

Model of Batak Toba Values and Perceived Organizational Support on The Psychological Well-Being of Batak Toba Civil Servants in North Sumatera

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Abstract

The *Batak* ethnic group is ranked as the third-largest ethnic group in Indonesia after the Javanese and Sundanese ethnic groups. As one of the ethnic groups that still strongly uphold their traditions, the *Batak* ethnic group experiences many conflicts within their community. This becomes a stress trigger for individuals of the *Batak* ethnic group if they are unable to meet the demands of their traditions, which can ultimately threaten their well-being. This research aims to develop a model of the influence of *Batak* values and perceived organizational support on the psychological well-being of *Batak* civil servants in North Sumatera. This research uses an explanatory survey method with descriptive and verificative analysis. Based on disproportionate sampling techniques, the study was conducted on 636 civil servants in five regencies and cities in North Sumatera. The model testing uses Structural Equation Modeling (SEM) based on component/variance, specifically the Partial Least Square (PLS) technique, with the SmartPLS software. The results of the study indicate that the *Batak* values, which are used as a guide in the lives of *Batak* civil servants, and their positive perceptions of the institutions where they work, simultaneously influence the psychological well-being of *Batak* civil servants. The variables *Hamoraon*, *Hagabeon*, *Hasangapon*, and perceived organizational support collectively contribute 41% to the psychological well-being of *Batak* civil servants in North Sumatera. Therefore, the position of *Batak* values and perceived organizational support is very important, as these two variables have a significant impact on the psychological well-being of *Batak Toba* civil servants in North Sumatera.

Keywords: *Batak Toba Value, Psychological Well-Being, Perceived Organizational Support, Civil Servants*

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Introduction

Since 2001, the WHO has included well-being in its definition of a healthy individual. The WHO defines mental health as "a state of well-being in which every individual realizes their own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to their community" (WHO, 2001). Tingaz et al., (2018) state that

individuals with positive well-being will have a calm mind, be content with life, experience happiness, and joy.

In 2017, Indonesia's Central Statistics Agency (BPS) conducted a survey on the Happiness Index of residents based on provinces. This survey measured well-being using indicators outlined in Ryff's (1995) theory of psychological well-being. According to the survey, North Sumatera ranked second to last with a percentage of 68.41%, compared to the national average of 70.69%. This raises questions for researchers, as compared to several other provinces, North Sumatera is one of the largest provinces outside Java (BPS, 2024).

Based on population census data by the Central Statistics Agency (BPS) of the Republic of Indonesia, the majority of residents in North Sumatera Province are of *Batak* ethnicity, comprising 44.75% of the population (BPS, 2023). Interestingly, BPS also notes that the *Batak* ethnic group is the third-largest ethnic group in Indonesia, following the Javanese (95.2 million people), the Sundanese (36.7 million people), and the *Batak* (8.5 million people).

The *Batak* ethnic group is known as one of the many ethnic groups in Indonesia that still strongly uphold their traditions and have very close and strong kinship ties among all the ethnic groups in Indonesia (Fitri et al., 2023). The strength of the kinship system among the *Batak* is marked by their main philosophy, *Dalihan Na Tolu*. *Dalihan Na Tolu* refers to the closest kinship relationships, encompassing ties within the same *marga* and relationships with the family of a spouse (Fitri et al., 2023). The *Batak* also recognize *marga* as a line of descent, signifying brothers and sisters who share a kinship bond (Sihombing, 2020).

Adherence to the customs of *Dalihan Na Tolu* is a path for *Batak* people to achieve the status of *Hatuahon*, which is the concept of happiness in the form of individual honor (Simarmata et al., 2024). Therefore, all *Batak Toba* people are required to understand and comprehend their *partuturan*, as in daily life, *marga* determines a person's position in orderly social interactions (Sianturi & Maria, 2023). The numerous customary obligations that must be fulfilled, prohibitions, understanding of *Dalihan Na Tolu*, and the need to address and behave differently

when meeting individuals from different *marga*, the necessity to be cautious in choosing a partner, and the prohibition against marrying within the same *marga*, as well as the strong rules or philosophies in behavior, can cause individuals to become stressed and feel overwhelmed.

Among the *Batak* people, an occupation also becomes a part of their identity. Specifically, a job as a government servant is considered highly ideal, as it is seen as a prestigious position that brings pride to the family and elevates the family's status (Simanjuntak, 2015). Based on initial interviews conducted in May 2016, the researcher concluded several perceived advantages of working as a civil servant, including a stable and clear salary, definite and often flexible working hours, old-age benefits (pension funds), and a clear career path, where each civil servant is categorized into ranks I-IV and everyone has the opportunity to attain echelon positions, which are regarded as highly prestigious roles.

The *Batak* ethnic group still strongly upholds its kinship system and traditions. This is evident from the customary activities that are still actively practiced today. Simanjuntak (2015) mentions that there are approximately 628 events and 26 customary practices that a single *Batak* individual must attend each month, totaling around 7,536 customary activities in a year. These activities include birth ceremonies, engagements, weddings, and funeral ceremonies by the individual's *marga* group, church group, the *marga* group of the spouse, and the mother's *marga* group, which often occur during working hours. Civil servants in the North Sumatera Provincial Government can request permission from their supervisors to work half a day on Fridays in order to participate in customary activities. This permission granted by supervisors is a form of supervisor support, which is a part of Perceived Organizational Support.

