



Family Resilience Key Components in Javanese, Bataknese, and Minangnese Married Adults: Multivariate Analysis

Veronica Kristiyani
Faculty of Psychology,
Universitas Indonesia,
Indonesia
v.kristiyani999@gmail.com

Khusnul Khatimah
Faculty of Psychology,
Universitas Indonesia,
Indonesia
k.khatimah7081@gmail.com

Rahmah Rezki Elvika
Faculty of Psychology
and Health,
Universitas Negeri
Padang, Indonesia
rahmahelvika@fpk.unp.id

Lely Nur Azizah
Faculty of Psychology and
Health,
UIN Sayyid Rahmatullah
Tulungagung, Indonesia
lelynura608@gmail.com

Nurul Mukhlisah
Faculty of Psychology,
Universitas Indonesia,
Indonesia
10117 nm@gmail.com

Sri Redatin Retno
Pudjiati
Faculty of Psychology,
Universitas Indonesia,
Indonesia
retno-pj@ui.ac.id

Abstract

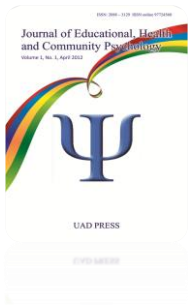
Indonesia has a variety of ethnicities and cultural values that shape people's behavior in everyday life. Family resilience is one of these factors. This research aimed to examine the differences among three distinct ethnic groups in relation to key family resilience components (family belief systems, family organizational structures, and family communication patterns). A total of 672 married participants aged 19 to 65 years ($M_{age} = 42.07$, $SD = 9.720$) reported their family resilience using the Indonesian version of the Walsh Family Resilience Questionnaire, and the data were analyzed using multivariate analysis of variance (MANOVA) and ANOVA. The results revealed that in terms of the family belief system, Javanese people are significantly different from Minangnese and Bataknese people and are the most prevalent; in terms of the family organizational structure, only Minangnese and Bataknese people are significantly different, whereas Minangnese people are most prevalent; and in terms of family communication patterns, Javanese people are significantly very different from the others and are the most prevalent. Overall, family resilience is only significantly different for Javanese and Bataknese people, where Bataknese people have the highest level of family resilience.

Keywords: belief system, communication, family resilience, Indonesia, organization

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Introduction

Indonesia has a variety of cultures. Every culture that exists in every family has values, habits, customs, and so on. These things are the uniqueness of every culture in the family. The uniqueness of families with different cultures certainly results in different thoughts or views, including when the family faces



a problem. The family system in each culture has a schema or identity in the form of values, hopes, beliefs and habits. These things can guide the family to be able to function and take meaning of the problems they face (McCubbin & McCubbin, [2013](#)). A family that consists of individuals is influenced by cultural identity. Meanwhile, cultural identity is part of the individual self that influences the individual's social life (Bhugra et al., [1999](#)). Embraced cultural values can be a guide for families to overcome problems that make the family resilient. Extensive interaction between culture and society is created by families who adhere to certain cultures so that families can be affected by problems that occur in society and the environment (Walsh, [2016](#)). According to Bronfenbrenner's ecological system theory ([1994](#)), individual development is influenced by the smallest environmental factors, such as family (microsystem), to the wider environment, such as culture (macrosystem). The influence of culture on individuals and families lies in the macrosystem. This is reinforced by the concept developed by (Vélez-Agosto et al., [2017](#)) that culture cannot be separated from individuals because the relationship between the two is very close and influences individual life. Thus, individual behavior in the family is influenced by cultural elements, including when individuals in the family overcome the adversities they face.

