

# **Family Welfare and Work Ethos: The Role of Social Capital and Family Resources in North Timor District**

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## **Abstract**

This study aims to evaluate the effect of Social Capital and Family Resources on Work Ethic which leads to improving the welfare of underprivileged families in North Central Timor district based on the local wisdom of the Dawan community. With the work culture that is owned and the potential for family and kinship relationships as well as the trust that is fostered in the community, it is able to improve family welfare. This study uses a qualitative descriptive method with an associative approach to determine the correlation between variables. The results of the study indicate that: social capital and family resources each have an effect on work ethic. While the work ethic also affects the welfare of the family. The results of this study also found that: social capital and family resources have an influence on family welfare if there is an increase in the work ethic of underprivileged families.

*Keywords ; Social Capital, Family Resources, Work Ethic, Family Welfare.*

## **1. Introduction**

### **1.1. Background**

With the increase in the stock of social capital, the level of community welfare (net benefit) will also increase as the number of transactions, joint ventures, output, quality of life, environmental quality and other facilities can be enjoyed by the community (Mawardi, 2007). In general, there are two descriptions of social change, 1) the belief that social change is a process of natural selection, which develops linearly and progressively from one stage to another. 2) the social change will take place well and guarantee all the interests of the community if there is intervention, so that linear and progressive development will occur. Changes that take place on natural selection if left unchecked will result in a process of dehumanization. Both the first and second beliefs each develop with their own dynamics that are different from each other, especially regarding the explanation of the causes of change. But in the end, both reached the same point, namely that the community developed through a gradual process towards a better development (Banerjee, 2006).

Community welfare is often used in academic terms, namely social welfare, experiencing a shift in its understanding and use. Welfare refers to good living conditions, the fulfillment of material needs to live, spiritual needs (it is not enough to admit to being religious but a real form of religion such as respecting others), social needs such as an orderly order, conflicts in life can be managed, security can be maintained, guaranteed, justice can be enforced where everyone has the same position before the law, reducing socio-economic inequalities which lead to the creation of welfare conditions. Quantitatively, the level of welfare of a society can be seen from how much income the community earns. The greater the income or income of the community, it is certain that the level of welfare will be higher. The approach used to determine the level of community income is indicated by household expenditure. If a household's income is high, then the expenditure for both food and non-food consumption tends to be higher than for low-income households (Susenas, BPS RI 2019).

Based on HDI data by province to see the level of welfare at the regional level, there are 18 provinces in Indonesia with moderate human development category, 14 provinces with high human development category and one province with very high human development category. The highest HDI in Indonesia is in

DKI Jakarta Province, followed by the Special Region of Yogyakarta Province, East Kalimantan Province, Riau Islands Province and Bali Province. Meanwhile, the province with the lowest HDI is Papua, followed by West Papua, East Nusa Tenggara (NTT), West Sulawesi and West Kalimantan. In Indonesia, the increase in HDI is determined by 4 components that have increased every year with an average growth since 2010 reaching 0.67 percent, namely life expectancy (UHH), expected length of schooling (HLS), average length of schooling (RLS and per capita expenditure). per year.

East Nusa Tenggara Province is included in the province that has the lowest human development index on a national scale. With the lowest HDI condition, the province of NTT seeks to implement various kinds of empowerment programs in order to increase community participation, both during the process, implementation and supervision of development in order to improve the welfare of people's lives. Empowerment programs that have been and are temporarily implemented by the NTT Provincial Government are programs that are sustainable in nature and put the community as the main actor and strive to improve, realize independence and improve the welfare of the NTT community in a sustainable manner. Welfare means the fulfillment of the basic needs of the community, while independence means being able to organize oneself to mobilize resources in the environment, being able to access resources outside the environment and managing these resources to overcome social problems that occur in their environment (Jamasy, 2004). Empowerment is providing resources, opportunities, knowledge and skills to citizens to increase their ability to determine their own future and participate in it and influence the lives of their people (Sudarwati, 2011).

The success of development is determined by human behavior, especially work behavior called motivation, habits and work culture. Work culture does not only contain a distinctive sense of behavior but includes the driving motivation, main characteristics, basic spirit, code of ethics, moral code, code of conduct, attitudes, aspirations, beliefs, principles and standards of achievement. well-being. Data shows that the Human Development Index (HDI) of NTT, for the last five years, has experienced an increase in growth, although the increase is not too high. The component that experienced the highest increase in increasing the HDI in NTT was the life expectancy of babies born to 66.38 years in 2020, an increase of 0.31 years from the previous year.

Social relations that bridge more community communication have a positive impact on the progress of the group as well as its contribution to community development at large (Sunarsih, et al 2014). With good social capital, it can increase the awareness of each individual about the many opportunities that can be developed for the benefit of life, for example the ability to solve the complexities of various common problems, encourage rapid change in society, foster collective awareness to improve the quality of life and look for opportunities that can be utilized to improve the quality of life. well-being. The very high economic development in East Asia carried out by Chinese economic actors through kinship and ethnic connections, this pattern encourages the formation of networks of trust that are built across family, ethnic, religious and state boundaries (Sinamo, 2005).

The norms and beliefs held by the people of NTT have been constructed in various aspects of life that have formed a simple character and lifestyle for a long time and even have been passed down from generation to generation. The social network was also expanded by the occurrence of marriages between members of the local community and other community members from outside the region. There are three pillars that support the economic life of the people of NTT, namely government, customs and religion/church which are the pillars in building social and kinship relations (Neonbasu, 2006). The three pillars function well as a bridge for the community to connect with parties outside the region in order to build a wider network. The way to communicate with the people of NTT is generally done together or known as tok tabua (sitting together) to agree on various problems. However, from the habits or culture that the community has, it has not been able to raise the dignity of the NTT people to be able to get out of the crush of underdevelopment.

The people of NTT make verbal communication as a form of social interaction between people who are based on cultural norms so that interaction always relies on culture and customs that have been adopted from generation to generation since the first. The development of the creative socio-cultural strength of the NTT community refers to local knowledge, local wisdom and social capital. In essence, the local culture of the NTT community is seen as a foothold of social values with customary norms that regulate and bind the local community. The tradition and culture of tok tabua and tmeup tabua are usually carried out on events such as

death, marriage, children who want to continue their education to a higher level, traditional celebrations, and events that cannot be done alone. Usually the tok tabua tradition is carried out to find solutions to important and urgent matters in order to reach mutual understanding and mutual agreement on the problems experienced (Nijhoff, 2004).