Based on the researcher's observations, there is an inconsistency where *Batak* civil servants, who are surrounded by various *Batak* values and numerous customary regulations that must be followed, but their well-being are threatened. According to the researcher's investigation, there has been no research on *Batak* values and psychological well-being, and there are still few studies aiming to examine the relationship between perceived organizational support and psychological well-being, particularly in Indonesia. Therefore, the researcher aims to test a

model of the influence on the psychological well-being of *Batak Toba* civil servants in North Sumatera, considering *Batak* values and perceived organizational support.

Psychological well-being is not just about life satisfaction and a balance between positive and negative affect but involves the perception of engagement with life's challenges (Hedley et al, 2024). Pedhu (2022) define well-being as more than just happiness, feeling satisfied, or happy; well-being encompasses the idea of individuals growing into their best selves, achieving self-actualization, feeling fulfilled, and being able to contribute to their community. It can be concluded that psychological well-being is a condition where individuals realize their potential, feel competent, autonomous, accept themselves, have a purpose in life, show personal growth, maintain good relationships with others, and contribute to their community. Psychological well-being consists of six dimensions, which will be used in this research: self-acceptance, autonomy, interpersonal relations, environmental mastery, purpose in life, and personal growth (Dierendonck & Hodar, 2022).

Fathoni (2024) defines Perceived Organizational Support (POS) as the degree to which employees believe the organization values their contributions and cares about their well-being, influenced by the work environment, leadership, and organizational rewards. Furthermore, Fathoni (2024) mention that POS is closely related to how much the organization appreciates employee contributions and cares about them. Based on these definitions, it can be concluded that Perceived Organizational Support is employees' perception of the company's care for their contributions, as reflected through the work environment, leadership, and organizational rewards. Stefanidis & Stogilos (2021) explain that POS consists of three dimensions: managerial support, supervisor support, and coworker support.

Values, according to Dhowi & Esther (2019), can be understood as desirable, trans-situational goals that vary and serve as guiding principles in human life. Values reflect a motivational construct that is usually linked to an individual 's well-being (Bojanowska & Beata, 2019). The following dimensions of *Batak* values will be used in this research: the value of *Hagabeon* (descendants), *Hamoraon* (wealth), and *Hasangapon* (prestige in society). These values are

formed within the *Batak Toba* community as they are a manifestation of the culture that has been continuously inherited and deeply ingrained in the *Batak Toba* society (Haloho, 2022).

Hagabeon refers to having a large family, living a long life, and serving as a role model for the community (Haloho, 2022). For the *Batak* people, *Hagabeon* is crucial as it represents the continuation of lineage. *Batak* happiness is considered incomplete without sons, as they are responsible for carrying on the *marga* and continuing the family line. The term *Hamoraon* refers to having considerable wealth, such as money, livestock, gold, and extensive land. This value is a major determinant of the economic behavior of the *Batak* people (Haloho, 2022). *Hasangapon* means being wise and prudent in resolving conflicts or problems and is also associated with honor and social status. *Batak* values serve as a motivation for the *Batak* community to work hard, as there is a belief that individuals who do not achieve the 3H (*Hagabeon*, *Hamoraon*, *Hasangapon*) are considered to have led unsuccessful and wasted lives. To attain the 3H, individuals must work hard to achieve a successful career.

In these values, *Batak* people are often willing to spend a considerable amount of material resources to host the entire family and relatives during weddings and other traditional ceremonies. Consequently, having wealth, or *Hamoraon*, is important as it provides the means to participate in these cultural activities. This reflects the values of Power, Achievement, Hedonism, and Stimulation (Arief & Yuwanto, 2023). Another characteristic of *Batak* values is the willingness to help others, be it relatives or neighbors in need. Individuals consider it important to assist relatives in need, as this is part of *Hasangapon*. Other characteristics include being devout, holding strong religious beliefs, actively participating in religious activities, showing respect towards elders, taking pride in their family name (*marga*), and honoring customs and traditions within the community. These characteristics reflect the values of Universalism, Tradition, and Conformity (Arief & Yuwanto, 2023). Lastly, the value of *Hagabeon* (having descendants) can be explained by the value of Tradition (Adha, 2015), where the tradition of having many male and female children is a pattern passed down from ancestors.

Individual, organizational, and work behavior factors will determine an individual's well-being at work. Therefore, the researcher deems it necessary to study the psychological well-being of *Batak* civil servants in North Sumatera. The predictors of psychological well-being in this study are divided into two parts: (1) *Batak* values as drivers for achieving psychological well-being, and (2) Perceived Organizational Support as a form of organizational support for the psychological well-being of civil servants in North Sumatera. This research uses the conceptual framework of psychological well-being from Ryff (Dierendonck, & Hodar, 2022), viewed through the lens of Perceived Organizational Support from Eisenberger (1990) and *Batak* values from Schwartz's (2002) theory of personal values.