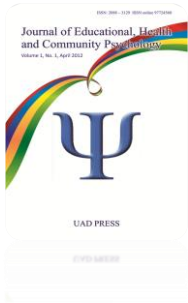
The ability of the family as a system to face challenges and overcome problems in life so that the family can rise from adversity is called family resilience (Walsh, [2016](#)). According to Walsh, family resilience is a dynamic process that includes a family belief system, family organizational patterns, and family communication processes in which the three main components are inseparable from one another (Walsh, [2021](#)). According to Walsh ([2016](#)), the Family Belief System refers to the perceptions, values, and collective meanings held by a family, which together form a set of basic premises that trigger emotional responses and guide actions. Organizational patterns refer to how a family organizes itself to maintain stability, adapt to changes, and manage stress, which are influenced by the culture and belief system of the family. Communication processes refer to the process by which family members interact, share information, express emotions, and collaboratively solve problems. Family resilience is closely related to cultural values where culture is not separate from individuals but rather something that unites directly and is proximal or close to the microsystem (Vélez-Agosto et al., [2017](#)). In addition, culture is also an important part of the context of human development and directly influences how humans (individuals and families) develop

paradigms of thinking, ways of life, patterns of interaction, coping strategies, ways of regulating emotions, and patterns of adaptation to life problems that are unique to each. every culture in the world.

Considering this connection, research on family resilience is partly associated with cultural elements, so family resilience research looks uniquely at describing a country and the culture within it. Indonesia is one of the countries in the world that has cultural diversity and still upholds the implementation of cultural values in family life. Therefore, many studies on family resilience in Indonesia have focused on cultural elements, such as family resilience in the Toba Batak culture (Pudjiati et al., [2021](#)), Minang culture (Elvika & Pudjiati, [2019](#); Mukhlisah & Pudjiati, [2021](#); Nasa et al., [2022](#)), Javanese culture (Azizah & Pudjiati, [2020](#); Kristiyani & Pudjiati, [2019](#); Uyun et al., [2023](#)), Balinese culture (Dharwiyanto Putro, [2019](#)), Acehnese culture (Mawarpury, [2017](#)), and Madurese culture (Rosyidah et al., [2023](#); Sabariman & Susanti, [2021](#)). However, there is no research on culture in Indonesia that examines the differences in the emphasis on family resilience components across various cultures in Indonesia. These studies on Indonesian culture have shown that collective culture is a characteristic of Indonesian society that prioritizes group interests over individual interests, which certainly plays a role in how families face adversity. However, research also shows that there are cultural variations that place different emphases on certain aspects of life. Javanese culture, with its values, emphasizes two things, namely, harmony and honor. The value of harmony means a situation full of peace, harmony, and harmonization. Javanese people avoid disputes and conflicts with other people. Conflicts that occur with other people are usually sought upon to reach an agreement. The value of honor also intersects with the value of harmony; namely, when there is a conflict, it is better to succumb, which is where the principle of honor can be held and people become nobler (Magnis-Suseno, [1984](#)). In addition, the value of honor plays a role in regulating individual interaction patterns in society through ethics displayed in language or in speech and behavior or manners. The values of patience, sincerity, gratitude, acceptance, acceptance, and *legawa* that exist in Javanese culture help families to have a positive outlook and interpret any adversities faced by families positively (Azizah & Pudjiati, [2020](#)). Javanese also emphasize ethics, such as proper mental attitudes (control of lust), wisdom, moral excellence, harmony, family, and other ethics taught to families in

the Javanese ethnic group, which give responsibility to members to contribute so that they can adapt to norms (Magnis-Suseno, [1984](#)).