North Central Timor district as one of the regencies in NTT has problems that are almost the same as the problems experienced by other regencies in NTT, namely related to the level of community welfare. The level of welfare of the people of TTU, seen from the human development index, ranks 10th among all districts in NTT. The district with the highest HDI is Ngada with a figure of 66.47 while the district with the lowest HDI is Sabu Raijua with a figure of 55.22 (BPS NTT, 2019). In addition to the Human Development Index, the level of community welfare is also indicated by the average per capita expenditure, which is the quotient between the total expenditure of the entire population and the total population. The data shows that the average monthly per capita expenditure in 2019 in TTU district is IDR 604,746 per month. Of the total expenditure, 63.55 percent of them are for the type of expenditure for food needs, while the remaining 36.45 percent are for non-food needs, while the average life expectancy (AHH) is 66.19 years (BPS TTU, 2020). The welfare of the people of North Central Timor district from the aspect of education is still low, so it can be ascertained that the population structure is still dominated by people with low education. The Net Enrollment Rate (NER) which describes the percentage of students of related ages in a certain level of education with the number of school-age population at that level of education is also relatively low. The Pure Enrollment Rate for Elementary School is 96.69 percent, Junior High School is 66.47 percent and Senior High School is 54.77 percent (BPS TTU, 2018).

The number of working age population (over 15 years old) in TTU district is 164,947 people, who are included in the labor force group (working and looking for work) as much as 74.28 percent (122,525 people) and the remaining 25.72 percent (42,422 people) belonging to non-working age groups. Of the number belonging to the non-labor force who are still in school as much as 11.23 percent, taking care of the household 12.93 percent and other activities such as retirees who do not work, the paralyzed and the elderly as much as 1.56 percent. While the Labor Force Participation Rate (TPAK) of the population of TTU district in 2017 was 74.28 percent. Overall, a large proportion of the working population still have the status of family workers (unpaid workers). reached 21.26 percent (BPS TTU, 2019). The high percentage of the number of family workers often results in low levels of productivity because the average number of hours worked and the level of expertise is relatively low so that it has an impact on the level of community welfare. The quality of residential houses is seen from the type of roof, type of wall and type of floor. These three indicators can be used as an approach to the level of household welfare. Types of houses with palm fiber roofs and leaves are still around 12.08 percent, while 38.58 percent of households still use land as their floor. For the walls of the house, 61.21 percent of households still have houses with curved walls, while the population who have not used electric lighting in TTU is 26.71 percent (RPJMD TTU, 2019).

The level of welfare of the people of TTU when compared to the provincial HDI and the national HDI is still very low. TTU district is also one of the regencies in NTT that has a fairly high number of people classified as underprivileged (poor). The population of underprivileged communities as shown in the data on the number of underprivileged people fluctuates from year to year. The number of underprivileged people in TTU district in 2015 amounted to 51,800 people and the number of underprivileged people (poor) increased in 2019 which amounted to 58,600 people or within 5 years there was an increase in the number of underprivileged people of 6,800 people (BPS NTT, 2020) which can be seen in Table 1.3 which shows the number of poor or underprivileged people by district in East Nusa Tenggara Province.

Table 1.1  
Number of poor people (RTM) by district  
in East Nusa Tenggara 2015 – 2019 (thousand people)

No	City/District	Year				
		2015	2016	2017	2018	2019
1	West Sumba	34,20	33,47	37,35	36,21	36,69
2	East Sumba	68,80	67,40	77,95	78,19	78,18
3	Kupang	101,50	64,96	80,98	82,57	84,35
4	South central east	126,00	122,49	144,01	138,43	136,45
5	North central east	51,80	50,72	61,96	59,34	58,60

6	Belu	29,30	54,46	34,75	33,13	33,95
7	Alor	39,60	38,72	45,83	44,95	43,90
8	Lembata	29,60	29,07	35,93	35,18	36,26
9	East Flores	19,60	19,21	24,02	25,65	26,97
10	Sikka	39,20	38,28	44,64	45,14	45,01
11	Ende	56,20	54,74	63,23	45,14	45,01
12	Ngada	16,90	16,47	19,85	19,76	20,21
13	Manggarai	65,20	63,86	74,01	72,65	71,86
14	Rote Ndao	39,10	38,55	45,01	45,06	45,57
15	West Manggarai	44,10	42,55	50,98	49,55	49,39
16	Central Sumba	21,30	81,01	24,69	25,34	25,37
17	Southwest Sumba	82,70	21,26	96,54	99,26	99,55
18	Nagekeo	16,50	16,64	20,00	19,18	19,21
19	East Manggarai	66,10	64,72	77,67	76,37	74,85
20	Sabu Raijua	25,30	24,80	28,43	28,58	28,22
21	Malaka	-	-	32,28	31,14	30,91
22	Kupang city	33,80	33,30	39,73	39,59	40,22
	East Nusa Tenggara	1 006,90	991,88	67,40	1 149,92	1 150,79

Source: NTT in numbers, 2020

From the data in Table 1.1, it shows that the number of poor people in North Central Timor district is still quite high when compared to the number of poor people in several other districts in NTT Province which is 58,600 people (18,098 Heads of Families) spread over 24 sub-districts).

The problem of the level of welfare of the people of TTU, which is generally still low according to the data and conditions presented, is still tormenting the lives of the people of TTU. In fact, it can be overcome by reviving work patterns and the system of community social relations that have existed for a long time but have been eroded along with technological developments and system penetration. The outside social culture is quickly accepted by the TTU community so that it is easy to ignore local wisdom and social systems that characterize the life of the TTU community. It can also be said that the TTU community has one of the habits that have been carried out for generations and can be considered as an obstacle to the level of welfare of the TTU community, namely the culture of paying "belis" as a dowry in marriage which is obligatory on the man against the woman. The assets used to pay for belis are usually farm animals such as cows, pigs and other livestock, so often TTU people who have sons keep their assets or save in the form of livestock just to pay for belis, sometimes even exceeding their assets or savings. The culture of paying for belis, for the TTU community, is considered to have a social function as an adhesive for social kinship relations in society as a result of the marriage relationship, so for some community groups, belis is not a burden because it is a tradition that is believed to be beneficial and good, especially in maintaining the value of mutual trust, social relations and togetherness in society (SMERU, 2004).

