

The Influence Of Social Capital, Family Resources And Work Ethic On Economic Resilience And Family Welfare In North Central Timor District

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Abstract: The research objective was to analyze the influence of social capital and family resources in improving work ethic and family economic resilience which can be felt through family welfare. The sampling technique uses non-probability sampling and data collection methods through non-behavioral observation, structured interviews and in-depth interviews. The primary data source used questionnaires and interviews and used a sample of 205 heads of underprivileged families. Data analysis techniques with descriptive statistics and structural equation modeling using Partial Least Square. The results showed that: social capital and family resources had a significant effect on work ethic. Social capital and work ethic have a significant effect on economic resilience, while family resources do not have a significant effect on economic resilience. But overall, social capital, family resources, work ethic and economic resilience have a significant influence on family welfare. The positive influence of social capital and family resources through work ethic on economic resilience. Economic resilience mediates the effects of social capital, family resources and work ethic on family welfare.

Keywords: Social capital, family resources, work ethic, economic resilience, family welfare

1. Introduction

The measure of community welfare can be seen from the aspect of increasing human resources. In the development process, efforts are made to make humans as objects of development not as subjects by paying attention to the potential of each human being. Quantitatively, the level of welfare of a community can be seen from how much income the community receives. If the greater the income or income of a society, 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 the income of a household is high, then its expenditure for both food and non-food consumption tends to be higher than for low-income households (Skoufias et al., 2000).

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 problems together, encourage rapid change in society, foster collective awareness to improve the quality of life and seek opportunities that can be used to well-being. The very high economic development in East Asia which is carried out by Chinese economic actors through kinship and tribal connections of this pattern encourages the formation of a network of trust that is built across the boundaries of family, ethnicity, religion and the State (Sinamo, 2005). The issue of the level of welfare of each province or region is of course different, both from its historical and socio-economic aspects. The development programs carried out in each province have an impact on improving the welfare of the community which can be seen in the Human Development Index. Based on HDI data by province, there are 18 provinces in Indonesia with medium HDI category, 14 provinces with high HDI category and one province with very high HDI category namely DKI Jakarta and one province with very low category namely Papua. Meanwhile, the provinces with the lowest HDI were Papua, West Papua, East Nusa Tenggara (NTT), West Sulawesi and West Kalimantan (BPS, RI, 2019).

The province of East Nusa Tenggara is included in the category of provinces that have the lowest HDI nationally. The Province of NTT seeks to carry out various empowerment programs to increase community participation in the process, implementation and supervision of development in order to improve the welfare of the community. The empowerment program that is implemented places more emphasis on increasing the active participation of each group in society. In addition to carrying out the mission of empowerment for village communities, it also carries out good governance at the village government level by upholding the principles of Good Local Governance by sticking to the principle of active community participation (RMJMD NTT, 2019). The various empowerment programs launched by the NTT provincial government are more focused on the restoration of housing and community environments in an integrated manner, based on the capacity of the community as well as targeting low-income people, conditions of houses and yards that have not met standards for habitation, both from a technical and health perspective. With this community empowerment, it can foster a more active level of community participation in the roles, duties and functions of government as a form of local government attention to increasing the capacity of life and community welfare.

The tradition of mutual cooperation between the people of NTT which binds it into a social relationship generally acts on the basis of common ancestry and social experiences from generation to generation. The similarity of belief in the divine dimension tends to have a high social cohesiveness relationship, but the range of networks and trusts that are built is still not maximally developed. Another thing is also shown by the higher level of participation of the people of NTT in economic development activities and has a wider range of social networks between fellow communities but is vulnerable to quite high socio-cultural penetration from outside the region. There are three pillars that support the economic life of the people of NTT, namely government, custom and religion / church in building social and kinship relations. These 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 of communicating with the people of NTT is generally done together or what is known as *tok tabua* (sitting together) (Neonbasu, 2006).

North Central Timor Regency as one of the districts in NTT has almost the same problems as the problems experienced by other districts in NTT regarding the level of community welfare. The level of welfare of the TTU people, seen from the human development index, ranks 10th of all districts / cities in NTT. The district with the highest HDI in NTT is Ngada Regency with an HDI figure of 66.47, while the district with the lowest HDI is Sabu Raijua Regency with an HDI figure of 55.22 (BPS NTT, 2019) TTU Regency is also one of the districts in NTT which has a fairly high number of people who are classified as underprivileged (poor). The population of underprivileged people as shown in the data on the number of underprivileged people fluctuates from year to year.

The people of TTU have the concept of a high morale and simple life, but in fact they have not been able to eradicate poverty that still plagues various aspects of life. The topography of the region has a mountainous pattern that hampers efforts to extend agricultural activities. It can be ascertained that in several years, on average, most of the TTU area is hit by drought during the dry season. The lack of water supply for most of the year has many consequences. Without access to an adequate supply of clean water, health is being threatened, especially for children. In such conditions, farmers must try hard just to minimize risks rather than increase production, because farmers often experience crop failure and even crop failure. Due to the lack of investment and few alternative employment opportunities in TTU district, the proportion of farmer households whose livelihoods are subsistence farmers rely solely on the dry land farming system. This situation has a major impact on the food security of the community which then has implications for the lack of food intake in the family.