Meanwhile, in the Bataknese ethnic group, the motto *Dalihan Na Tolu* governs the kinship system and broader patterns of relationships with God, ancestors, close family, and relatives (Sihombing, [2018](#)), helping people in Batak culture deal with the problems of everyday life. Cultural values, namely, *hasangapon* (glory), *hamoraon* (wealth), and *hagabeon* (heredity) (Irmawati, [2007](#); Simanjuntak, [2009](#)), influence the lives of individuals in the family. The purpose of life is to seek honor and wealth, which is manifested in the activities of daily life in achieving the goals and aspirations of life. These principles also spur Bataknese to be able to work hard, never give up and be passionate about doing something because they believe there is hope ahead (Naully & Fransisca, [2020](#)). Furthermore, the Minangnese ethnicity emphasizes the values contained in the philosophy of life that the Minangnese people hold firmly, namely, "*adat basandi syarak, syarak basandi Kitabullah - alam takambang jadi guru - syarak mangato adat mamakai*" (Franzia et al., [2015](#)). According to the philosophy of "*adat basandi syarak, syarak basandi kitabullah*", the Minangnese emphasize that the traditional values adhered to by the Minangnese are inseparable from Islamic values and teachings (Yulika, [2017](#)). The Minangnese people use religious spiritual values as a foundation and guideline in living their daily lives to achieve appropriate social life in society from all sides, such as in interacting with others through social interactions, behavior, clothing and communication (Franzia et al., [2015](#); Yulika, [2017](#)). "The implementation of the values of Islamic teachings in Minangnese customs is reaffirmed through the philosophy of "*syarak mangato adat mamakai*" (Yulika, [2017](#)). Furthermore, according to Navis ([1986](#)), Minangnese people also have the characteristic of communicating, which is known as *kato nan ampek* (reflected in the concept of *alam takambang* becoming a teacher). *Kato nan ampek* refers to four communication patterns (*kato mandaki, kato malereng, kato mandata, and kato manurun*), where each reflects patterns, rules, and moral values in communicating in accordance with the target when communicating (Ayatrohaedi et al., [1989](#)). In addition, in Minangnese culture, there are several values, such as harmony, courtesy, independence, obedience to parents, discipline, and responsibility, that the Minangnese need to internalize (Karim et al., [1993](#)). These values will reflect how mutual respect, integration, tolerance, tolerance, cooperation, and others are very supportive in interactions.



These cultural values have unique characteristics that emphasize certain aspects of life. This different emphasis influences how the family resilience process develops. This research aims to quantitatively explore and compare the differences in emphasis on the key components of family resilience, namely, family belief systems, organizational patterns, and communication processes, among three distinct ethnic groups in Indonesia: Javanese, Batak, and Minang. These three cultures were chosen because they are the dominant cultures in Indonesian society. By identifying and analyzing these differences, this study aims to contribute to a deeper understanding of how cultural backgrounds influence family resilience processes and to provide insights that can inform cultural support mechanisms for enhancing family resilience across diverse ethnic communities.

Method

Design

This study used a comparative quantitative approach to explore and compare the differences in each key component of family resilience across different ethnic backgrounds (Javanese, Bataknese, and Minangnese). Before participating in the study, the respondents were first given informed consent to show that their participation was voluntary, with no obligation to fully fill out the instruments (withdrawal in the process of data collection was allowed), and the data were kept secret and analyzed anonymously. This research was approved by the ethical committee of the Faculty of Psychology of Universitas Indonesia.

Participants

The convenience sampling technique used was nonrandom sampling (Tabachnick et al., [2019](#)). Participants in this study were married individuals aged 18-65 years at the time the research was conducted, and they were given a link to fill out or be directly approached in their houses for people who lived in rural areas. Data collection was carried out both online (by completing questionnaires provided in a link) and offline (by semiformal interviews for participants who did not understand the Indonesian language) for individuals who met the inclusion criteria and were willing to participate. The questionnaire was distributed by informing participants of the required criteria for this research through both social media and direct encounters with individuals by conducting interviews to screen

participants and ensure their understanding of the questionnaire, as some participants had an education level below junior high school. Participants who feel that they meet the inclusion criteria and are willing to participate will complete the questionnaire. A total of 673 individuals were involved in this study, but one participant was removed due to extreme outlier clearance in the analysis, resulting in a total of 672 people (19–65 years old with $M = 42.07$, $SD = 9.720$). The participants were mostly female (72.4%), had graduated from high school (66.77%), and had more than one child (33.33%). Their ethnic groups are 19.5% Javanese, 43.7% Batakese, and 36.8% Minangnese people.

Instruments

This study focused on an in-depth analysis of the three key components of the Walsh Family Resilience Questionnaire (WFRQ), Family Belief System (FBS), Family Organizational Pattern (FO), and Family Communication Process (FCOM), which are based on Walsh's theory of family resilience (Walsh, 2016). First, family resilience was measured using the Indonesian version of the Walsh Family Resilience Questionnaire (WFRQ) (Walsh, 2016) by Pudjiati (2016). The Indian adaptation version of the WFRQ has 36 items in total and is divided into three components: the FBS consists of 13 items, the FO consists of 9 items, and the FCOM consists of 14 items. Based on its conceptual framework, the WFRQ is a multidimensional instrument, and in this study, it has good reliability, with a Cronbach's α of 0.932 and a r_{it} ranging from 0.325 to 0.621.