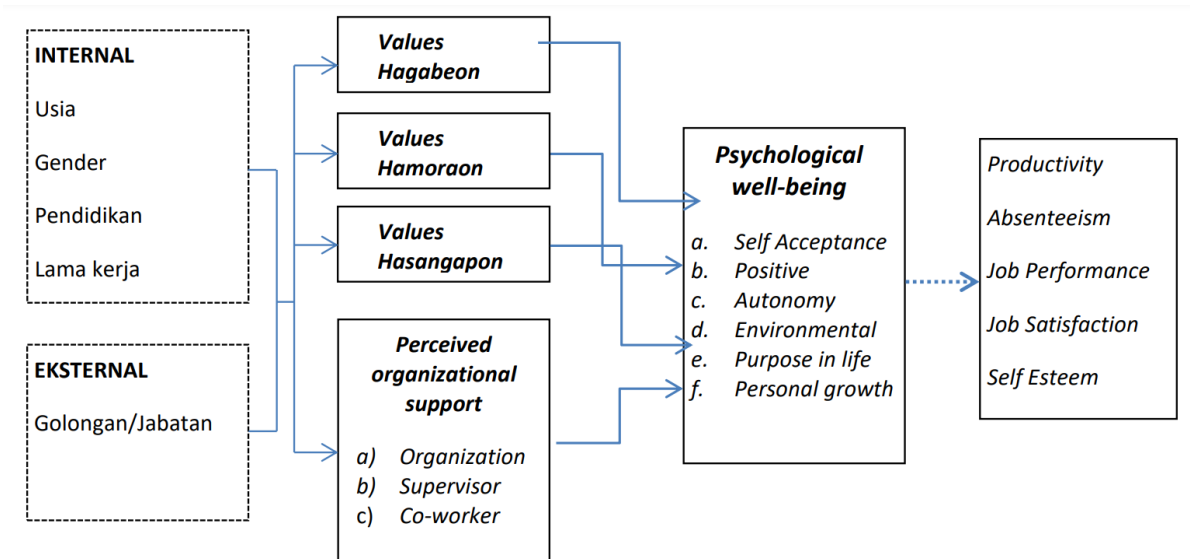


Figure 1. Conceptual Framework of Research Variables
 (Notes. Dotted line: not examined in this study.)

The aim of this research is to develop a theoretical model that explains the influence of *Batak* values and perceived organizational support on the psychological well-being of *Batak* civil servants in North Sumatera. Additionally, this research seeks to obtain in-depth empirical data on the impact of the values *Hagabeon*, *Hamoraon*, and *Hasangapon*, as well as the various dimensions of perceived organizational support on psychological well-being. With this understanding, the research will assist in designing programs to enhance the psychological well-

being of civil servants in North Sumatera, contributing to the achievement of a happier and more prosperous society. The gap of knowledge in this research lies in the limited understanding of the psychological well-being of the Batak community in North Sumatera, particularly among civil servants (PNS), and the lack of culturally tailored interventions for enhancing their psychological well-being. While previous studies may have explored psychological well-being in general terms, there is a scarcity of research focusing on the intersection of Batak culture and PNS professions, as well as how this can inform more effective regional government policies.

Method

Research Design

This study uses a cross-sectional approach for its implementation, with a quantitative and inferential descriptive approach for data analysis. It is also an ex post facto field study, aimed at explaining the cause-and-effect of a phenomenon that occurs without experimentation, but through observation of data in natural situations where the aspects being studied are pre-existing, thus only the phenomenon is examined. In this study, the researcher uses two independent variables, namely Perceived Organizational Support and *Batak Values*, and one dependent variable, Psychological Well-being.

Participants

The sample characteristics for this study are: 1) Civil Servants (PNS) with structural positions (Echelon II and III) and functional positions are excluded; 2) Having more than 1 year of service; 3) Being of *Batak Toba* descent; 4) Working in the Regional Government of North Sumatera; 5) Both parents being of *Batak Toba* descent; 6) Practicing *Batak Toba* customs, proven by participating in *Batak* customary activities at least once a month, such as wedding ceremonies, death rites, and birth ceremonies. The reason for characteristic point 1 is that structural positions receive specific facilities such as aides, official vehicles, and other allowances. According to Veenhoven (1991), income and work facilities contribute to employee well-being, especially when income exceeds the amount needed to meet basic needs. The work and

working relationships between civil servants with functional positions and their superiors also differ, such as teachers with the head of the education office and community health center doctors with the head of the health office. Thus, the researcher suspects that the results may not accurately reflect the influence between the variables.

The sampling technique used is Disproportionate Sampling across 5 regions in North Sumatera predominantly inhabited by *Batak* people. In this study, the number of subjects is 636. The study uses content validity, item validity, and construct validity with Confirmatory Factor Analysis using LISREL version 8.80 to measure instrument validity.

Measurement

The Psychological Well-Being scale uses Ryff's Psychological Well-Being Scale, developed by Carol Ryff in 2002. This tool contains 42 items based on 6 dimensions of psychological well-being (Dierendonck & Hodar, 2022). The reliability test result has a Cronbach Alpha of 0.875, and validity testing with Confirmatory Factor Analysis for each aspect ranges from 0.84 to 0.95. Perceived Organizational Support (POS) will be measured using a 24-item scale developed by Eisenberger et al. (1986). The reliability test result has a Cronbach Alpha of 0.919, and validity testing with Confirmatory Factor Analysis for each aspect ranges from 0.41 to 0.98.

The researcher uses Schwartz's (2001) theory of values as a framework to explain the definition of individual values. For the measurement tool, Schwartz (2001) developed the Portrait Values Questionnaire (PVQ40), which has been tested in over 60 countries (Schwartz, 1992, 1994; Schwartz & Sagiv, 1995). The dimensions of *Batak* values are described through 3 values: *Hamoraon*, *Hagabeon*, and *Hasangapon* (Haloho, 2022). The questionnaire in this study consists of 35 statements. The reliability test result has a Cronbach Alpha of 0.930, and validity testing with Confirmatory Factor Analysis for each aspect ranges from 0.84 to 0.95.