Work ethic and ethical values adopted by the TTU community, such as the values of communality, harmony, and paternalism are things that become the basic capital for work. The principles of harmony in the relationship between humans and God are continuously maintained by considering that work is a spiritual calling. In the culture of the people of TTU, having a work ethic that is imbued with the spirit of collectivity. *Nekaf mese ansaof mese* (one mind is one mind) is considered as a basic asset to work together and struggle to survive in the midst of difficult, dry and barren natural conditions. To foster a work ethic, people in TTU Regency have three work concepts, namely physical and spiritual work (*tmeup aof ma smanaf*), rotational 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 *nekifessmese ansaof mese* (one-mindedness) in working and enjoying the results of work together is manifested in everyday life such as working together with family members and the results to be consumed together as long as in the one growing season. With this philosophy, for the people of TTU it means working together and striving to get abundant results in order to meet the necessities of life. From here the philosophy of *tmeup onlê ate, tah on lê usif* (work like a slave to eat like a king was born) was born. The people of Dawan are well known for their mutual cooperation culture which originates from a philosophical foundation, namely *Tmeup Tabua Nekaf Mese Ansaof Mese* (Neonbasu and Anselmus Leu, 1992). The philosophy of *Tmeup Tabua Nekaf Mese Ansaof Mese* means (working together with one mind) for the people of TTU is the basic motive that inspires every form of cooperation in the Dawan community.

This research is motivated by the phenomenon of economic backwardness which is an urgent problem faced by developing countries, including Indonesia. Multidimensional social phenomena appear in various aspects of life which are closely related to economic, cultural, psychological conditions and the dimensions of life skills in the family which cause the family as the basis of economic activity to be underdeveloped. Various government programs to overcome poverty are always echoed as an effort to overcome poverty in society. The concept of working together with one-like-minded TTU people which aims at *mafiti 'or man'penen*, namely supporting each other in order to ease the burden of life can be used as a guide in arousing a spirit of cooperation to improve family welfare. The emphasis on the form of cooperation is on social and human values, not on socio-economic values (wages). The foundation of this philosophy is one of the efforts to improve the standard of living or the welfare of the family in TTU, namely by arousing the spirit of cooperation in *nekaf mese ansaof mese* which adheres to the work philosophy of *tmeup onlê ate, tah on lê usif* (work like a slave to eat like a king).

2.Literature Review

In general, developing countries in developing their societies produce development that does not result in much welfare of their people. In Indonesia this is marked by the level of inequality, both between populations and between sectors (Pogge, 2002, Sumodiningrat, 2006). A nation whose people love kindness, peace and prosperity will certainly have good work motivation by producing high achievements because the achievements achieved reflect themselves as intelligent individuals to live prosperously (Imam, et.al, 2015). Welfare is a condition in which all the physical and spiritual needs of the household can be fulfilled according to the level of life. Welfare is a subjective matter, so that every family or individual in it who has different guidelines, goals and ways of life will provide different values regarding the factors that determine the level of welfare (Nuryani, 2007). Welfare can also be interpreted as a condition of life for a person or community that improves both physically and spiritually in various aspects of life such as health, education, shelter and adequate food and is supported by life patterns or habits, kinship system of living together, potential and available resources. owned by every person or community that is continuously fulfilled and maintained. This welfare condition places a person or community to feel safe and comfortable living together.

The family has a more noble task, namely as a vehicle for achieving development goals with the large resources or potential they have. This causes families to prepare themselves for involvement as agents of development in the productive economic sector (Achir, 1994). A family can be categorized as prosperous if the proportion of expenditure for basic needs is equal to or lower than the proportion of expenditure for non-basic needs. Conversely, if the proportion of expenditure for basic needs is greater than that for non-basic needs, it can still be categorized as a family with a low welfare status. Demographic aspects such as: number of family members, age of husband & wife, economic aspects such as husband & wife education, income, assets and residence greatly affect family resources in terms of planning, division of tasks and supervision (Iskandar, 2007).

Some of the key dimensions of family welfare refer to the resources and kinship and cultural patterns determined in a family as the basis for economic activity in society. Social capital which includes mutual trust, networks and norms becomes a benchmark for generating existing resources in the family and family patterns in fostering kinship social relations with the wider community (Sinamo, 2005). Social capital is also a productive factor that provides benefits to every individual who is able to build relationships or relationships with other individuals in social life, while family resources concern the family's ability to manage the problems it faces based on the potential it has to meet the needs of their family as measured by using a systems approach includes components of input (physical and non-physical resources), process (family management, family fault, coping mechanisms) and output (fulfillment of physical and psychosocial needs) (Grootaert, 2001). Habits in society are considered as cultural values which are the way of life and ideology in social life. The cultural value system is abstract and provides guidance to humans in determining the direction and orientation of life and determining norms and rules that become the reference for social life. The prevailing norms are then considered as customs or habits (Koentjraningrat in Sinamo, 2005). The process of cultivating these habitual values starts from the time the individual is born and continues throughout his life. These values will be integrated within themselves so that they will affect the values and norms they adhere to as well as how to think and act in real life. Positive values that have been adopted from generation to generation can be a driving force in the form of a high motivation and work ethic and support economic activity if these values view an activity as a form of self-actualization to achieve a better welfare.