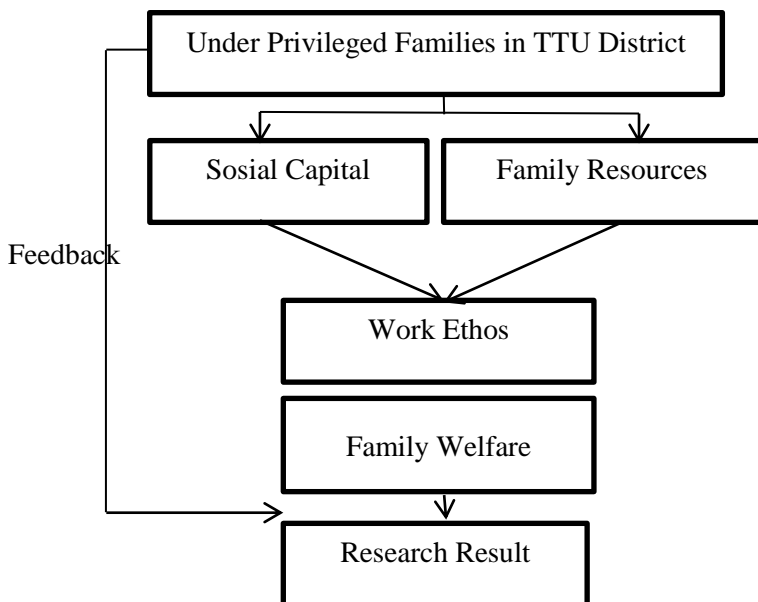
The work ethic and ethical values adopted by the TTU community, such as communality, harmony, and paternalistic values are the basic capital for working. The principles of harmonious relationship between the community and God are continuously maintained by considering that work is a spiritual calling. In the culture of the people of TTU district, having a work ethic that is imbued with the collective spirit of "Nekaf mese ansaof mese (one heart)" as a basic capital to survive in the midst of difficult, dry and barren natural conditions can be a driving force to have togetherness to overcome difficulties. in work. To foster a work ethic, the people in TTU district have three work concepts, namely physical and spiritual work (*tmeup aof ma smanaf*), rotating work (*tmeup tanonob*), collective work (*tmeup tabua*) and government work (*tmeup plenat*). The concept of community cooperation at TTU which is reflected in the philosophy of nekaf mese ansaof mese (one heart as mind) in working and enjoying the results of work together is manifested in everyday life such as working together with family members and the results are to be consumed together for one season. With this philosophy, for the people of TTU, it means working together and struggling to get an abundance of results in order to meet the needs of life. From this was born the philosophy of "tmeup online, tah on lê usif" (work like a slave to eat like a king). The Dawan community is very well known for its cooperation culture which originates from the philosophical foundation, namely 'Tmeup Tabua Nekaf Mese Ansaof Mese'. The philosophy of *Tmeup Tabua Nekaf Mese Ansaof Mese* which means "to work together



with one mind” for the TTU community is the basic motive that inspires every form of cooperation in the Dawan community. The concept of "working together with one mind" aims at mafiti/manpenen, namely to lighten the burden of life for each other. The emphasis of this form of cooperation is on social human values and not socio-economic values (wages). All forms of efforts and hard work efforts to overcome the problem of underdevelopment are still being encouraged by both the local government and the central government as a form of effort to improve the welfare of the community, strengthen economic resilience and improve family welfare.

## 2. Research Method

Framework of thinking



This research was conducted in North Central Timor district which includes 24 sub-districts that have underprivileged families in North Central Timor district. From the kie 24 sub-districts, 3 sub-districts were determined to be the center for the development of 3 autonomous regions in TTU district. The three autonomous regions are Biboki, Insana and Miomafo, commonly abbreviated as Biinmafo. Each of these autonomous regions has the same cultural background and characteristics of community life. So that the three sub-districts are considered representations of the 24 sub-districts in TTU district. The population in this study was 16,865 underprivileged families spread over 24 sub-districts in TTU district. From the total population spread over 24 sub-districts, to determine the number of samples used the sampling technique using the Slovin formula (Riduwan, 2005):

$$n = \frac{N}{N + (d)^2 + 1}$$

$n$  = sample  $N$  = population,  $d$  = 93 percent precision value or sig. = 0.07.

If the total population is 16,865 and the error rate used is 7 percent, then the number of samples = 201.65 which is rounded up to 205.

## 3. Research results

### 3.1. An overview of the level of community welfare in North Central Timor District

Economic development is directed at inclusive development, which focuses on growth without inter-regional disparities and social inequalities. The concept of growth in inclusive development refers to a sustainable economic growth, as well as a strategy to overcome economic and social inequality by providing opportunities for marginalized and vulnerable people or groups to contribute to the development process. Thus the resulting economic opportunities must be enjoyed or distributed to all levels of society, including the marginalized poor. One of the tools used to determine the success of economic development is through measuring the achievement of macroeconomic indicators, each of which consists of several components. The components of these macro indicators include: Gross Regional Domestic Product (GRDP), Economic Growth Rate (LPE), GRDP per capita and inflation rate.

Economic growth and per capita income of the people of TTU district which reflect the success of economic development can be influenced by several factors, both internal factors and surrounding external factors. The

internal factors in question are economic potential factors and characteristics possessed by TTU district, while external factors are the linkage of economic activities (linkage) between surrounding areas, especially areas directly adjacent to TTU district such as TTS and Belu district which have almost the same regional characteristics.

Table 1.2.  
Economic Growth, GRDP and Income Per Capita 2015 - 2019

Year	Economic Growth (percen)	PDRB (ADHB) (millions of rupiah )	PDRB ADHK (millions of rupiah)	Income per capita (Rp)
2015	4,40	2 980,59	2 387,08	3.826.248
2016	4,58	3 269,83	2 501,68	4.157.421
2017	4,70	3 532,40	2 626,90	4.701.140
2018	4,84	3 824,52	2 759,10	5.102.200
2019	5.09	4 083,49	2 898,20	5.567.626

Source: TTU district BPS, 2020

The total population of TTU district and 120,990 men, with a household density of 4 people and a population density of 91 people per km<sup>2</sup>. Due to the availability and validity of the data, the population analysis uses Population Registration data by BPS in 2020. Judging from the aspect of population distribution, the largest population is in Kefamenanu city, which is 17.35 percent, while the least population is in East Noemuti District, which is 1.61 percent. Kefamenanu City is the sub-district with the highest population density and household density, which are 572 people perkilometre and 5 (five) people/household, respectively. The high level of population density in the District of Kefamenanu City is a consequence of the position of Kefamenanu City as the center of the district which is correlated with its function as a center for education, economy and services.

### 3.2. Characteristics of respondents

#### 3.2.1. Characteristics of respondents by age

Based on the results of a survey of respondents in TTU district, the age characteristics of the respondents are presented in Table 1.3.

