively and significantly by SES variables in the sense that the higher a family's SES, the greater the community support they obtain and the higher their resilience. In general, SES can be interpreted as the social position or social class of a person or a group (Bradley & Corwyn, ; APA's Socioeconomic Status Office Publications). SES must also be seen as an individual's simultaneous access to financial, cultural, and human resources (Recommendations to the National Center for Education Statistics, 2012).

Thus, the higher a family's SES, the greater their access to environment resources. As a result, a family's access to community support will be greater and easier. The respondents of this study had middle (28.14%) to high (23.05%) levels of SES; hence, access to existing resources in the environment also became easier and at the same time a protective factor for families. Family and social support systems can foster a sense of belonging, mutual protection, and warmth (Black & Lobo, 2008). Large families and social networks interact reciprocally with families to meet their need for information, aid services, rest, opportunities to contribute to the welfare of others, and friendships (Luthar et al., 2000; Rutter, 1987; Seccombe, 2002).

In addition to SES variables, community support variables also mediate cultural identity variables in relation to family resilience. The stronger the family's cultural identity, the greater the community support they can get. The function of culture is to help individuals master the surrounding environment; according to Hu et al. (2014), culture is a critical factor in shaping cultural identity, as cultural identity is a characteristic of both individuals and groups (i.e., each member shares a cultural identity). Elements of culture will help shape individual behavior, so individuals raised in different cultures will show different patterns of personality characteristics, cognitive skills, and social relationships (Sroufe et al., 1996). The culture of a particular community group will influence the behavior of its members regardless of size.

The Batak community, including the Batak Toba, is one of the ethnic groups in Indonesia that remain adherent to their culture (Siahaan & Naim, 1982, in Tulung, 1982). This is reinforced by Pedersen's statement (1975) that the Batak Toba ethnic group has a high attachment to the original regional cultural customs reflected in the beliefs of the Batak Toba ethnic group and that *adat* is a source of identity for the Batak people. Batak Toba members who have migrated to other regions remain culturally bound; thus, the Batak Toba people never

change their cultural identity despite no longer residing in their hometowns, and it is precisely the condition of those overseas that further strengthens their ethnic identity (Pedersen, 1994). In other words, whatever the location of a Batak Toba member, the support of fellow tribal communities will always be available so that they would be literate in terms of their cultural characteristics from a young age, and these characteristics will be inherent in the Batak people.

The Batak community is one of several ethnic groups in Indonesia that have a system of patrilineal descent with a clan as a unit of their descendants. *Marga* is the identity of the Batak Toba ethnic group, which is the name of the fellowship of brothers, blood, and descendants according to the father's line, with land as a common property in the land of origin or ancestral land (Marbun & Hutapea, 1987). After the *Bius* (territorial) ideology of citizenship was eliminated, the tradition of chanting was narrowed down to an ideological expression of blood relations (Situmorang, 2008; Vergouwen, 1986). The relation between surname and pride is an aspect of the identity of the Toba people as individuals. To function legally and socially, one is inseparable from the other. The tendency to have *Bius* as the phenomenon of the Toba clan continues to other territories (foreign land - *tanah rantau*) in the establishment of a group of same-clan Toba people from various *Bius* in their ancestral lands. Clan associations in other territories are essentially substitutes for the original *Bius* as a new customary area, which is a place of interaction with other clan associations to maintain tradition as much as possible (Situmorang, 2008; Simanjuntak, 2009). In the lives of the Batak people, clan-based kinship is more important than similarity of place of origin (Irmawati, 2007).

Traditions and values in the Batak Toba ethnic group can thus be preserved because the family maintains the use of surnames, even using their distinctive vocation to relatives such as *inang boru*, *inang uda*, *amang uda*, and *tulang*, for example. They will be considered ignorant and insolent by relatives and the clan environment if they do not know how to speak to older and younger people. Solidarity among people within the same clan is crucial. The importance of mutual guarding behavior is reflected in the phrase *Rap Paranak*, *Rap Parboru*, which means that a family member's child is also considered a child of their friends from the same clan. This indicates that a Batak Toba should also be responsible for the survival of their siblings' children alongside that of their own children (Siahaan, 1982). In line with this view, Black and Lobo (2008) stated that family communities and social support systems can foster a sense of belonging, attachment to one another, and protection. For the Batak Toba ethnic group, this study was supported by the existence of community support, which was quantitatively classified as average

(34.25%). This may be due to differences in perceptions relating to elements that build community support. Qualitatively, community support is obtained when a respondent carries out *adat*, namely, from *dalihan na tolu*, while the support of distant relatives and social networks that can interact reciprocally with the family to provide information, aid services, rest, opportunities to contribute to the welfare of others, and friendship was quantitatively measured (Luthar et al., 2000; Rutter, 1987; Seccombe, 2002).