Based on the conceptual framework developed in this study, a research hypothesis can be formulated:

H1: Social Capital and Family Resources have a positive effect on Work Ethics

H2: Social Capital, Family Resources and Work Ethic have a positive effect on economic resilience.

H3: Social capital, family resources, work ethic and economic resilience have a positive effect on family welfare

H4: Work ethic mediates Social Capital and Family Resources to Economic Resilience

H5: Economic resilience mediates Social Capital, Family Resources and Work Ethics on Family Welfare.

3. Methodology

This study uses a quantitative research design and structural equation modeling analysis. SEM is an analytical method used for several variants (multivariate). Furthermore, variance-based SEM will be used, namely the Partial Least Square (PLS) method as an alternative to covariance-based SEM. This research was conducted on groups of people who belong to underprivileged families in North Central Timor District. Based on the criteria from the Ministry of Social Affairs, there are 16,865 underprivileged families in TTU Regency, spread across 24 sub-districts. Of the 24 sub-districts, 3 sub-districts were determined as the focus of the research area because the 3 sub-districts were the centers for the development of 3 autonomous regions in TTU Regency namely Swapraja Biboki, Insana and Miomafo. Social capital (X1) is reflected in three indicators: trust (X1.1), network (X1.2), and

Norm (X1.3). Variable family resources (X2): physical resilience (X2.1), psychological resilience (X2.2), and social resilience (X2.3). Latent variables Work ethic (X3): work culture (X3.1), discipline (X3.2), persistence (X3.3). Economic resilience variable (Y1): family savings (Y1.1); adequacy of family income (Y1.2); The ability to finance education and health (Y1.3). Variable family welfare (Y2): Access to health services (Y2.1), proper housing (Y2.2), food security (Y2.3) and education (Y2.4). The construct validity approach used is to correlate the score of each item with the total score, using the Pearson product moment correlation. Measurement of reliability using the Cronbach alpha (α) technique. An instrument is reliable if the reliability coefficient (r_{xy}) of Cronbach Alpha is > 0.60 (Ghozali, 2011). The sampling technique used the multistage sampling method which consisted of 2 stages, namely cluster sampling and accidental sampling with a sample of 205 underprivileged families. Primary data sources were obtained through observation, structured interviews and in-depth interviews. This study uses an instrument in the form of a questionnaire. The type of scale uses an ordinal scale with each item in the questionnaire given a different value, namely: Score 1 = Strongly Disagree; Score 2 = Disagree; Score 3 = quite agree (neutral); Value 4 = Agree; Value 5 = Strongly Agree. The structural equation model can be formulated:

$$X3 = \beta_{1X1} + \beta_{2X2} + \epsilon_1$$

$$Y1 = \beta_{3X1} + \beta_{4X2} + \beta_{5X3} + \epsilon_2$$

$$Y2 = \beta_{6X1} + \beta_{7X2} + \beta_{8X4} + \beta_{9Y1} + \epsilon_3$$

Where:

X1 = Social Capital

X2 = Family Resources

X3 = Work Ethic

Y1 = Economic Resilience

Y2 = Family Welfare

$\beta_1, \beta_2, \beta_3, \beta_4, \beta_5, \beta_6, \beta_7, \beta_8, \beta_9$ = path coefficients ϵ_1, ϵ_2 , and ϵ_3 = inner residuals

4. Result and Discussion

Most of the underprivileged families in TTU district work as farmers (95.10 percent) with education levels dominated by primary schools (71.20 percent) and are of productive age (20-64 years) and have a relatively high number of family members. This condition causes various social problems that arise in underprivileged families because low levels of education have an impact on the lack of work skills and low productivity and work as farmers who rely on dry land farming patterns, underprivileged families in TTU often experience food insecurity due to failed harvesters and even crop failure. which has an impact on family food security, is further supported by a fairly high dependency burden due to the large number of family members. Based on data processing, the whole model is complete from the relationship between indicators and their constructions and the relationship between constructs. Based on the research results it can be said that all instruments or statement items used are valid. This is indicated by a significance level of 0.000, while the correlation score of each instrument with the total score of the instrument group is between 0.558 and 0.877. Based on the statistical results, it can be seen that all Cronbach's alpha coefficients for the variables of social capital, family resources, work ethic, economic resilience and family welfare have values above 0.60, with the smallest range from 0.619 to 0.817, meaning that all questionnaires as research instruments are reliable to measure a variable or reliable. Based on the results of data processing, the overall complete model of the relationship between indicators and their construction and the relationship between constructs is shown in Fig. 1.