Table 1.3  
Characteristics of Respondents Based on Age

No	Age range (year)	Frequency	
		people	Percentage
1	< 20	1	0.50
2	20-29	10	4.90
3	30-39	52	25.40
4	40-49	92	44.90
5	50-59	37	18.00
6	60-69	13	6.30
<b>Amount</b>		205	100

Data source: Research results, 2020

Table 1.3 shows that most of the underprivileged families who are respondents in the study are in the productive age so that they have a major role in improving family welfare. People who are still in their productive period usually have a higher level of productivity compared to workers who are old so that their physical possessions become weak and limited. Productivity is a comparison between the results achieved (output) with the overall resources (inputs) used per unit of time. Productivity contains a view of life and mental attitude that always strives to improve the quality of life (Devi, 2009).

#### 3.2.2. Characteristics of respondents based on education level

Based on the results of a survey of 205 respondents in TTU district, the characteristics of respondents based on the respondents' formal education level can be presented in Table 1.4

Table 1.4

Characteristics of Respondents based on Education level

No	Respondent's education level	Frequency	
		People	Percentage
1	Not finished	8	3.90
2	Primary school	146	71.20
3	Junior high school	35	17.10
4	Senior high school	15	7.30
5	Diploma/Bachelor's	1	0.50
	Amount	205	100

Source: Research results, 2020

Table 1.4 shows that most of the respondents from underprivileged families have a low level of education, 71.20 percent have an elementary school education, which of course will affect their knowledge and skills at work. Limited knowledge and skills will have an impact on the ability to build relationships and build trust and other abilities that will affect the output or work obtained which will correlate with the welfare of life. In addition, respondents with a bachelor's level of education who fall into the category of underprivileged families indicate that in TTU district, groups of people with disguised unemployment status can still be found, because with a bachelor's level of education they are actually expected to have good knowledge and life skills to improve their welfare. It can be described that in general the causes of disguised unemployment in TTU district that researchers can identify are: the presence of an educated workforce who has knowledge and skills that are not in accordance with the availability of employment opportunities, especially what many people expect is employment in the government sector while the private sector has not been able to provide employment opportunities. adequate and there is an imbalance between the need and the number of educated workers with the provision of educated workers.

### 3.2.3. Characteristics of respondents by type of work

From a survey conducted on 205 respondents from underprivileged families in TTU district, the data on respondents by type of work can be presented in Table 1.5

Table 1.5

Characteristics of Respondents by type of work

No	Type of work	Frequency	
		People	Percentage
1	Farmer	195	95.10
2	Self employed	10	4.90
	Amount	205	100

Source: Research results, 2020

Table 1.5 shows that most of the respondents work as farmers. Being a farmer is not a bad thing or considered a curse, but being a professional farmer can improve the welfare of family life. More jobs are expected in the government sector so that if people who do not have an adequate level of education and skills are not absorbed, the choice will lead to the agricultural sector as farmers. With the condition of agricultural land owned by the TTU community, both those living in mountainous areas and in the plains, they are required to have creativity, perseverance and good work discipline so that they are able to cultivate a lot of land that is still not utilized optimally.

### 3.2.4. Characteristics of respondents based on the number of family members

Table 1.6

Characteristics of respondents based on Number of family members

No	Family members	Frequency	
		People	Percentage
1	1-2	6	2.90
2	3-4	61	29.80
3	5-6	99	48.30
4	7-8	34	16.60
5	9-10	5	2.40
	Amount	205	100

Source: Research results, 2020

Table 1.6 shows that most of the respondents have a fairly large number of family members, namely 5-6 people, there are even some underprivileged families who have up to 9-10 family members. This shows that on the one hand the availability of labor in underprivileged families is quite large, but on the other hand it shows that the dependency ratio is quite high. With the availability of a large number of workers and having a high level of productivity, it will have an impact on increasing family welfare, but if the number of large family members is supported by low productivity, it will cause a large dependent burden. With large dependents, it will have an impact on decreasing the standard of living and causing the family's inability to be able to set aside some of their income for savings or the income is not sufficient to finance education and health needs.

### 3.3. Analysis of Research Results

#### 3.3.1. Respondents' Perceptions of latent variables

Respondents' perceptions of the research results are needed, so a clear description of the respondents' perceptions of the statements or questions asked by the researchers is needed. The description of respondents' perceptions is determined based on the percentage of respondents' answers which are determined using the mean (mean) of each proposed indicator item, so that the overall respondent's perception is obtained. Perceptions expressed by respondents relate to the influence of social capital, work ethic and family resources on economic resilience and family welfare in TTU district.

According to Ferdinand (2014), it is explained that in interpreting a perception index, it can be stated in a range of scores using three box methods. Percentage of respondents' perceptions of the statements put forward by researchers using the three box method calculation. The criteria range of 10-40 percent shows a low perception; 41 - 70 percent reflect a moderate perception and 71 -100 percent indicate a high or good perception. Respondents' answers that are in the range of strongly disagree (STS) to moderately agree (N), it can be interpreted that the respondent gives an unfavorable perception of the statement proposed by the researcher. While the answers of respondents who are in the range of agree (S) and strongly agree (SS) show that the respondents give a good perception of the statement proposed by the researcher.

#### 1). Respondents' Perception of Social Capital

Table 1.7  
Respondents' Perception of social capital variables

Indicator	Score and Percentage of Respondents' answer					Amount	average	Perception
	1	2	3	4	5			
<b>1. Trust</b>	0.00	0.00	0.00	58.54	41.46	100.0	4.41	88.29
<b>2. Network</b>	0.00	0.98	0.00	58.05	40.98	100.0	4.39	87.80
<b>3. Norm</b>	0.00	0.00	0.49	64.88	34.63	100.0	4.34	86.83
<b>Average</b>	0.00	0.33	0.16	60.49	39.02	100.0	4.38	87.64

Source: Research results, 2020

Based on Table 1.7 it can be explained that the existence of social capital owned by the community will support to generate positive energy such as a sense of responsibility and mutual trust, caring, honesty in cooperation, inclusiveness, mutual trust, solidarity, transparency, feeling safe and comfortable. All sources of energy or strength as potential resources owned by a family can be carried out by each individual in order to achieve a number of shared hopes, interests and needs which include, obligations and expectations, information potential, effective norms and sanctions, authority relations, social organization that can be adjusted. and intended to improve the welfare of life. Respondents' perceptions of social capital indicators from 205 respondents are presented in Table 1.7. The descriptive data displayed shows that the three indicators namely trust or mutual trust, network and norms have a good or strong perception based on the criteria of the three method box. The perception value of the three indicators is the trust indicator at 88.29 percent, the network indicator at 87.80 percent and the norm indicator at 86.83 percent. This reflects that every underprivileged family is fostered by mutual trust and honest behavior with fellow family members and other communities to help each other work together to improve the welfare of family life. Underprivileged families also have good networks or relationships with other members of the community



and have norms and ethics that are used as guidelines and guides in fostering cooperation with fellow communities to overcome various shortcomings and limitations in meeting needs in the family.