The operationalization of each key component is based on Walsh (2021). FBS refers to adversity, a positive outlook, and transcendence; one example item is "*Kami berusaha memahami situasi dan pilihan dari kesulitan yang kami hadapi*". The FBS has good validity, with r_{it} values ranging from 0.394 to 0.598 and a Cronbach's α of 0.860. FO is defined as flexible, connected to each other, and mobilizing resources; one of the items is "*Kami saling menghormati perbedaan dan kebutuhan masing-masing anggota keluarga*". FO has acceptable validity, with r_{its} ranging from 0.331 to 0.509 and a Cronbach's α of 0.766. Last, FCOM is defined as clear, open, and collaborative in communicating, and one of the items is "*Di dalam keluarga, kami dapat jujur satu sama lain*". The FCOM has good validity, with r_{its} ranging from 0.443 to 0.617 and a Cronbach's α of 0.882. All the items used a Likert scale with four options ranging from *very inappropriate (1)* to *very appropriate (4)*.

Participants were also asked about their demographic data, such as their sex, marital status, age, number of children, and educational background. These data were used as complementary data for analysis.

Data Analysis

The data obtained were then analyzed using JASP (JASP Team, [2022](#)). The analyses included descriptive analysis to show the distribution of each variable and describe the demographic data, the Pearson correlation test as a part of the assumption check, multivariate analysis (MANOVA) to determine the differences among the three components for each ethnicity, and analysis of variance (ANOVA) to explore the significant differences (Pallant, [2020](#)).

Results

Descriptive Statistics

Table I shows that the means of overall WFRQ and its components (FBS, FO, and FCOM) for each group were roughly different from one another. To explore more of these mean differences, ANOVA and MANOVA were used for further analysis.

[Table I](#)

Descriptions of Instruments/Scales

Variables	WFRQ		FBS		FO		FCOM	
	M	SD	M	SD	M	SD	M	SD
Total	113.32	10.543	41.8	4.127	27.09	3.106	44.43	4.642
Javanese	115.64	12.993	43.15	4.763	27.2	3.645	45.29	5.7
Bataknese	111.75	9.486	41.27	3.72	26.59	2.924	43.9	4.322
Minangnese	113.97	10.033	41.73	4.084	27.63	2.919	44.61	4.314

Assumption Tests

Before carrying out the MANOVA, assumption tests were first carried out, using multicollinearity by examining the Pearson correlation value and checking for outliers, multivariate normality,

homogeneity, and multivariate tests (Pallant, 2020). The Pearson correlation test results in [Table 2](#) show that the three main variables, namely, family belief system, family organization, and family communication process, are significantly positively correlated with each other, but the scores are still below 0.8, so they do not show any signs of multicollinearity. In addition, ethnic groups and WFRQ as a whole and by each key component did not show any strong significant correlation, but specifically, its components showed significant correlations with ethnic groups. This will be further analyzed with MANOVA. Next, based on multivariate normality using the Shapiro–Wilk test, the data were not normally distributed (a score of 0.952 with a probability of < 0.001), and Box’s M test also showed violated results due to the large number of N. Therefore, we tested the multivariate analysis using Pillai’s trace, as shown in [Table 3](#). Pillai’s trace was chosen because of the unequal number of participants in each group, violation of assumption checks, and greater robustness than the others. This analysis revealed that there were significant differences in the three components of the WFRQ among the different ethnic groups.

[Table 2](#)

Correlation Test

Variables	1	2	3	4	5
1. WFRQ	-				
2. FBS	0.887***	-			
3. FO	0.836***	0.612***	-		
4. FCOM	0.923***	0.717***	0.686***	-	
5. Ethnic	-0.028	-0.095*	0.078*	-0.030	-

Notes: *significant based on $p < .05$, ** $p < .01$, *** $p < .001$

[Table 3](#)

Multivariate tests

Effect	Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Pillai’s Trace	0.062	6.276	6	1336.000	$< .001$	0.027

MANOVA Test

After confirming that the data obtained indicated significant differences in the key components of the WFRQ by ethnicity, a multivariate analysis of variance (MANOVA) was first performed. [Table 4](#)

shows that there are significant differences between Javanese – Bataknese and Javanese – Bataknese (belief system component) and Javanese – Bataknese (communication pattern component).