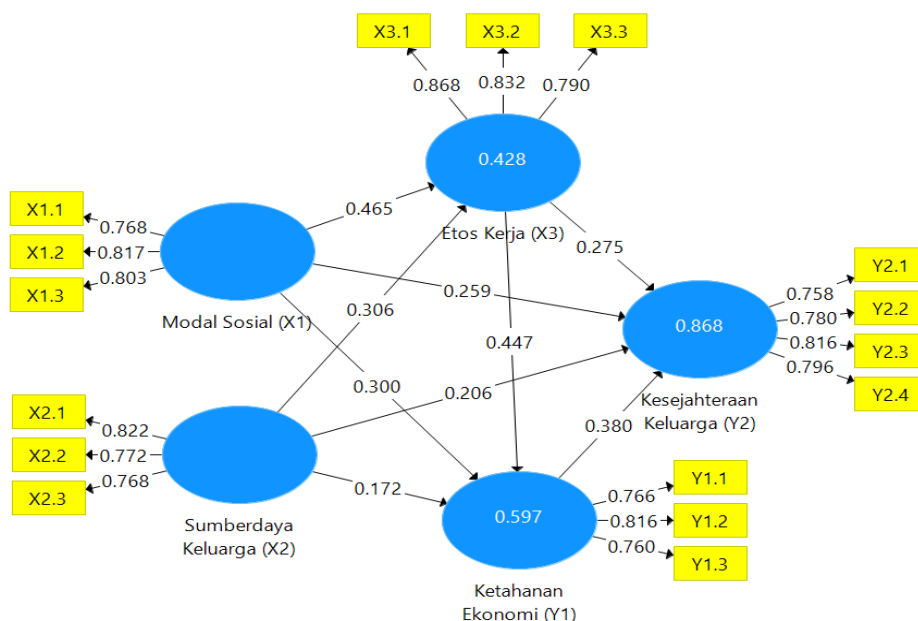


Figure .1

Full Model SEM

Based on the results of partial least square analysis, all indicators for all constructs have a loading factor that is closer to or more than 0.50, with a probability or significance level of less than 0.05. Thus, it can be said that all indicators in the variables (1) social capital, (2) family resources, (3) work ethic, (4) economic resilience, and (5) family welfare, prove valid in forming their respective constructs. All indicators meet discriminant validity in the cross-loading test, meaning that all indicators are eligible for inclusion in further analysis.

Table 1

Cronbach's Alpha, Composite Reliability, Average Variance Extracted

| Construct | Cronbach Alpha | Composite Reliability | Average Variance Extracted (AVE) |
|--------------------------|----------------|-----------------------|----------------------------------|
| Social Capital (X1) | 0.711 | 0.839 | 0.634 |
| Family Resources (X2) | 0.695 | 0.830 | 0.620 |
| Work Ethic (X3) | 0.776 | 0.870 | 0.690 |
| Economic Resilience (Y1) | 0.683 | 0.824 | 0.610 |
| Family Welfare (Y2) | 0.796 | 0.867 | 0.621 |

Based on Table 1, it shows that the composite reliability value of all constructs is above 0.60, so it meets the criteria for being reliable. Another way to test reliability is to compare the root value of the Average Variance Extracted (AVE) of each construct with the correlation between constructs and other constructs.

Table. 2

R-square

| Laten Variables | R-Square | Information |
|---------------------|----------|-------------|
| Work ethic | 0.428 | Moderate |
| Economic Resilience | 0.597 | Moderate |
| Family Welfare | 0.868 | Strong |

Based on the R-Square value that has been shown in Table 2, the Q2 value can be calculated using the following formula:

$$Q^2 = 1 - \{(1 - R_1^2)(1 - R_2^2)(1 - R_3^2)\}$$

$$Q^2 = 1 - \{(1-0,428)(1-0,597)(1-0,868)\}$$

$$Q^2 = 1 - 0,030$$

$$Q^2 = 0,970$$

The value of $Q^2 = 0.970$ indicates that the model is quite good because it can explain the effect of social capital, family resources and work ethic on economic resilience and family welfare in TTU Regency. The family welfare value of 0.970 can be explained by the latent variables of social capital, family resources, work ethic, economic resilience and family welfare.

To analyze the direct effect of one construction on another as hypothesized, it is presented in Table 3.

Table 3

Path Coefficient or Variable Direct Effect

| Path Analysis | <i>Original Sample</i> | <i>Standard Deviasi</i> | <i>T Statistics</i> | <i>P Values</i> |
|---------------|------------------------|-------------------------|---------------------|-----------------|
| X1 --> X3 | 0.465 | 0.116 | 4.001 | 0.000 |
| X2 --> X3 | 0.306 | 0.101 | 3.039 | 0.003 |
| X1 --> Y1 | 0.300 | 0.077 | 3.911 | 0.000 |
| X2 --> Y1 | 0.172 | 0.113 | 1.526 | 0.128 |
| X3 --> Y1 | 0.447 | 0.081 | 5.535 | 0.000 |
| X1 --> Y2 | 0.259 | 0.082 | 3.180 | 0.002 |
| X2 --> Y2 | 0.206 | 0.042 | 4.872 | 0.000 |
| X3 --> Y2 | 0.275 | 0.067 | 4.086 | 0.000 |
| Y1 --> Y2 | 0.380 | 0.065 | 5.883 | 0.000 |

* significant at p-value < 0,05

** insignificant at p-value > 0,05

Based on Table 3, it can be explained that economic resilience is more influenced by work ethic than social capital and family resources with a coefficient of 0.447 versus 0.172 and 0.300. In addition, family welfare is mostly influenced by economic resilience which has a stronger influence with a coefficient of 0.380 compared to social capital, family resources and work ethic, with a coefficient of 0.259; 0.206 and 0.275.