When they are outside their hometown, the first thing they will search is their clan association, which traditional clan societies seek to maintain so that kinship support can be provided. Thus, it is not surprising that their behaviors are based on their cultural identity. All decisions are always based on values, norms, and beliefs that have become the identity of the Batak Toba ethnic group. Community support in the form of kinship is crucial because in a person's relationships, not only do they know that they will get help when facing difficulties, but also, more importantly, they know their position in society.

This community support variable mediates cultural identity variables and SES in influencing family resilience formation. The higher the community support obtained by the family, the higher their resilience will be. Resilient families not only benefit from community social support but also provide social support to the community (Patterson, ).

According to Vaux (in Gellis, 2003), family relationships with their environment can lead to social support (commonly referred to as community support). Social support affects family well-being and is related to commitment, togetherness, communication, competence, and coping of the family (Lee et al, 2000). Large families, relatives, and social networks interact reciprocally with families to provide information, aid services, rest, opportunities to contribute to the welfare of others, and build friendships (Luthar et al., 2000; Rutter, 1987; Seccombe, 2002). Coping and family strain are internal variables that influence family resilience formation. Resilient families can adapt to the transition conditions that generally occur in life and during times of crisis (Simon et al., 2005). Such transitions will cause changes or threats of change that will affect areas in family life such as health, marital relations, relationships between parents and children, relationships between siblings, family system boundaries (which ones are in the inner circle and which ones are in the outer circle), family goals, patterns of family functions that are already established, and family values (McCubbin & McCubbin, 1986). The coping variable in this study has a significant and positive influence on family resilience; the higher the coping ability, the higher the family resilience. The level of

coping of the research respondents was moderate, which may also be associated with the low level of family strain, meaning that the participants did not experience pressure that required their families to maximize their coping abilities.

Family organization pattern is the component that forms the strongest family resilience. This is different from the opinion of Walsh (), who said that the most important component in forming family resilience is the family's belief system. This research showed that sociocultural context played a critical role in building family resilience. Although Walsh argued that the key to forming family resilience is the family belief system, for the Batak Toba ethnic group, this turned out to be family organization pattern. According to Walsh (2006), families must always organize themselves in a pattern to carry out daily tasks. Every family has different forms and patterns of relationships (Walsh, ). This diversity requires a family to provide an integrated and adaptive family structure for its members (Watzlawick et al., 1976; Minuchin, 1974, in Walsh, 2006). Organizational patterns in the family are maintained through internal and external norms that are influenced by the culture and family belief system (Walsh, 2006). The Batak Toba tribe built a pattern of family organizations based on the kinship system, that is, *dalihan na tolu*. This kinship system then became the normative basis for the behavior of the Batak Toba people while living their lives and was crucial in maintaining social order within the tribe.

Bruner (1961) and Simanjuntak (2009) suggested that the Batak Toba people place custom (*adat*) as the only moral foundation in everyday life and use it as the basis of social relations. *Dalihan na tolu* is *bona ni adat* (root of custom), which is the source of the emergence of various customary rules, norms, and values. It is a reference in conducting interactions, social actions, and decision-making processes. Bruner (1961) further said that the Batak Toba ethnic group aim to preserve their Batak identity so that it remains the same as that in their original village by carrying out traditional ceremonies both in their native villages and the big cities, regularly visiting villages to attend traditional ceremonies and inviting village relatives to their place of residence to attend traditional ceremonies in cities or overseas. Simanjuntak (2009) found that cultural values are still strongly adhered to and are the basis for fostering social relations. It can be concluded that the Batak Toba people's attachment to their custom (*adat*) is also a form of support from the community for members of the clan in implementing *adat* and maintaining kinship, as it is impossible for a Batak Toba to perform customs by themselves and therefore needs the support of people who understand *adat*.

One can understand the intensity of community support for members of the Batak Toba ethnic group because community support plays an important role in forming family resilience. Although based on the standardized values, coping and strain contribute the most to building family resilience, community support provides added value. Not only is family resilience formation influenced by families' ability to cope with strain, but it is also strengthened by community support.

**This study confirms the proposed hypothesis** that cultural identity plays a role in forming family resilience. This influence is indirect; the stronger the cultural identity of the Batak Toba people, the higher community support they obtain when facing difficulties. Community support in this study is mainly determined by cultural identity and can be seen from the considerable contribution of cultural identity. When Batak Toba people no longer have a strong cultural identity, they acquire lower community support, and when community support is low, family resilience will be low as well. Culture, in this case cultural identity, affects family resilience, and the influence is quite large but not direct.