Data analysis

Furthermore, based on the conceptual framework developed from theoretical reviews and hypotheses to be tested, the researcher will use Structural Equation Modelling (SEM) analysis techniques with Smart-PLS (Partial Least Squares) software.

Result

Table 1 contains a description provides a descriptive overview of the respondents' distribution by region, age, gender, highest education level, rank/grade, marital status, number of children, and total length of service. Among the respondents, 46 individuals (7.2%) were under 30 years old, 298 (46.9%) were aged 31-40 years, 172 (27.0%) were aged 41-50 years, and 120 (18.9%) were over 50 years old. In terms of gender, there is a predominance of female respondents, with 380 individuals (59.7%) compared to 256 males (40.3%). More than half of the respondents have a bachelor's degree (57.2%), a total of 364 people. The majority are married, consisting of 562 individuals (88.4%). Regarding the number of children, 87 respondents (13.7%) do not have children, while the remaining respondents have at least one child, with the maximum being six children. For total length of service, the largest group was those with 11-15 years of service, totaling 201 people (31.6%).

Table I
Respondent Demographic Data

	Demographics	Amount	Percentage	
Region	Humbang	149	23,4%	
	Taput	65	10,2%	
	Samosir	86	13,5%	
	Tobasa	150	23,6%	
	Medan	186	29,2%	
	Under 30 Years Old	46	7,2%	
Age	31 - 40 Years Old	298	46,9%	
	41 - 50 Years Old	172	27,0%	
	Over 50 Years Old	120	18,9%	
Gender	Male	256	40,3%	
	Female	380	59,7%	
Highest Education Level	Senior High School dan D3	215	33,8%	
	S1	364	57,2%	
	S2	57	9,0%	
	S3	0	0,0%	
	Class II	127	20,0%	
	Class III	419	65,9%	
Rank/Grade	Class IV	90	14,2%	
	Married	562	88,4%	
	Marital Status	Single	64	10,1%
		Widowed	10	1,6%
None		87	13,7%	
Number of Clidren	1 Person	101	15,9%	
	2 People	143	22,5%	
	3 People	162	25,5%	
	4 People	89	14,0%	
	5 People	29	4,6%	
	6 People	25	3,9%	
	Less than 5 Years	81	12,7%	
Total Years of Service	6 - 10 Years	171	26,9%	
	11 - 15 Years	201	31,6%	
	16 - 20 Years	52	8,2%	
	More than 21 Years	131	20,6%	

Structural Model

From the results calculated with PLS, the structural model is as follows:

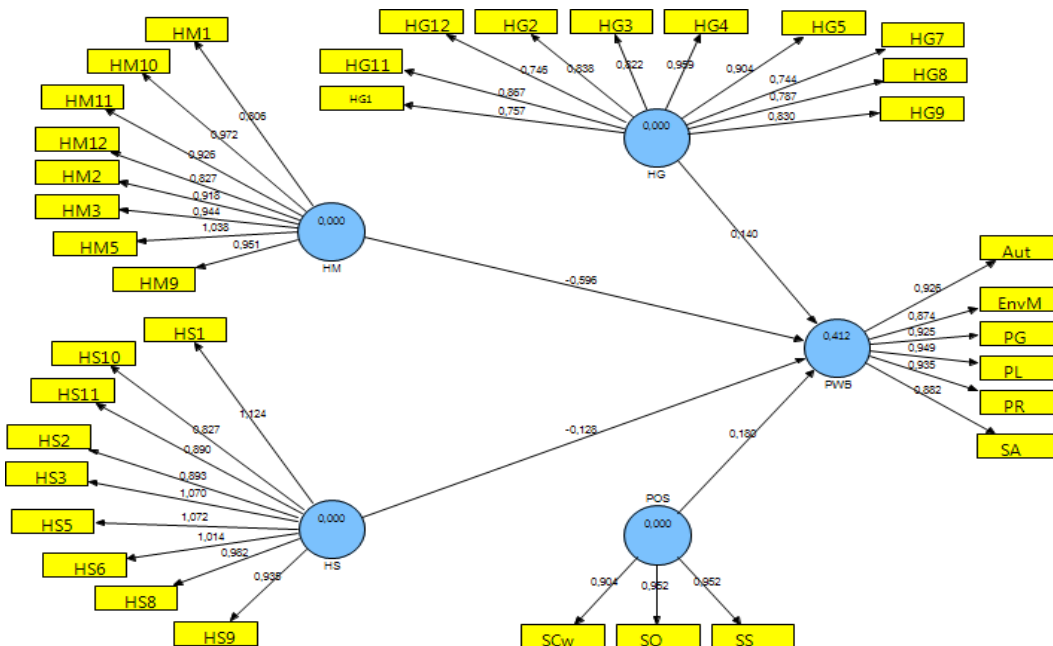


Figure 2. The model of the influence of Hagabeon values, Hamoraon values, Hasangapon values, and POS on the Psychological Well-being of Batak Toba Civil Servants

The calculation results show that the loadings for indicators on Perceived Organizational Support are as follows: 0.904 for SCw, 0.962 for SO, and 0.952 for SS. For Psychological Well-being, the indicators are: Aut at 0.925, EnvM at 0.874, PG at 0.925, PL at 0.949, PR at 0.935, and SA at 0.882. All loadings are above 0.5, indicating that no indicators need to be discarded.