Table 4
ANOVA Tests

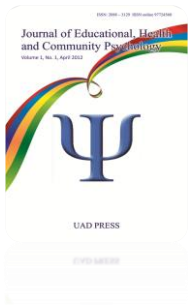
	Dependent Variables	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Adj. R ²
Ethnic	FBS	326.643	2	163.322	9.374	0.000*	0.027	0.024
	FO	142.409	2	71.204	7.011	0.001*	0.021	0.018
	FCOM	200.405	2	100.202	4.498	0.011*	0.013	0.010

Notes: * significant based on $p < .017$

There was a statistically significant difference between some ethnicities on behalf of specific key components. Javanese, Bataknese, and Minangnese show significant differences in the combined dependent variables ($F(3, 964) = 10.439, p = 0.000$; partial eta squared = 0.061). To obtain an in-depth explanation of the differences for each group, a Bonferroni adjusted alpha level of 0.017 was used. Significant differences were found for three dependent variables, as shown in [Table 4](#). An inspection of the mean scores using the Bonferroni post hoc correction revealed that the Javanese people reported slightly greater scores than did the other two groups on the family belief system and slightly greater scores than did the Bataknese people on the family communication process. The Bataknese people reported slightly fewer family organizations than did the Minangnese people. This is specifically shown in [Table 5](#) below. The results support the hypothesis proposed in this study that there are significant differences among the Javanese, Bataknese, and Minangnese people in terms of each key component of family resilience (FBS, FO, and FCOM).

Table 5
Post hoc test (Bonferroni) MANOVA

Family Resilience's Components	Ethnic (Versus)		Mean Difference	Sig.
Belief System	Javanese	Minangnese	1.404*	0.006
		Bataknese	1.906*	0.000
	Minangnese	Bataknese	0.502	0.490
Organizational Structure	Javanese	Minangnese	-0.329	1.000
		Bataknese	0.681	-0.130
	Minangnese	Bataknese	1.010*	0.001
Communication Pattern	Javanese	Minangnese	0.777	0.389
		Bataknese	1.4612*	0.010
	Minangnese	Bataknese	0.685	0.278



Notes: * significant based on $p < 0.05$

ANOVA Test

Finally, one-way ANOVA was conducted to examine the differences in family resilience for each ethnic group as a whole. There were significant differences in family resilience as a function of ethnic group ($F(2, 669) = 7.049, p = 0.01, f^2 = 0.021$). Furthermore, [Table 6](#) shows that the only significant difference was between Javanese and Bataknese. The results show that family resilience in each ethnic group is built by different values of its components.

[Table 6](#)

Post Hoc Tests ANOVA (Bonferroni)

Variable	Ethnics (Versus)		Mean Difference	Sig.
Family Resilience	Javanese	Minangnese	1.852	0.333
		Bataknese	4.048*	0.001
	Minangnese	Bataknese	2.196	0.052

Notes: * significant based on $p < 0.05$

Discussion

This research focused on the different levels of family resilience in the three cultures in terms of their respective components and the resilience of the family as a whole. The MANOVA results revealed significant differences in family resilience among the Javanese, Batak, and Minang ethnic groups in Indonesia. These differences demonstrate that the diverse cultural backgrounds inherent to each group influence their family dynamics and resilience processes. These differences are significant, indicating that family resilience components such as belief systems, organizational structures, and communication patterns are influenced by cultural background. Among the ethnic groups studied, the Javanese have a higher overall level. This is particularly evident in their belief systems and communication patterns. This higher family resilience can be attributed to certain practices and values within their culture that support strong family beliefs and effective communication within the family unit. However, the analysis of effect size indicated that although ethnicity affects the components of family resilience, other factors may also play a significant role.