2). Respondent's perception of family resources

Table 1.8  
Respondents' Perception of family resources

Indicator	Score and percentage of respondents' answer					Amount	Average	Perception
	1	2	3	4	5			
<b>1. Physical resilience</b>	0.00	0.98	0.49	70.73	27.80	100.0	4.25	85.07
<b>2. Psychological resilience</b>	0.98	1.46	39.51	47.80	10.24	100.0	3.65	72.98
<b>3. Social resilience</b>	1.46	2.44	0.98	72.20	22.93	100.0	4.13	82.54
<b>Average</b>	0.81	1.63	13.66	63.58	20.33	100.0	4.01	80.20

Source: Research results, 2020

Table 1.8 shows that most of the respondents support the existence of well-owned family resources in order to improve family welfare. It can be interpreted that high family resources or potential in a family can affect the improvement of family welfare in TTU district. Descriptive data shows that the indicator of physical endurance gets the highest perceived value, namely 85.07 percent, which indicates that the Timorese people who are also called atoin pah meto (people on dry land) with barren natural conditions form good and strong physical resilience of the community. The value of this perception reflects that the level of physical endurance of each member in the family greatly affects the level of welfare of the family. Because with the condition of resilience or strong physical ability, they can work and try as much as possible to increase family income. While the psychological resilience indicator has a low perceived value of physical endurance with a value of 72.98 percent. Based on the three box method, the perception value is still in the good or strong category, this shows that every underprivileged family in TTU district is still quite good at having psychological resilience in maximizing their potential when working in situations that are less comfortable or depressed due to various limitations they have.

3). Respondents' Perception of Work Ethic

Table 1.9  
Respondents' perception of work ethic

Indicator	Score and percentage of respondents' answer					Amount	Average	Perception
	1	2	3	4	5			
<b>1. Work culture</b>	0.00	1.95	0.00	55.12	42.93	100.0	4.39	87.80
<b>2. Discipline</b>	0.00	0.49	1.46	66.83	31.22	100.0	4.29	85.76
<b>3. Perseverance</b>	0.00	0.98	0.98	61.46	36.59	100.0	4.34	86.73
<b>Average</b>	0.00	1.14	0.81	61.14	36.91	100.0	4.34	86.76

Source: Research results, 2020

This explains that the concept of work ethic as a support that directly affects family welfare. In a family emphasizing the importance of a good work ethic such as good work habits, diligent and enterprising and disciplined at work in order to improve family welfare. The culture of cooperation among the people of TTU district, which has been fostered for generations, which can be seen in the life philosophy of the Timorese, namely "tmeup tabua nekaf mese ansaof mese" needs to be further improved so that it can generate a high spirit of cooperation so that they are more diligent and work hard by having good self-discipline. in working to improve the welfare of family life. The data in Table 1.9 shows that the highest level of perception is found in the work culture indicator with a perception of 87.80 percent. This high perception means that there is a good work culture which is reflected in the philosophy of working together with orang dawan in TTU district, namely tmeup tabua nekaf mese ansaof mese so that it is important to raise the spirit of working tmeup on ate tah on usif as motivation and temporary cooperation between underprivileged communities. in TTU district. The lower perception index is owned by the work discipline indicator of 85.76 percent. In accordance with the criteria of the three box method, the perception of the discipline indicator shows that it

is still in the good or strong category which indicates that the underprivileged community in TTU district still wants high discipline in work so that they can obtain maximum results to improve family welfare.

4). Respondents' perception of family welfare

Table 1.10  
Respondents' perception of family welfare

Indicator	Skor dan Persentase Jawaban Responden					Amount	Average	Perception
	1	2	3	4	5			
1. APK	0.98	2.93	8.29	49.76	38.05	100.0	4.21	84.20
2. RLH	0.98	2.44	22.44	45.85	28.29	100.0	3.98	79.61
3. KP	0.49	1.95	29.27	39.02	29.27	100.0	3.95	78.93
4. Pddk	0.00	1.46	2.44	47.80	48.29	100.0	4.43	88.59
<b>Average</b>	0.61	2.20	15.61	45.61	35.98	100.0	4.14	82.83

Source: Research results, 2020

Information:

APK : Access to Health Services  
RLH : Suitable Housing

KP : Food Security  
Pddk : Education

The data in Table 1.10 illustrates that most respondents have good and strong perceptions according to the three method box criteria on all indicators of family welfare by supporting easy access to health services, obtaining education services, decent housing and having food security so that there is an increase in family welfare. Descriptive data from the answers of 205 respondents from underprivileged families showed that the education indicator received the highest response, namely 88.59 percent. This perception value shows that in an effort to improve welfare, underprivileged families certainly really need educational service facilities that are easily accessible to every member of underprivileged families in TTU district. The percentage value of the food security indicator has a low perceived value of 78.93 percent, indicating that the underprivileged people of TTU also understand the importance of family food security even though the people of NTT generally often experience food insecurity due to drought conditions as a result of limited rain volume and other natural conditions so that people often experience food insecurity. crop failure and even crop failure. Perceptions of indicators of access to health services with a value of 84.20 percent and indicators of livable houses with a value of 79.61 percent indicate that a strong or good perception is that underprivileged communities in TTU need access to cheap and easy health services and have decent houses for all to live in. family members.

**4. Discussion**

4.1. Social capital and work ethic

Social capital can foster a work ethic because social capital is considered a philosophy based on a view of life as values that become the nature, habits and driving force, entrenched in the life of a community group or organization which is then reflected from attitudes into behaviors, beliefs, ideals. ideals, opinions and actions that are realized as work or work (Triguno, 2003). Strong social capital will affect the work ethic of each individual in the family through several aspects, namely: 1). The family as a place for the growth and development of social capital so that types of social structures such as mutual trust, having networks as well as norms and ethics in the family tend to facilitate the choice of actions taken by each individual in the family by viewing work as a noble thing for human existence so that their work ethic will tend to be high. 2) The family represents the core of the community living in society so that every form of social action that develops in society generally arises from the behavior of family life as a form of work motivation that will give birth to a distinctive attitude order so that it eventually becomes a habit (habit) and work culture. 3) The typical behavior of a family or community will be the motivation and attitude or fundamental view to work that has a positive impact on improving the quality of life and influencing work behavior so that it has the main characteristics, basic spirit, basic thoughts, code of ethics, moral code, code of behavior , attitudes, aspirations, beliefs, principles and standards. 4) Every individual in the family or community has the spirit of success and has a work spirit that will transform into distinctive behaviors such as cooperation, relationship, discipline, thoroughness, diligence, integrity, rationality, responsibility and so on which process into a form of work. positive, creative and productive.