### 5. Conclusion

The model proposed in the study showed a direct influence of family strain and coping variables on family resilience. Meanwhile, **community support variables mediate cultural identity and SES in forming family resilience.** (Figure 4)

#### Research Limitations

This study has some limitations, which include its respondents being less heterogenous, as most of them came from certain rural areas. Scholars must also consider recruiting respondents from other Batak Toba areas in North Sumatra to increase the heterogeneity of the participant sample. They should also determine whether there are differences in cultural identity between respondent groups from rural areas and those from the big cities. Cultural identity items must be improved as well because they may not fully reflect the prevailing cultural identity. The model produced in this study can be applied to other communities with the same cultural background, that is, collective culture. However, adjustments must be made to the tools that will be used, especially those for cultural identity.

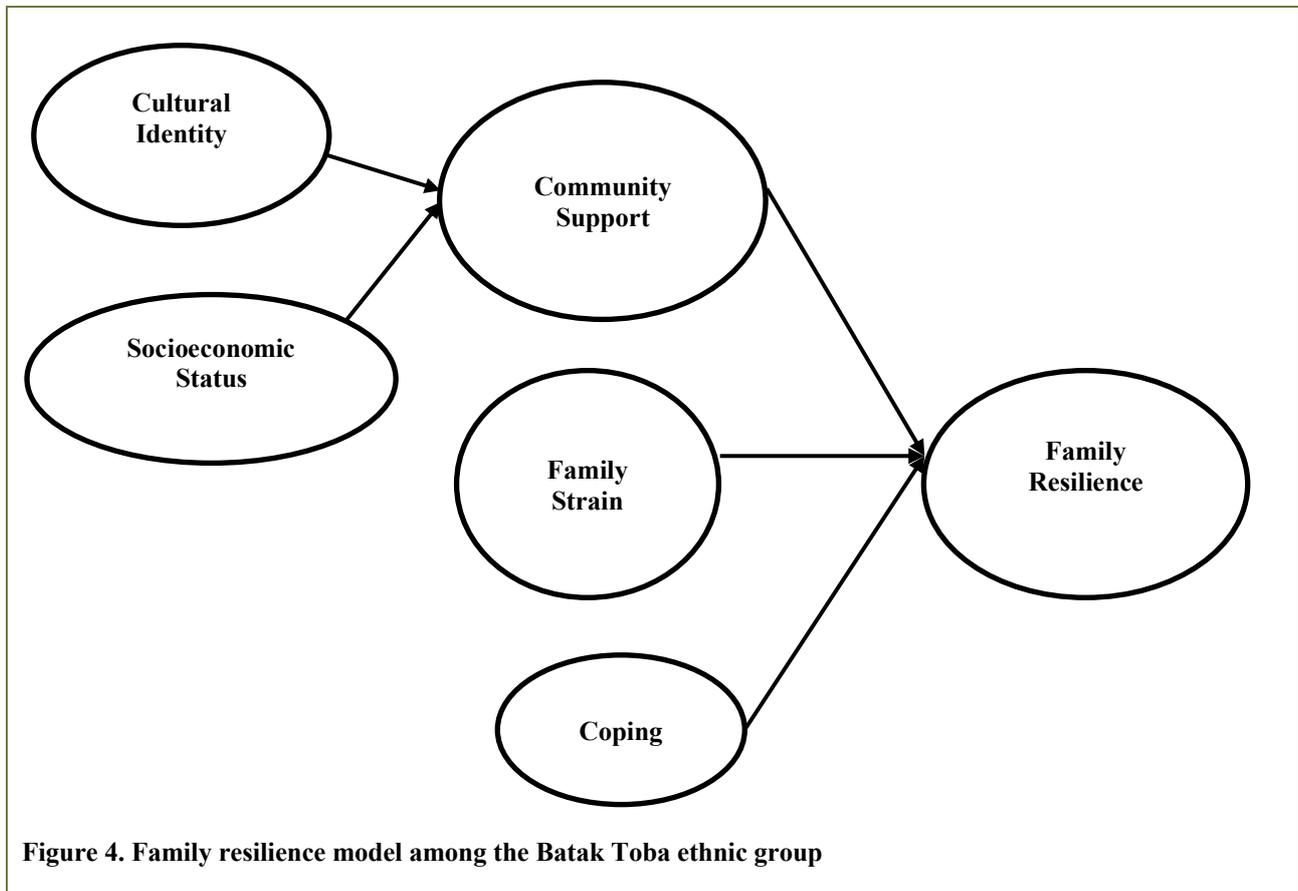


Figure 4. Family resilience model among the Batak Toba ethnic group

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