To validate the overall model, the goodness of fit (GoF) index is used (Tenenhaus et al., 2004). The GoF index is a single measure used to validate the combined performance of the measurement model and the structural model. The GoF value is obtained by multiplying the average communalities index by the R² value of the model. The results of the model's goodness of fit are shown in Table 2.

Table 2
Results of Model Goodness-of-Fit Test

	AVE	R Square	Composite Reliability	Cronbachs Alpha	Description
POS	0,876642		0,955171	0,930643	
PWB	0,838703		0,968916	0,961717	
HG	0,685849	0.411	0,955925	0,902662	Model Fit
HM	0,856389		0,979351	0,817619	
HS	0,966253		0,996099	0,906177	
Mean	0,844				
GOF	0.58				

The calculation results show that the GoF value is 0.58, which is greater than 0.45, indicating a very good GoF. This means the model has a strong ability to explain the empirical data (Wetzels, Schoder, & Oppen, 2009). Therefore, it can be concluded that the model of the influence of *Batak* Values and perceived organizational support on psychological well-being is a good fit with the empirical data.

The model's influence of *Hagabeon* values, *Hamoraon* values, *Hasangapon* values, and perceived organizational support on psychological well-being provides an R-squared value of 0.411. This means that 41% of the variance in psychological well-being can be explained by *Hagabeon* values, *Hamoraon* values, *Hasangapon* values, and perceived organizational support.

Hypothesis

Table 3 shows the magnitude of the influence between constructs, the significance values (t statistic), and the R-Squared values:

Table 3
 Hypothesis Testing Results

	Original Sample(O)	Sample Mean (M)	Standard Deviation (STDEV)	Standard Error (STERR)	T Statistics (O/STERR)	T tabel	Description
HG → PWB	0,139603	0,136849	0,049445	0,049445	2,823402	1,96	Sig
HM → PWB	-0,596070	-0,593505	0,033917	0,033917	17,574427	1,96	Sig
HS → PWB	-0,127762	-0,123300	0,040465	0,040465	3,157303	1,96	Sig
POS → PWB	0,179902	0,176794	0,038334	0,038334	4,693066	1,96	Sig

The t-statistic value for the variable values *Hagabeon* on psychological well-being is 2.823. Compared to the t-table value, t-count (2.823) > t-table (1.96), it can be concluded that the latent variable values *Hagabeon* has a positive effect on psychological well-being. In other words, the higher the values of *Hagabeon*, the higher the psychological well-being of *Batak Toba* civil servants in North Sumatera.

The t-statistic value for the variable values *Hamoraon* on psychological well-being is 17.319. Compared to the t-table value, t-statistic (17.319) > t-table (1.96), it can be concluded that the latent variable values *Hamoraon* has a negative effect on psychological well-being. In other words, the higher the values of *Hamoraon*, the lower the psychological well-being of *Batak Toba* civil servants in North Sumatera.

The t-statistic value for the variable values *Hasangapon* on psychological well-being is 3.157. Compared to the t-table value, t-statistic (3.157) > t-table (1.96), it can be concluded that the latent variable values *Hasangapon* has a negative effect on psychological well-being. In other words, the higher the values of *Hasangapon*, the lower the psychological well-being of *Batak Toba* civil servants.

The t-statistic value for the variable perceived organizational support on psychological well-being is 4.693. Compared to the t-table value, t-count (4.693) > t-table (1.96), it can be

concluded that the latent variable perceived organizational support has a positive effect on psychological well-being. In other words, the higher the perceived organizational support, the higher the psychological well-being of *Batak Toba* civil servants.

The effect value of the variable values *Hamoraon* (0.59) is greater than the effect value of the latent variable values *Hagabeon* (0.13), the latent variable values *Hasangapon* (0.12), and the latent variable perceived organizational support (0.17). This indicates that the latent variable values *Hamoraon* contributes more significantly to the latent variable psychological well-being than the other latent variables.

It is also known that the coefficient of determination (R^2) for the structural equation is 0.411. This value can be interpreted as 41% of the total variation of the latent variable psychological well-being can be explained by this structural equation. In other words, values *Hamoraon*, values *Hagabeon*, values *Hasangapon*, and perceived organizational support together explain 41% of the variability in psychological well-being, with the remaining 59% explained by other variables.

Table 4
The Magnitude of the Effect of Perceived Organizational Support on Psychological Well-being

Aspect	Estimate	T-value	Conclusion
<i>Support Organisasi</i>	0,193	2,405	Significant
<i>Support Supervisor</i>	0,228	2,746	Significant
<i>Support Coworker</i>	0,015	0,241	Not Significant

From [Table 4](#), it can be seen that the SO and SS aspects have a t-value greater than 1.96. This means that these aspects have a significant effect on psychological well-being, whereas the Support Coworker (SCw) aspect has a t-value less than 1.96, indicating that this aspect does not have a significant effect on psychological well-being.