Every family that has strong social capital to improve work ethic includes 1) social capital which is measured by the form of high trust by the wider community towards a family and the creation of strong relationships and mutual respect and respect on the basis of social position in society in order to support each other and motivate to improve work ethic which is reflected in the concept of community life orang dawan “moni tmanaka'kit, tma'kuli kit” or “ma'usi kit, ma'tua kit” (life must respect and trust each other) 2) existing norms In the togetherness of people's lives, it is reflected in "nono" which aims to bind, regulate and unite the community to maintain and maintain harmony and harmony in life with others, the universe, ancestors and the highest form to form a personality in improving work ethic, 3) aspects of social networks that realized in the form of good cooperation based on the concept of ma'fit, ma'top gun a to strengthen ties of brotherhood and feel the same fate as a struggle to support and support each other in order to improve their respective family work efforts, as stated by Mr. Drs. L Taolin :

“...dawan people who inhabit the TTU district generally have a work ethic and a fairly high sense of solidarity in working in mutual cooperation without expecting a paycheck so that dawan people rarely go abroad because they rely more on togetherness. They have a sense of shame with each other when they have difficulty living or are poor because they have a lazy nature at work. This makes them to struggle and work hard to get out of poverty. Dawan people have a philosophy of life at work with tuning puse nkeo and moinke ma'upa. However, the Dawan people are easily influenced by the incoming culture from outside, so that sometimes they easily imitate other people's lifestyles without any filter on the culture from outside.

This shows that in improving the welfare of the family, the TTU community also has a sense of shame when experiencing conditions of complete deprivation, so they try to work hard to get out of backwardness. So that the sense of togetherness and concern for others in the work that they already have needs to be activated continuously and motivate each other to work hard so that they are free from the burden of backwardness. The people of TTU also have the principle that work seriously, responsibly and maximally so that life becomes useful and beneficial for others, especially for yourself and your family, so it is necessary to have a high work ethic and enthusiasm.

#### 4.2. Family resources and work ethic

Family resources consist of a series of decisions in the use of family resources to achieve family goals. Family resources include all forms of behavior to achieve the goals that have been set. Utilization of family resources shows the existence of interdependence and interconnectedness between the family system and the surrounding system so that the relationship is influenced and also affects work motivation. Work ethic is influenced by family resources in several ways: 1). The family as the smallest unit in society so that each individual in it must have the tenacity and toughness to work and contain the physical and material abilities to live independently and develop themselves and their families to live harmoniously which in turn can improve welfare, physical and spiritual happiness if the family can play an optimal role. in realizing its full potential. 2) Resources or potentials owned by each family include all forms of commodities both material and non-material that can satisfy the physical and psychological needs of individuals. When all the resources that are owned are maximized their utilization will have an impact on the attitude of one's perseverance in the family to work harder. 3). Resources owned by each family include; human resources, material resources and time resources

Good family resources will encourage an increase in the work ethic of underprivileged families including 1) every family that has the concept of ka'tamen and ka tak'loe (not sick and does not wear shabby and worn clothes) generally has a physical condition that can support work activities okay namep ', aoke maspet' (strong and stocky body) which shows good health and education conditions of family members will form better attitudes and work habits and these good habits will be passed on to other family members from generation to generation, 2) every family a safe and peaceful environment with all family members will form personality and care for fellow family members so that a better work ethic is formed with the concept of moinke ma'upa (life must be valuable to others) 3) every family who has good communication, commitment to life high level, division of roles, mutual support to move forward in family togetherness and Fostering social relations between people will form a better work ethic. Factors forming family resources in this study are in accordance with the results of previous studies including those proposed by Mulligant (1997), Deacon & Firebaugh (1988), Twila L Perry (1995) that the availability of resources or the potential of a particular family or community can affect social life and habits of life in both positive and negative

forms. Gross and Crandall (Iskandar, 2007) suggest that family resources consist of a series of decisions in the use of family resources to achieve family goals. In other words, family resources include all forms of behavior to achieve the goals that have been set in a family based on their abilities and potential.

Ethos is defined as the attitude, personality, character and beliefs of a person or society that are formed by various habits, cultural influences and value systems that they believe in (Tasmara, 2008). Work ethic is a basic attitude towards self that forms positive work behavior rooted in mental awareness, fundamental beliefs, accompanied by a total commitment to an integral work paradigm. If it is associated with human life situations that seek to improve their welfare, a high work ethic will be used as an absolute requirement, which needs to be developed in life. The difference between ethics and ethos is that the essence of ethics only occupies the cognitive aspects of human life. Ethos is at the level of praxis as the embodiment of the norms conceptualized by ethics. Ethics is related to how the norms encourage people to act or do work, while ethos is related to people's attitudes in accepting and implementing moral norms. Therefore, ethos can also be placed as a moral aspect in a cultural entity. Work, according to Suseno (2009) has three functions, namely the function of material reproduction, social integration and the function of self-development. The explanation of the three functions is that by working humans will fulfill their economic needs, gain social status and are seen as citizens who have benefits in society, and are able to creatively create and develop themselves.

#### 4.3. Social capital and family welfare

Trust will lead to social obligations because trusting someone will lead to trust back from that person (reciprocity). In relation to reciprocity, Pretty and Ward (Badaruddin, 2005) argue that the existence of relationships based on the principle of reciprocity will foster trust because every exchange will be paid back (repaid and balanced). This is a lubricant for a cooperative relationship that has been built to remain consistent and sustainable. Social trust is only effectively developed through a pattern of reciprocal or reciprocal social relations between the parties involved and sustainable. The existence of trust makes it easy to foster mutually beneficial cooperation, thus encouraging reciprocal relationships. Reciprocal relationships cause social capital to be strongly attached and last a long time. Because among the people who do the relationship get mutual benefits and no one party is harmed. Here the relationship has fulfilled the element of justice (fairness) among individuals (Wafa, 2006). Social networks are relationships that are created between many individuals in a community group or between community groups and other community groups.