Table. 4

Indirect Effect Coefficient Value

| Path Analysis | <i>Original Sample</i> | <i>Standard Deviasi</i> | <i>T Statistics</i> | <i>P Values</i> |
|---------------|------------------------|-------------------------|---------------------|-----------------|
| X1 --> Y1 | 0.208 | 0.068 | 3.071 | 0.002 |
| X2 --> Y1 | 0.137 | 0.055 | 2.472 | 0.014 |
| X1 --> Y2 | 0.320 | 0.063 | 5.103 | 0.000 |
| X2 --> Y2 | 0.202 | 0.073 | 2.753 | 0.006 |
| X3 --> Y2 | 0.170 | 0.036 | 4.718 | 0.000 |

* significant at p-value < 0,05

Based on the information in Table 4, it can be explained that the indirect effect of exogenous variables on endogenous variables through mediating variables. Social capital and family resources affect economic resilience mediated by work ethic. The statement reveals that with increasing trust, relationships and norms and having good physical, psychological and social resilience causes work ethic to increase, economic resilience will also increase. Furthermore, the positive influence of social capital, family resources and work ethic mediated by economic resilience causes family welfare to increase. The analysis shows that the regression coefficient of economic resilience mediates the effects of social capital, family resources and work ethic on family welfare.

4.1. Direct influence of social capital on 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 traits, habits and driving forces, entrenched in the life of a community group or organization which is then reflected in attitudes into behavior, beliefs, ideals. - thoughts, opinions and actions that manifest as work or work (Triguno, 2003). The results of the study show that every family that has strong social capital will increase the work ethic; (1) gaining high trust from the wider community and creating good relationships as well as mutual respect and respect on the basis of social position as well as mutual support and motivation to improve work ethics which is reflected in the concept of community life TTU moni tmanaka'kit, tma'kuli kit or ma'usi kit, ma'tua kit (life must respect and trust each other) (2) the norms that exist in the togetherness of life of dawan people are reflected in nono which aims to bind, regulate and unite society to maintain and maintain harmony and harmony of life with others. , the universe, ancestors and the highest form to form a personality in improving work ethic, (3) aspects of social networks that are manifested in the form of good cooperation based on the concept of ma'fit, ma'top in order to strengthen the ties of brotherhood and feel the same fight to support each other and support in order to improve the welfare of life. The TTU community also has the principle that work seriously, responsibly and optimally so that life can be useful and beneficial to others, especially for yourself and your family, it is necessary to have a high work ethic and enthusiasm for work. Maseland (2018) explains that the social capital owned by the community has a great influence on the development of people's life behavior. In line with the results of this study, according to Pastoriza (2009), Qianhong (2004) and Madriz et al. (2018) argued that the social capital and potential of each family will have a strong impact on the quality of community social relations and affect the motivation and work habits of each person. Social capital is also a productive factor that provides benefits for every individual who is able to build relationships or relationships with other individuals in social life (Grootaert. 2001).

4.2. The influence of family resources on work ethic

Family resources consist of a series of decision making in the use of family resources to achieve family goals and include all forms of behavior to achieve predetermined goals. Utilization of family resources shows the existence of interdependence and interconnection between the family system and the system around it so that these relationships are influenced and also affect work motivation. The work ethic is influenced by family resources through: (1) The family as the smallest unit in society must have the tenacity and toughness to work and have the physical ability to live independently and develop themselves and their families by living in harmony in order to improve welfare, physical and mental happiness in playing an optimal to realize all the potential it has. (2) Resources owned by each family member include all forms of commodities both materially and non-materially that can support the physical and psychological strength of an individual. When all the resources that are owned are maximized, the utilization will have an impact on a person's persistence to work harder. (3). Resources owned by each family include; HR, material resources and time resources.

Good family resources will encourage an increase in work ethic in TTU, namely (1) every family that has the concept of ka'tamen and ka tak'loe (not sick and doesn't wear worn and worn clothes) generally has a physical condition that can support it to work actively aoke namep ', aoke maspet' (strong and muscular body) will form better work attitudes and habits and these good habits will be passed on to other family members for generations, (2) every safe and peaceful family with all family members will shape 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 for others) (3) every family that has good communication, high life commitment, division of roles, supports each other to move forward in family togetherness and foster social relationships among fellow communities will form a better work ethic.