Discussion

The results of this study indicate that the model of the influence of *Batak* values and perceived organizational support on the psychological well-being of *Batak* civil servants in North Sumatera is considered fit with a good goodness of fit. These findings emphasize the urgency of institutional support for the psychological well-being of civil servants in North Sumatera and the importance of *Batak* values as the foundation of *Batak* behavior. Civil servants view their status and work as government employees in the regional government as important.

Based on the interviews, it was found that well-being for *Batak* people is divided into two categories based on age: the age after marriage (25-49 years) and the mature age (above 50 years). This can be explained as follows: the definition of well-being for the *Batak* in the first category is achieving success. This is understandable as this age group is considered productive, so individuals are expected to work well and attain optimal career positions. Additionally, in this category, individuals must marry and have children (both boys and girls) to be considered happy in *Batak* culture. In the second category, an individual's happiness shifts to the success of their children. It is no longer influenced by personal success but by the achievements of their children. In this category, individuals are expected to have children who are married, have grandchildren, meaning that each of their children must have both boys and girls, and have good jobs and education.

The findings of this study reinforce what was previously presented in the theoretical framework: that *Batak* values and perceived organizational support together influence psychological well-being. For civil servants in North Sumatera, organizational support plays a more dominant role in achieving psychological well-being. However, this study demonstrates that *Batak* values also contribute to organizational support, supervisor support, and coworker support, collectively enhancing their contribution to the psychological well-being of civil servants in North Sumatera.

Another finding is that support from supervisors and organizational support have a significant impact on psychological well-being, whereas support from coworkers does not. According to

Table 4.20, supervisor support and organizational support have t-values greater than 1.96, indicating a significant impact on psychological well-being. In contrast, coworker support has a t-value less than 1.96, indicating no significant impact on psychological well-being. The highest support experienced from supervisors can be understood as follows: Eisenberger et al. (1986) explain the role of supervisors as agents of a company or organization who have a duty to direct and evaluate the performance of their subordinates. Employees view their supervisors' behavior, whether liked or disliked, as an indication of the support provided by the company.

Supervisor support also shows a relationship with individual well-being. These findings align with research by Gilbreath & Benson (2004) and Gavin & Kelley (1978), which shows that supervisors' attitudes and behaviors significantly predict work stress.

Values are beliefs learned about what is important and meaningful in life, serving as guiding principles for behavior (Hill 1960; Olver & Mooradian 2003; Schwartz 2006). In the *Batak* community, conflicts are common. *Hamoraon* is mentioned as a source of ongoing conflict for the *Batak* people. To achieve *Hamoraon*, *Batak* people engage in various efforts to acquire wealth. For civil servants, this is often pursued through hard work to earn additional income outside their salary, which can lead to further conflicts for *Batak Toba* civil servants in North Sumatera. This is seen as a "good thing" because it motivates *Batak* civil servants to have a better life and to maintain it across generations. This value persists due to social learning processes through imitation and appreciation of individuals who are seen as achieving these values. Hill (1960) and Weiss (1978) emphasize social learning processes as the foundation for individuals to acquire and maintain values.

Schwartz (2002) and Rokeach (1973) argue that each ethnic group in the world has its own unique and specific values. For the *Batak*, these values are particularly specific: *Hamoraon*, *Hagabeon*, and *Hasangapon*. What distinguishes one value from another is the type of goal or motivation represented by the value. The researcher aims to align *Batak* values with Schwartz's values (2002) to enrich this study's findings. Below are previous research results related to Schwartz's values and psychological well-being, along with study results:

Table 5

Previous research results related to Schwartz's values and psychological well-being, along with study results

Values Batak	Values Schwartz	Result			
		Schwartz 1999	Sagiv & Schwartz 2000	Karabati & Cemalcilar 2010	This research
Hamoraon	Power	Negative Influence	Not Significant	Not Significant	
	Achievement	Negative Influence	Positive Influence	-	Negative Influence
	Hedonism	-	-	-	
Hagabeon	Self Direction	-	Positive Influence	Negative Influence	
	Tradition	-	Negative Influence	Positive Influence	Positive Influence
	Conformity	-	Negative Influence	Positive Influence	
Hasangapon	Universalism	Positive Influence	Positive Influence	-	
	Benevolence	Positive Influence	Positive Influence	Positive Influence	Negative Influence
	Stimulation	-	Positive Influence	Negative Influence	
	Security	-	Negative Influence	Positive Influence	

From the table above, it can be seen that different studies provide varying results regarding the influence of values on psychological well-being. In this dissertation, the value of *Hagabeon* shows a positive effect on psychological well-being, meaning that an increase in *Batak* values is associated with an increase in psychological well-being. However, the values of *Hamoraon* and *Hasangapon* show a negative effect.

Sagiv and Schwartz (2000) published the first empirical study on ten values related to well-being. The results indicate that values such as self-direction, benevolence, universalism, stimulation, and achievement are associated with increased well-being. Conversely, values such as power, conformity, security, and tradition are associated with decreased well-being. In other words,

values oriented towards self-development and self-actualization enhance well-being, while values aimed at avoiding threats or anxiety decrease well-being.

For *Batak* civil servants, the value considered highest is *Hasangapon*, as only a few individuals achieve this value. Compared to *Hagabeon*, where having descendants is seen as a "given" or a gift from the Almighty, the pursuit of *Hamoraon* requires hard work to achieve a stable financial position.