Further analysis through ANOVA provided insights into each specific component of family resilience across ethnic groups. These findings provide an initial overview of how cultural values are connected with the key processes of family resilience in Indonesia (viewed from the Batak, Minang, and Javanese cultures) in building family resilience. The first component is the family belief system. The belief system is strongly influenced by cultural values that are firmly held, practiced, and socialized in interactions that occur within the family and wider society (Elvika & Pudjiati, [2019](#)). This is reinforced by the opinion of Vélez-Agosto et al. ([2017](#)), who revised Bronfenbrenner's theory with a theory they called the cultural microsystem model. Unlike Bronfenbrenner, who places culture far away from the macrosystem, this revised version believes that culture is an important part of the context of human development that directly influences how humans (individuals and families) develop thinking paradigms, ways of life, interaction patterns, coping strategies, ways of regulating emotions, and patterns of adaptation to life problems that are unique to each culture in the world. The mindset, lifestyle, and interaction patterns formed in each culture typically influence how individuals or families view the world, including how the family interprets the problem or crisis being faced (Walsh, [2016](#)). The research revealed that all three cultures have values that teach and guide families to seek positive values and meaning from the negative events they experience.

In Batakese culture, the values or philosophy of life of *hasangapon* (glory), *hamoraon* (wealth), and *hagabeon* (descendant) (Irmawati, [2007](#); Simanjuntak, [2009](#)) shape the attitude and character of Batakese people to be hard workers and never give up in achieving their life goals (glory and wealth). The Batakese people are hard workers and never give up in facing various difficulties in life because they believe that there is hope in the future (positive outlook); for example, glory will be obtained when someone is highly educated, wealth will be obtained when working hard, and offspring will be obtained when they marry. As a result, the Batakese people will be very fighting for these three things (education, work, and family) as their life goals. The Batakese people's belief in hope for the future helps them to remain optimistic in facing various life problems (Naully & Fransisca, [2020](#)). In Minangnese culture, the life philosophy of *takambang* as a teacher (nature that stretches out is used as a teacher) means that nature, with all the order contained in it, can guide the parables of the teachings in Minangnese culture (Yulika, [2017](#)). In general, the philosophy of life adopted by the Minangnese people will help families develop positive meanings for every problem they face.

Minangnese people believe that every problem or event that exists in nature is a source of learning that definitely has wisdom in it; they believe that life problems or natural events have cause-and-effect laws that have regular patterns, so they believe that humans must always be careful with their behavior toward nature and fellow humans (Elvika, [2019](#); Franzia et al., [2015](#); Mukhlisah & Pudjiati, [2021](#)). In Javanese culture, the values of patience, gratitude, sincerity, surrender, respect, and relief help families develop a positive outlook or meaning for every problem the family faces. Javanese people believe that every problem that occurs in life is fate or a test given by God, apart from believing that God always gives complete tests with solutions, so that every event in life should always be responded to with gratitude, sincerity and patience, which are the attitudes of noble or honorable people in Javanese culture (Azizah & Pudjiati, [2020](#)).

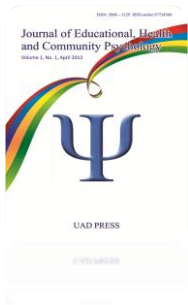
The values or philosophies of life that are unique to the Batakese, Minangnese and Javanese cultures shape how families build positive meaning from every problem they face. Positive meanings, such as hope, patience, sincerity, gratitude, and a mindset to continue learning from every problem, are important determinants that can help families make effective decisions and take adaptive action when facing problems or difficulties. The ability to give positive meaning to crisis situations (problems or difficulties) can also help families take advantage of all the protective factors they have to the greatest extent (Walsh, [2016](#)). Families that are able to give positive meaning to crisis events, such as assessing problems as challenges that can be solved and studied patiently and sincerely, can be calmer and more rational in taking strategic steps to resolve problems, including being able to see, access and utilize the various resource opportunities available to them (Elvika, [2019](#); Walsh, [2016](#)). The highest level of Javanese was detected in this study. The statistical significance found between the Javanese group and other groups suggests that Javanese culture may have values and norms related to belief systems that are more closely connected with family resilience, thus guiding families in implementing family resilience.