4.3. The effect of social capital on economic resilience

Social capital is cumulative and increases by itself. Therefore, social capital will not run out if it is used, but can increase. The reduction in social capital is due to the fact that social capital is not used (Rasmen, 2017). In line with the above concept, based on the results of the study, it shows that social capital has indicators of trust, networks and norms, which can have a positive and significant effect on the economic resilience of underprivileged families in TTU Regency. Strong social capital in encouraging increased family economic resilience in TTU includes (1) the trust of the surrounding community in each family member which is reflected in the attitude of nekiif mese ansaof mese (one mind one mind) in utilizing the income earned to meet every family need including having family savings and Adequacy of financing the education and health needs of family members, (2) household norms and ethics as well as rules that are owned by each family which are reflected in the norms of customary law as the basis for the rules of marriage of the Timorese in working together to build households that have sufficient income and reserves. income (family savings) which can be used at any time in a difficult situation in the form of livestock, longevity crops and others. and (3) aspects of social networks that are manifested in the form of cooperation between family members and communities that are both based on the

concept of ma'fit ma'toup (embracing and holding hands) between members of the family and with the surrounding community. Social capital is defined as both actual and potential resources that a person has thanks to a well-maintained network of institutional relationships (Syahra et al. 2000). Social capital concerns the dimensions of networks, beliefs and norms that have an effect on increasing economic capacity (Jambika, 2011). Social Capital is also associated with values such as tolerance, solidarity or trust. The four main features as indicators of social capital are the trust relationship between rules and general norms and openness in community networks (Pretty and Ward 2001; Perreault 2003; Berggren and Jordahl 2006; Coleman 1988; Grootaert and Narayan 2004; Woolcock and Narayan 2000).

The results of this study are in line with research conducted by Hasbullah (2006) which states that social capital is an investment in order to obtain new resources. According to Fukuyama (2005), relying on shared norms and values associations between humans will produce trust which ultimately has a large and measurable economic value. Putnam (1993) provides a statement which affirms that good social capital will give birth to a harmonious community life.

4.4.The influence of family resources on economic resilience

Family resources do not encourage increased family economic resilience in TTU Regency, including (1) each family member has the resilience and physical strength to be able to work well (ao mina ma ao leko: healthy and strong body) but the lack of work productivity is influenced by limited educational levels and their skills cause each family member to not have enough income to be able to pay for every need for education and health. This lack of productivity is due to the many limitation factors that each person has, namely due to irregular work patterns and sometimes just leaning and hoping to follow the flow prepared by nature without the ability to support the skills to process something in the form of goods into high economic value and often. due to lack of time discipline in work so that the results obtained are not enough to meet every need, even the family's savings are not owned. There are some people in TTU who have the concept of working only to meet today's needs and tomorrow then work again to meet tomorrow's needs, so even if there is still food availability for use today and tomorrow, they will not work until the availability is used up. then work again. This of course greatly affects the availability of family savings and sufficient income to meet education and health needs.

In addition, during the Covid-19 pandemic, everyone was asked to keep their distance to avoid the transmission of the spread of the corona virus (ka tamen; not sick), so every family is encouraged to reduce activities outside the home so that family income is reduced and any family savings they have. previously used more often and with very minimal income to pay for education and family health, (2) Psychologically, every family in general in TTU district that is included in underprivileged families is quite disturbed and feels the limitations of economic activities as a result of limiting the spread of the corona virus . So that with an insecure and uncomfortable inner atmosphere along with restrictions on activities, whether work, school, worship and other activities that are generally carried out communally (together) eventually begin to shift to activities that are secular in nature so that family savings are used up and family income. it is not enough to pay for the education and health of family members, and (3) every family that has had good social relations with the community since a long time ago has decreased during the pandemic so that each family only relies on the ability of family savings and government assistance to meet the needs of family life .

According to Christenson and Robinson Jr. (1989), the strengths of community economic development are: (a) the effective use of existing resources in the family and society (community); (b) maintenance of these resources over a long period of time; and (c) the ability of the community (community) to adapt to changing conditions. These three things of course will have quite a broad impact on the implementation of community (community) economic development. The existence of a family whose economic business is not sustainable indicates that the three forces of economic development in this group are not yet optimal. It is evident that there are community members who are unable to maintain their resources (economic enterprises and capital) for a long period of time.

4.5.The influence of work ethic on economic resilience

A good family work ethic can encourage increased family economic resilience through: (1) hard work habits atoin meto which is reflected in the philosophy of hard work, namely fani benas na'ik (sharp axes and machetes) for men, ike suti nkeo (diligent and clever in weaving) for women so as to increase family income (2) It takes a high work discipline attitude in the family which is reflected in the term tmeup tala puse npoi (working until sweating) so that they get enough income to meet every need of life in the family (ka takloe; not wearing worn and worn clothes), and (3) each family has a diligent attitude in working seriously so as to obtain abundant work results (lele tna'mak, Tua'e tna'oe) which can be used to fulfill every necessity of family life. The results of this study are supported by previous research conducted by Stonner (2006) suggesting that the resources of economic strength are human resources plus entrepreneurs, where human resources are the source of intellectual capital and intellectual ability. The source of intellectual capital is increased competence combined with high conduct to

produce function (guarantee, intensive and hope) and intellectual ability is a good competency combined with authority so that competence is creativity combined with innovation and creativity is the ability to create (new and different) which will generate added value and be able to create something new and value added for the welfare of the family.