The results of the first hypothesis indicate that the value of *Hagabeon* has a positive effect on psychological well-being. In other words, as the value of *Hagabeon* increases, the psychological well-being of *Batak* civil servants also increases. The value of *Hagabeon* is reflected in individuals who place importance on having both sons and daughters, show respect for customs and traditions, and express a desire to participate in traditional activities. This value shares similarities with Schwartz's (1995) tradition values, conformity values, and universalism values. The *Batak* people view *Hagabeon* as a blessing and a gift from the Almighty, and individuals have limited control over achieving this value.

The results of the second hypothesis show that the value of *Hamoraon* has a negative effect on psychological well-being. In other words, as the value of *Hamoraon* increases, the psychological well-being of *Batak* civil servants decreases. Values are learned beliefs about what is important and meaningful in life, serving as guiding principles for behavior (Hill 1960; Olver & Mooradian 2003; Schwartz 2006). In the *Batak* community, conflicts are common. *Hamoraon* is mentioned as a source of ongoing conflict for the *Batak* people. To achieve *Hamoraon*, the *Batak* engage in various efforts to acquire wealth. For *Batak Toba* civil servants, this pursuit involves taking on additional tasks beyond their primary duties as civil servants. This effort can increase their income but may also contribute to decreased psychological well-being.

Deci & Ryan (2000) indicate that certain values can enhance specific dimensions of psychological well-being. In *Batak Toba* civil servants, the researcher found that the value of *Hamoraon* increases individual autonomy, motivating and encouraging perseverance at work. However, this

value also negatively impacts certain dimensions of psychological well-being, such as self-acceptance and environmental mastery. The dimension of self-acceptance is closely related to feelings of disappointment and inability to achieve life satisfaction. *Batak* civil servants who cannot attain *Hamoraon* due to their position within the local government may experience feelings of helplessness and frustration because they are constrained by rigid government regulations. This can lead to a sense of inadequacy in achieving the value of *Hamoraon*. The dimension of environmental mastery pertains to an individual's ability to choose and create an environment that aligns with their psychological state. Ryff (Dierendonck & Hodar, 2022) also notes that individuals are expected to improve their environment and have control over it. The researcher found that this dimension is not fully mastered by *Batak Toba* civil servants in North Sumatera.

The results of the third hypothesis show that the value of *Hasangapon* negatively affects the psychological well-being of *Batak* civil servants. In other words, as the value of *Hasangapon* increases, the psychological well-being of *Batak* civil servants decreases. The value of *Hasangapon* is the highest value among the *Batak*. Employees who achieve this value gain respect from their community. For example, Minister Coordinating for Maritime Affairs of the Republic of Indonesia, General (Ret.) Luhut Binsar Panjaitan, is a figure considered to have achieved the value of *Hasangapon*. The value of *Hasangapon* is characterized by being a role model in the community, helping others, being active in religious activities, providing advice to others, having family members with high education, and being financially stable. As the highest and most complete value among the *Batak*, *Hasangapon* can also pose a threat to the *Batak* people.

Bojanowska & Piotrowski (2019) analyzed various studies on psychological well-being and found that the value of openness to change is positively correlated with the dimension of autonomy and negatively correlated with the dimension of purpose in life. The value of self-enhancement is negatively correlated with environmental mastery, personal growth, and positive relationships, while self-transcendence is positively correlated with personal growth and positive relationships. Additionally, the value of conservation is negatively correlated with autonomy and positively correlated with purpose in life. The researcher agrees with these

results, noting that *Batak* values, specifically *Hamoraon* and *Hasangapon*, have a negative impact on several dimensions of psychological well-being among *Batak* civil servants in North Sumatera.

The next hypothesis is that perceived organizational support positively affects psychological well-being. In other words, it can be concluded from this hypothesis that as perceived organizational support increases among civil servants in North Sumatera, their psychological well-being will also increase. Based on statistical calculations, it is concluded that the effect between the latent variable perceived organizational support and the latent variable psychological well-being is significant at a 5% significance level. The path coefficient for the latent variable perceived organizational support is 0.179, meaning that the latent variable perceived organizational support explains 17.9% of the variance in the latent variable psychological well-being, with the remaining 82.1% explained by other variables. Thus, H0 is rejected, indicating that there is an effect of perceived organizational support on psychological well-being among *Batak* civil servants in North Sumatera.

This hypothesis suggests that there is an effect of perceived organizational support on the psychological well-being of *Batak* civil servants. This result aligns with the argument of Kurtessis et al. (2015), who state that perceived organizational support has an important impact on psychological well-being, as it affects employee well-being through the fulfillment of socioemotional needs. Perceived organizational support fulfills employees' socioemotional needs, leading to greater identification and commitment to the organization, which in turn enhances employees' willingness to assist the organization and improve their psychological well-being. Woo (2009) notes that perceived organizational support consists of three dimensions: support from management, support from supervisors, and support from coworkers.

The findings of this study are consistent with several other studies (Bravo-Yanez & Jimenez-Figuera, 2011; Pannacio & Vandenberghe, 2009; Eisenberger, Fasolo, & Davis-LaMastro, 1990) which indicate that individuals who feel supported by their organization experience stronger emotional attachment to their workplace. These individuals are better able to adapt to job demands and their work environment, leading to job satisfaction and a sense of the job's value.

For civil servants in the local government of North Sumatera, working as a civil servant provides them with high self-esteem and a strong identity in the eyes of the public. Civil servants perceive their job as enjoyable, enhances family prestige, is a desirable position for many, and importantly, does not impose high levels of stress. All these factors contribute to achieving psychological well-being among *Batak* civil servants in North Sumatera.