The next key component of family resilience is the family communication process. The communication process in the family is typically formed through the socialization of cultural values in society. Rogoff ([1990](#)) describes how culture is manifested in the daily activities of individuals in a group where cultural values become basic skills or standards of living that are collectively believed

and practiced together. Research has shown that all three cultures have values that teach and guide families in terms of communication patterns and processes. These cultural values are used as guidelines for behavior when individuals interact within the family through both verbal and nonverbal communication. In Batakese culture, for example, there is a value that is used as a guideline for behavior and interaction within the family, namely, *Dalihan na Tul*, which contains an order or rules for behavior between siblings. *Dalihan na Tro* contains three basic values, namely, *Somba marhula-hula* (respectful attitude toward the wife's family or clan), *Elek marboru* (protecting women) and *Manat mardongan tubu* (being careful with clan friends) (Pudjiati, [2016](#)). In Minangnese culture, *Kato nan ampek* is valuable because it is used as a guideline and basis for interaction and communication within the family. In *kato nan ampek*, four types of communication patterns are explained, namely, *kato mandaki* (old people, respected), *kato malereang* (people who are related by marriage, respected), *kato mandata* (same age, mutual respect), and *kato manurun* (younger people, loved). In these four communication patterns, there are at least several values that are used as standards in communication, including the value of humiliation and shame (*raso pareso* or taste and check), which limits communication patterns, and emotions cannot be casually expressed freely (Karim et al., [1993](#)). Furthermore, in Javanese culture, the values of harmony and honor are the goals of life, so the attitudes and behaviors of Javanese people tend to be aimed at achieving these goals. The behavior of the Javanese people who uphold good manners, etiquette, or uploading reflects attitudes passed down from generation to generation to achieve the goal of family harmony and honor. A family that is polite, harmonious, has no conflict, is able to give in, and positions itself according to its social status is an honorable and noble family. These values become guidelines for interacting with other people through communication patterns, which are divided into three levels, namely, *ngoko*, *madya*, and *krama*. The *ngoko* form is used to speak informally to people who are familiar and equal. *Kramas* are used to speak formally to people who are not familiar or who have a higher social status, including older people. Meanwhile, the middle form is used to express a moderate degree of formality to older but familiar people (Azizah & Pudjiati, [2020](#); Kristiyani & Pudjiati, [2019](#); Magnis-Suseno, [1984](#)). The incorporation of these three types of languages helps Javanese people communicate freely and easily with everyone, from younger people to older people, without any limitations but still with respect.

The customs of good manners in the family and the kinship system built in each indigenous community create communication patterns that are unique to each culture. Interestingly, the three Batakese, Minangnese and Javanese cultures have uniform patterns regarding how to communicate appropriately within the family; for example, mutual respect, respect and speaking politely, being careful in what you say, giving in, tolerance and nurturing are universally held values. In these three cultures. An attitude of mutual respect, tolerance and nurturing facilitates the birth of healthy and effective communication, which is characterized by clarity and openness of information, comfort in expressing emotions, and effective discussions in solving problems (Walsh, [2016](#)). Batakese, Minangnese and Javanese cultures have similarities in terms of high standards of politeness in a form that is unique to each culture (Azizah & Pudjiati, [2020](#); Elvika, [2019](#); Kristiyani & Pudjiati, [2019](#); Mukhlisah, [2021](#); Pudjiati et al., [2021](#)). The value of politeness is reflected in communication patterns that are regulated based on the social status of the interlocutor. Politeness in communication aims to respect, tolerate, and protect the interlocutor so that they are not hurt or offended. These politeness values are thought to be important determinants that explain why the communication process is a dominant component in shaping the resilience of Indonesian families. This component consistently has a high score in Javanese cultures. The statistical significance found between the Javanese and Batakese families indicates that the Javanese families have more connected communication processes in supporting the process of building family resilience. The higher values of the Javanese community in this area demonstrate their ability to use cultural values related to communication as a tool to enhance family resilience.