Social capital shown by trust in family members by the community around the neighborhood, norms or ethics that apply in the community and the network built by family members with the surrounding community are the driving force and strength to be able to improve the welfare of underprivileged families in TTU district. Good kinship and solidarity relations with underprivileged families, both in social life and in living as neighbors, are based on mutual trust in *mafut' nekaf* (binding hearts) and the belief that other parties will also do the same to them, which in turn will lead to mutual trust. one with the other. Good norms will also have an impact on the high sense of mutual trust and have an impact on the high perception to assess an activity or a job, so that it will form a sense of solidarity which will have an impact on information channels and be useful in forming cooperative relationships, so that underprivileged families can achieve their goals. in improving family welfare on the basis of togetherness.

The trust shown by the surrounding community to a family in TTU district is reflected by a fairly high sense of solidarity with others, known as *mafut' matoup*, meaning that they support and support each other, those who fall are lifted or helped to get up or rise and those who walk wobbly. - limping on the leg to be able to walk normally like the others. This sense of solidarity is based on the spirit of unity of mutual trust that leads to togetherness. The sense of togetherness due to certain normative ties that become the driving force and binder for behavior or actions for the TTU community is often referred to as *Nono*. The *Nono* is a basic instrument that can direct every action and behavior of the Dawan community in fostering relationships with the surrounding community so that together they have a sense of togetherness in order to achieve better living conditions.

In line with the results of research as stated by Mollering (2007) which states that social capital has six important functions, namely: 1) Trust in the sense of confidence which is the psychological realm of the individual as an attitude that will encourage someone to make decisions after weighing the risks that will be



accepted. ; 2) Cooperation that places trust as the basis for relationships between individuals without mutual suspicion; 3) Simplification of work that functions as a source of trust to help improve the efficiency and effectiveness of the work of social institutions; 4) Order where trust is the inducing behavior of each individual to create peace and reduce social chaos; 5) Maintaining social cohesiveness that helps glue every social component that lives in the community into one; 6) Trust as social capital that ensures the social structure stands intact and functions operationally and efficiently (Dharmawan 2002). If the underprivileged community and their surrounding communities are not able to grow the level of trust, it indicates the fading of one of the components of social capital. The fading level of trust between communities will cause the loss of the driving force in social life. If people tend to be suspicious of each other, it will hinder the activities of the surrounding environment.

According to Stone and Hughes (2002), social capital has two main measures, namely: 1) social networks (networks) and 2) social network characteristics (networks characteristics). Social networks are viewed using several measures, namely: a) informal ties characterized by trust and reciprocal relationships that are more familiar and personal, such as ties to family, friendship, neighbours; b) ties that are more general in nature such as ties to the local community, the general public, the community in the citizenship unit. This bond is characterized by the existence of trust and reciprocity that are common in nature; and c) institutional ties characterized by trust in existing institutions. Meanwhile, the characteristics of social networks (network characteristics) can be seen from three characteristics, namely: shape and area (size and extensiveness), density and closure (density and closure), and diversity (diversity).

Fedderke et al. (1999) stated that a social association (social organization) in it contains norms in the form of informal rules and values that facilitate coordination among members in a social system. According to him, this allows for cooperative actions to facilitate work in order to achieve collective benefits that are shared. Fukuyama (2001) social norms that are components of social capital such as honesty, attitude to keep commitments, fulfillment of obligations, reciprocal bonds and others. Social norms like this are actually unwritten rules in a social system that regulate people to behave in their interactions with other people. According to Inayah (2012), explaining that social capital is a resource that arises from the results of interactions in a community, both between individuals and between groups which then form emotional bonds, such as mutual trust, the existence of reciprocal relationships, the existence of social networks and the existence of values. Values and norms that form the structure of society that can be useful in coordination and cooperation to achieve common goals. While Cohen and Prusak (2001) social capital is a pattern of active relationships in social life, every pattern of relationships that occurs is based on trust and mutual understanding that binds the community or members in a group to carry out an activity that is carried out effectively and efficiently.

Social capital puts emphasis on togetherness in order to achieve the goal of improving the quality of family life and always making changes on an ongoing basis, emphasis on networking as a social aspect and emphasis on increasing values and norms as an aspect of capital, so that it will shape economic performance broadly and will have an impact on welfare. family. The norm itself contains certain social sanctions that can prevent individuals in life from doing something that is contrary to or deviates from the prevailing habit pattern. In essence, norms are people's understanding, hopes and goals of society which are believed to be carried out together in social life (Suharto, 2007).

Erwin Thobias et al. (2013) said that social capital has a significant effect on people's behavior in various community activities to try to achieve prosperity. Meanwhile, Hasbullah (2005) states that social capital is not only built by individuals, but collectively, lies in the tendency that grows in a community group to socialize and establish cooperation in the form of participation as an important part of the values that are inherent in life. socialize. The study of social capital lies in how the ability of the community in a group entity to participate in building networks to achieve common goals in the form of mutually beneficial reciprocal interactions built on trust and supported by positive social norms and values.

#### 4.4. Family Resources and Family Welfare

There are three aspects that are shown by each person who has an affective personality, namely: attitudes, feelings and personal characteristics consisting of; kind, generous, generous and responsible. A person who is kind is reflected in his actions, such as: being willing to listen to the complaints of others by providing

views or services or objects to people in need, with the expressions he displays in the form of affection and compassion.

Affective traits can help facilitate the exchange of human and material resources owned by each family, such as: 1) A sense of trust can facilitate the exchange of material and human resources. 2) Through mutual trust between individuals in a society, mutual cooperation as the actualization of cooperation will be stronger. If trust gets thinner and is replaced with suspicion, mutual cooperation will become extinct, and 3) Create a sense of usefulness, which is a feeling where all family members feel they have something valuable that can be contributed to family life. Things like this will create a sense of usefulness and self-confidence among family members, so that they can be used for management activities and in dealing with problems that may arise.

Good family resources can be determined from the physical condition, psychological state and social conditions of a family. The healthy and strong physical condition of the TTU community can be seen in the term *aoke namep*; *aoke maspet* (strong and healthy body) as well as adequate and able body organs to carry out work activities that produce certain goods or services to improve the welfare of family life. A healthy and strong physique will support the ability and strength of the body to work. Things that affect a person's physical endurance at work are: age, gender, physical activity, stimulant drugs, heredity, life habits, body composition, health status and exercise. Strong and healthy physical strength will provide comfort in work. Comfort is related to a person's psychological or mental condition. Psychological conditions at work are determined by the inner condition that is comfortable and ready to carry out activities. The comfort of a person to work is certainly supported by conditions of peace in domestic life. Good and harmonious household conditions have an impact on the comfort to work and produce useful goods to meet the needs of family life.