The researcher identifies several forms of support perceived by civil servants, including: providing a comfortable workplace, offering opportunities for promotion and learning, allowing employees to participate in decision-making, and ensuring job security. These represent extrinsic factors. Intrinsic factors include a sense of accomplishment and the delegation of responsibilities in the job. Additionally, good interactions between supervisors and subordinates create a pleasant work environment, further enhanced by subordinates' positive perceptions that their supervisors will support them in completing tasks. All these work environment characteristics, combined with individual characteristics, influence employee attitudes and behaviors, thereby affecting their well-being (Wang & Sun, 2012). Adelman (1987) also adds that income or extrinsic rewards can help mitigate distress and improve employees' psychological well-being.

Rhoades & Eisenberger (2002) state that coworkers and supervisors are considered significant agents representing the organization. They emphasize that perceived organizational support (POS) develops further when employees perceive organizational representatives through the behaviors of these organizational agents. Therefore, employees' feelings towards their supervisors—whether positive or negative—reflect their perceptions of the organization as a whole. As organizational agents, supervisors' treatment of employees contributes to the POS. In North Sumatera, POS has unique characteristics because supervisors and coworkers are often relatives from the same clan or part of *Dalihan Natolu* (related through the mother's clan or the wife's clan). This affects civil servants' perceptions of their supervisors and coworkers. This sense of kinship leads individuals to believe they will receive support from supervisors and coworkers as close relatives.

Batak culture is also reflected within organizations. For example, coworkers who share the same clan, or are from the same clan as the mother or wife, experience a closer relationship and perceive stronger support from their colleagues. This dynamic is evident during performance evaluations or the appointment of staff to specific positions, where the principles of *Dalihan Natolu* often influence the selection of positions and rankings.

The form of perceived organizational support (POS) among the *Batak* is quite unique. As POS includes organizational support, supervisor support, and coworker support, in North Sumatera, supervisors and coworkers are typically part of the *Dalihan Natolu* circle. *Dalihan Natolu* refers to *Batak* people who are closely bonded and considered family due to shared clan names or clans related through the mother or wife. Individuals from the *Dalihan Natolu* circle often defend and support their relatives in any situation, including conflicts, sometimes without fully understanding the underlying issues (Simanjuntak, 2015).

The influence of perceived organizational support and *Batak* values accounts for 41% of the variance in psychological well-being among *Batak* civil servants. This effect can only be fully understood within the context of *Batak* culture. *Batak* civil servants are introduced to the values of *Hamoraon*, *Hagabeon*, and *Hasangapon* from a young age. Each *Batak* clan understands these values well, so when they reach productive age, whether for work or marriage, *Batak* individuals perceive them as pathways to achieving *Hamoraon*, *Hagabeon*, and *Hasangapon*.

Conclusion

Based on the research and discussion presented, it can be concluded that the model of the influence of *Batak* values and perceived organizational support on the psychological well-being of *Batak* civil servants in North Sumatera shows consistency between the theoretical model and empirical data. This indicates that the proposed model reflects the phenomena related to the psychological well-being of *Batak* civil servants in North Sumatera. Both partially and simultaneously, the values of *Hagabeon*, *Hamoraon*, *Hasangapon*, and perceived organizational support have a significant impact on the psychological well-being of *Batak* civil servants in North

Sumatera. Structural model testing reveals an R^2 value of 0.41, meaning that *Batak* values and perceived organizational support together explain 41% of the variance in psychological well-being, while the remaining variance is explained by factors not examined in this study. Values of *Hamoraon* and *Hasangapon* have a negative effect on psychological well-being, whereas values of *Hagabeon* and perceived organizational support have a positive effect. The most prominent dimensions of psychological well-being for *Batak* civil servants, resulting from the integration of *Batak* values and perceived organizational support, are high motivation to work and achieve success in life to attain *Hatuaon* (happiness) embodied in *Hagabeon*, *Hamoraon*, and *Hasangapon* (purpose in life). Additionally, maintaining warm and open relationships with others, especially with family members within the *Dalihan Natolu* kinship circle, both at work and in everyday life, and demonstrating independence and self-reliance (autonomy), along with personal growth to fully realize the potential and achieve *Hamoraon*, *Hagabeon*, and *Hasangapon*, are significant aspects of their psychological well-being.

This research was conducted in North Sumatera, so future studies are encouraged to expand across Indonesia, either focusing specifically on *Batak* civil servants or including various ethnic groups throughout the country. Such research could provide insights into how the psychological well-being of Indonesians, shaped by strong cultural values and positive organizational support, might elevate national psychological well-being above average. Additionally, investigating *Batak* values through developmental theory would be intriguing for future research, particularly to explore how the attainment of *Batak* values aligns with Erik Erikson's stages of human development. Future studies utilizing developmental theory could offer new insights into *Batak* values. It is also recommended that future research on *Batak* values be conducted with populations in managerial or equivalent positions in companies or civil service roles to deepen understanding in these contexts.

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Conflict of Interest

The researchers declare that this paper has no conflicts of interest.

Data Availability

Data can be provided upon request to the author.

Declarations Ethical Statement

The study followed the guidelines of the Declaration of Helsinki.

Informed Consent Statement

Informed consent was obtained from all persons involved in the study.

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