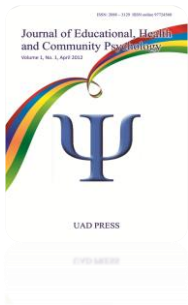
The emphasis of cultural values on collectivism in all three cultures significantly shapes and regulates the way families organize and function. The value of collectivism in Batakese culture, for example, is manifested in the individual's attachment to the clan community, which can be the first source of social support that can be easily accessed by families when facing problems or crises (Pudjiati, [2016](#)). Meanwhile, in Minangnese culture, the value of collectivism is reflected in the culture of living in a *Gadang* house, which has the implication that nuclear family matters as a shared responsibility within the extended family, so that when the nuclear family faces problems, the entire extended family (especially the mother's brothers) participates in helping and providing resources that can be accessed by the nuclear family or even the extended family (Mukhlisah, [2021](#)). Furthermore, in Javanese culture,



the value of collectivism is reflected in the attitude of mutual cooperation in society, such that when one family faces a problem, the entire community (local residents) feels responsible for helping, whether it is related to blood or not (Magnis-Suseno, [1984](#)). The value of collectivism is related to the availability of social support, which is closely related to the organizational process components in the family. A healthy family organization pattern is needed so that families can manage the resources they have and adapt to various conditions that continue to change. There are three elements in the organizational process, namely, flexibility, connectedness, and the ability to manage social and economic resources (Walsh, [2016](#)).

The similarities in collectivism values and the availability of community support in the three cultures (Bataknese, Minangnese and Javanese) apparently do not make the same contribution to the contribution of organizational process components in forming family resilience. The findings from this research state that organizational processes have unique and different dynamics in each culture. In Minangnese culture, organizational processes have the highest score compared to Bataknese and Javanese cultures. Statistically, the Minang community had higher scores for family organizational patterns than did the Javanese and Batak communities, indicating a stronger connection between their cultural values and family organizational processes. This demonstrates a strong relationship between cultural values and family organization and structure, particularly the involvement of the extended family, in promoting family resilience processes.

This study is not without limitations. The samples tended to come from certain areas and only parents (married couples with children) of the three ethnicities, namely, Javanese in Yogyakarta, Bataknese Toba, and Minangnese in Padang. With the sampling restricted to specific areas and specific demographics within the three ethnic groups (Javanese in Yogyakarta, Bataknese Toba, and Minangnese in Padang), there is a risk that the findings may not be generalizable to all ethnic groups or to those living in different geographical or socioeconomic settings. This limitation can lead to overgeneralized conclusions that may not accurately reflect the family resilience patterns of these ethnic groups as a whole. Furthermore, because this study focused only on married couples with children in particular regions, the results might reflect a cultural bias toward traditional family structures. This could overlook the resilience strategies of other family formations that are prevalent



in these ethnic groups, such as single-parent families, childless couples, or extended families that play significant roles in other parts of these communities.

Therefore, the recommendation for future research is to embrace participants of the same ethnicity from a broader area and other family formations so that they can more representatively reflect the society of that ethnicity. Future research should involve other ethnic groups in Indonesia in addition to Batak, Javanese, and Minang to provide a more comprehensive overview of family resilience dynamics in Indonesian society.

Conclusion

The overall results of the research above underscore the significant cultural impact on family resilience across various ethnic groups in Indonesia. Each ethnic group has distinct cultural practices and values that shape their family structures, communication methods, and belief systems. These cultural differences contribute to the variations in family resilience processes observed among the groups. Javanese people have a high belief system and family communication pattern, as they internalize spiritual values into ritual and maintain harmony. Minangnese, with its Matrilineal structure, had a high family organizational structure, which was also related to their values of involving extended family in everything. These differences do not necessarily indicate that one ethnic group has a better level of family resilience than another. These findings suggest that cultural aspects from different ethnicities have varying connections in contributing to building family resilience through their three main components. These differences in connections also depend on how cultural values are internalized into social life by each ethnic group from the perspective of family resilience.

This research, involving a relatively large number of participants, is expected to contribute to enhancing the understanding of family resilience, particularly in Indonesia, through three ethnic groups: the Batak, Javanese, and Minangnese. These findings highlight the need to consider cultural nuances when conducting family resilience research in various contexts or when developing programs aimed at strengthening family resilience, ensuring that these programs are designed to meet the unique needs and strengths of each ethnic group.

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