#### 4.5. Work ethic and family welfare

The work ethic is shown by the soul or character of a person in carrying out his duties which is emitted outward, thus emitting a positive or negative image to outsiders of the person concerned. The definition of work ethic implies a number of cultural values expressed by the attitudes and actions of a person or group of people which contain values, morals and views about work.

Work ethic is considered as an attitude towards work that is formed in the individual in the form of a value system and a motivational system. The attitude formed is influenced by experiences and environmental situations encountered. As a cultural dimension, a person's work ethic must be able to realize cultural values in economic modernization in order to improve the welfare of family life. The welfare of the family must be the embodiment of a process of socio-cultural change in society. Work ethic is also something that is behind the degree and quality of work, such as hard work, work on time, honest and tenacious in work, achievement, creative and change-oriented.

A successful person is someone who has a mental attitude as a hard worker. It is this mental attitude that causes them to achieve success. To achieve success is not an easy thing because it takes hard work by having the strength to face the challenges and tests that come your way. Many successful people and success experts say that mental attitude determines 80-90 percent of a person's success. The results of research by Albert Widgam (2010) on 10,000 poor people who are not because they do not have the skills and knowledge, but because of a bad mental attitude. 90 percent of the people are poor because of bad personality and 10 percent are poor because they lack technical skills. While 85 percent can live in prosperity because of a positive mental attitude and personality, 15 percent prosper because of technical abilities. Generally, these poor people have pessimistic behavior, are difficult to change, are undisciplined, lack perseverance, often conflict with other communities and have other negative mental attitudes. Everyone can influence others either directly or indirectly. This happens naturally in the subconscious mind and radiates through thoughts and feelings and body language. People around him can feel positive and negative auras that affect the mind and transmit the aura, and vice versa. So it is natural that a person wants to be around positive people and avoid negative people. Work ethic is considered effective in improving family welfare, as stated by Drs. Johannes Thusius, MSi :

“...in the past, parents really interpreted the meaning of the word *tmeup on or on usif* in everyday life.

Which we can hear from the stories of our parents that the people in the royal era did not feel a lack of food in meeting their daily household needs, even they were still able to give tribute to the king from

the harvest they got, whether it was rice, corn or rice tubers that are the staple food of the people of Bumi Biinmaffo. We can know that the old adage above encourages our society to be able to work with all their might in meeting the needs of daily life by working like a servant in the sense that everyone who has a livelihood as a farmer, fisherman, trader, entrepreneur or civil servant respectively. trying consciously, diligently and working hard in his profession so that he can obtain maximum income in meeting his needs and in the end he can enjoy the results of his efforts like a king without feeling deprived.

The in-depth interview revealed that in improving the welfare of the working family, the TTU community has good work patterns or habits that can improve family welfare. Communities in North Central Timor Regency must revive the culture of up-to-date work and eliminate the instant culture that is spoiled by the government with various direct assistance programs that are less educational in nature. This is because the TTU community has the availability of land and productive labor in the community, which is very supportive and is also supported by appropriate technology which is developing quite rapidly at this time. The work culture of *tmeop on ate tahon usif* is a local wisdom that can be re-applied in people's daily lives. Many young people go looking for work outside the region and even abroad, while in the regions there is a lot of work that should be done and can produce something that can improve survival. Back to what has been inherited from the ancestors and the ancestors that the principle to live prosperously is to work like a servant, eat like a king. So that it will be redundant when the government issues various program policies in the community to overcome food shortages, malnutrition and poverty without changing the work culture in the community.

## 5. Cover

### 5.1. Conclusion

- 1) Trust or behavior of mutual trust, having social relations and ethics or manners of social life and the potential possessed in the family have a positive and significant effect on improving work culture, discipline and work perseverance. This is based on the results of research showing that people who have good social capital with the surrounding community and their family resources are maximally empowered, so they will be able to improve their work ethic. The influence between these variables is in line with research on the influence of social capital and family resources that affect work ethic. Meanwhile, family resources have no significant effect on economic resilience due to low work productivity so that income is also low which has an impact on not having family savings and the ability and adequacy of income to finance the education and health of family members.
- 2) Social capital, family resources and work ethic have a positive and significant impact on economic resilience. Work ethic has a greater influence on the economic resilience of families in TTU district. This is based on the results of research which shows that a good community work ethic, well-established social capital and maximally empowered family resources can increase the economic resilience of families in TTU district. The influence between these variables is in line with research on the influence of social capital, family resources and work ethic that affect family economic resilience.
- 3) Social capital, family resources, work ethic and economic resilience have a positive and significant impact on family welfare in TTU district. Economic resilience shows a more dominant influence on family welfare compared to social capital, family resources, work ethic. This indicates that having better economic resilience, high work ethic, harmonious social relations and maximally empowered family resources can improve family welfare in TTU district
- 4) Family resources that are maximally empowered without having a good work ethic do not increase economic resilience. The results showed that family resources had no direct effect on economic resilience in TTU District. This indicates that without having sufficient income to finance education and family health and not having family savings, even if you have good family resources, it will not be able to increase economic resilience.

### 5.2. Suggestion

- 1) Underprivileged families to further increase mutual trust or foster mutual trust so that good cooperation and high solidarity with the surrounding community are developed to motivate and empower each other because with a high sense of solidarity and mutual trust with fellow communities and maximize the use of potential resources family that will improve family welfare in TTU district

- 2) The need to re-awaken the community to the importance of togetherness to motivate each other and work together which is imbued with the spirit of togetherness tmeup tabua nekaf mese ansaof mese and make TTU as Ume naek ume mese (one house together) to try to work hard to get out of the crush of economic backwardness.
- 3) The existence of trust among fellow TTU communities due to norms, honesty and regularity in lifestyle, can create togetherness and a sense of security in social life and work together to increase work productivity which has a direct impact on increasing family income.
- 4) Efforts to increase work productivity through increasing skills so that it has an impact on increasing income earned and trying to suppress non-essential expenditures that are lavish or frugal in nature so that the income obtained is partially saved as savings in case when facing a crisis situation.
- 5) It is necessary to develop the spirit of hard work based on the ancient philosophy of the orang dawan "tmeup on ate tah on usif" so that every TTU community has the same motivation and view that in order to live a good (prosperous) life, one must fight and work hard because of outside help (especially the government) is only as a stimulus to be able to improve the standard of living.

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