4.6.The influence of social capital on family welfare

Social capital shown by trust in family members by the community around the neighborhood where they live, norms or ethics that apply in society and the network that family members build together with the surrounding community are the driving force and strength to be able to improve family welfare. The trust shown by the surrounding community towards a family in TTU Regency is reflected in a fairly high sense of solidarity known as *mafit 'matoup* which means that they support and support each other, those who fall are lifted or assisted to get up or rise and who walk unsteadily. train in *papah* to be able to walk normally like the others. This sense of solidarity is based on the spirit of mutual trust that encourages togetherness. The sense of togetherness due to certain normative ties that act as a driving force as well as a binding on behavior or actions for the TTU people is often referred to as *Nono*. The *nono* becomes a basic instrument that can direct every action and behavior of the Dawan community in building relationships with the surrounding community to share a sense of togetherness in order to achieve better living conditions.

In line with the research results, according to Stone and Hughes (2002) that social capital has two main measures, namely: (1) social networks and (2) social network characteristics. Social networks are viewed using several measures, namely: (a) informal ties characterized by the presence of trust and reciprocal relationships that are more familiar and personal in nature, such as ties to family, friendships, neighbors; (b) ties of a more general nature such as ties to the local community, the general public, the community within the national unity. This bond is characterized by the existence of trust and mutual relations which are general in nature; and (c) institutional ties characterized by trust in existing institutions. Meanwhile, the characteristics of social networks can be seen from three characteristics, namely: shape and area, density and closeness, and diversity. Fukuyama (2001) social norms that are components of social capital, for example honesty, attitude of maintaining commitment, fulfillment of obligations, reciprocal ties 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.

4.7.The influence of family resources on family welfare

Good family resources can be determined from the physical condition, psychological condition and social conditions of a family. The healthy and strong physical condition of the TTU community appears in the term *aoke namep*; *aoke maspet* (strong and healthy body) and adequate and capable 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, stimulants, heredity, life habits, body composition, health status and exercise. Strong and healthy physical strength will provide comfort at work. This comfort is related to a person's psychological or mental condition. The psychological condition at work is determined by an inner state that is comfortable and ready to carry out activities. A person's comfort to work is certainly supported by peaceful conditions in household life. Good and harmonious household conditions have an impact on the comfort of working and produce items that are useful for meeting the needs of family life.

In line with this view, Martinez (2003) argues that a strong and successful family is (1) a strong family in the health aspect, the indicator is that the family feels maximum physically, mentally, emotionally and spiritually (2). Strong in the economic aspect, the indicator is that the family has sufficient economic resources to meet their needs through work opportunities, ownership of a certain amount of assets, etc. (3) Strong in a healthy family life, the indicator is how the family is skilled in managing risks, opportunities, conflicts and nurturing to achieve life satisfaction. (4) Strong in the aspect of education, the indicator is the readiness of children to study at home and school until they reach the desired level of education with the involvement and support of the role of parents until the child reaches success. (5) Strong in aspects of life community, the indicator is if the family has balanced support between formal or informal members of the community, such as pro-social relationships among community members, support from friends, family and so on, and (6) Strong in responding to cultural differences in society through skills in personal reactions with various cultures.

4.8.The influence of work ethic on family welfare

A high work ethic is determined by a culture or work habits that have been passed down from generation to generation, a work discipline attitude and diligent and active work to get maximum income. Work ethic is also considered as an attitude towards work which is formed in the individual in the form of a value system and a motivational system. The attitude that is formed is influenced by the experiences and environmental situations at hand. 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 family welfare 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, working on time, being honest and resilient at work, having achievements, being creative and change-oriented.

The people of Timor Tengah Utara Regency must revive a work culture of *ateh on usif* and eliminate the instant culture spoiled by the government by appreciating direct aid programs that are less educational in nature. Because the TTU people have the availability of land and productive workforce in the community, they are very supportive, also supported by appropriate technology that is developing quite rapidly at this time. The work culture of *tmeop on ate tah on usif* is a local wisdom that can be re-applied in people's daily lives. Many young people go to look for work outside the region and even abroad, while in the regions there are many jobs that should be done and can produce something that can improve survival. Returning to what has been passed down by the ancestors and ancestors, the principle of living a prosperous life is to work like a servant, eat like a king. So it will be redundant when the government issues policies for various programs in the community to overcome food shortages, malnutrition and poverty without changing the work culture in the community. Work ethic is defined as the soul or character of a person in carrying out their duties which is emitted outward, thereby 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 (Butter & Hermanns, 2009).

4.9. The effect of economic resilience on family welfare

Family economic resilience is a family condition that has resilience and contains physical-material abilities to live independently and develop oneself and the family to live in harmony in increasing welfare and inner and outer happiness which for TTU people are called *moinke 'namlile* (happy and happy life). The goal is to improve family welfare, provide an example to children so that they are smart in managing finances which will then become a provision for education so that they become the next generation who are happy and prosperous and become independent individuals. For the people of TTU, it is important for every family to have a *lopo* (barn) for storing *pen'fini*, *aenfini* (food reserves in the form of corn or rice) so that foodstuffs are safe from pests that destroy foodstuffs (rats) and are controlled in the use of these foodstuffs because the only ones allowed to take food from the *lopo* are housewives.

The results of this study are also supported by the results of Sitepu's (2016) study which suggests that economic resilience and family welfare must go hand in hand. If the family's economic resilience is good, there will be great potential for improving family welfare. Family welfare can be measured through family economic resilience, namely the fulfillment of physical needs (clothing, food, housing, education and health). The dimensions of economic resilience are elaborated through four variables, including the following: (1) home ownership as a family residence; (2) the amount of family income as a measure of adequacy of family needs fulfillment; (3) financing children's education in order to measure the family's ability to pay for children's education and measure the sustainability of children's education; (4) savings or family savings as family financial security and family health insurance.

4.10. The influence of social capital and family resources on economic resilience through work ethic

Social capital developed by the community in TTU Regency, *nekaf mese ansaof mese* (one in mind) where people interact using social capital that has been rooted in social life, namely *hune naka mese*, *oele mata mese*, *tolas mese nikut mese*, *tah tabua*, *tiun tabua* (one heart and one soul, eating and drinking together as well as a resting place and a common spring). So that social capital is a source for the operation of a social system that will have an influence on the economic resilience of underprivileged families in TTU Regency, meaning the role of social capital in influencing family economic resilience or improving family quality through individual integrity as a result of socialization and affection in the family; strong public trust, especially in legal institutions and norms that exist and live in society; as well as mutual cooperation or networks that facilitate quality and beneficial coordination in social life. The family is not only a residential unit, but also a resource and potential of an economic and legal unit for the lowest institutions of society. The household is a moral community, which in the sense that the family is a group that becomes a reference for the identity of its members and as a forum for emotional involvement that has resources that can be developed. The diversity of family functions such as economic, legal, emotional, housing and so on does not necessarily go hand in hand if the resources they have have not been maximally utilized.

Families who fail to fulfill their functions in TTU Regency are often isolated and are referred to as "*mamu'it ma susal manukat* or all difficult" families because they are supported by an idle work ethic of "*apehet* or *amasfelet*" and are not diligent and disciplined in their work. This kind of family fails to fulfill a family function so that indirectly they have socialized it to their children to continue the pattern of disability and dependence. This is what causes every family to try with the physical abilities and kinship system of the TTU people to always try

to work hard to get out of situations of underdevelopment or poverty. Such families can still be found in areas with pockets of poverty full of neglected children, who have lost love and affection, alienated from society, aimless and hopeless (Horton and Hunt, 1984: 277). Underprivileged families in TTU district that can fulfill their family functions have good economic resilience by maximizing the use of family resources. The social strength of underprivileged families in TTU is a power to control each individual continuously.

4.11. The influence of social capital, family resources, work ethic on welfare through economic resilience

With the kinship system and kinship social relations that are owned by the TTU community, poverty is a disaster that must be fought together. The condition of underdevelopment experienced by one family member poses a threat to other families who are considered economically capable. The people of TTU have a philosophy of life by supporting and helping each other known as *mafit 'matoup npoi nako susal* (lifting others out of trouble). The meaning contained in this term is that: (1) Every TTU person believes that by working together and working hard hand in hand will be able to improve the welfare of life. (2) Every family who is economically capable and has foodstuff reserves or family savings in the form of savings of goods or pets has an obligation to help save others from the difficulties they experience, and (3). There is a system of customs owned by *dawan* people, namely goods, land or animals (ancestral inheritance) which belong together in a tribe, which can be temporarily used by other underprivileged members of the tribe and after that it may be rolled over to fellow members of other tribes who are still lacking. Empirical data on multiple reliability regarding different sides of the existing group and the absence of a consensus that assesses quantitative diversity by compiling various indicators starts from understanding social capital as a network that shows the norms of trust and reciprocity. Constructing a concept of social relations as a network makes it possible to identify the structure of social relationships and their content. Social networks can be understood as structural elements of social capital. The content of social networks in terms of social capital refers to the norms of trust and reciprocity that prevail in the structure.

Family resources that are owned through a condition of strong economic resilience can reflect the adequacy and sustainability of a family's access to income earned and family resources so that they are able to meet their basic needs, such as food, health services, education, housing, participation in the community, social integration and so on. Economic resilience is multidimensional, analogous to capital formed from accumulated investment in the family. Family resources owned by each family in TTU Regency in improving family welfare can be formed through: (1) Every family member, especially men who have good physical resistance, *maspet* and *napep* (muscular and strong) must work hard to own goods (house), animals or other assets before getting married. (2) Women are required to have cooking and weaving skills before getting married so that later they will be able to support additional income for the family by weaving, and (3) Children who are just born into a new family will be subjected to traditional *manono* rituals (directed / provided), which aims to lay the groundwork for regulating behavior and provide support for mental and physical strength for all families who are expected to live in safety, peace and prosperity in accordance with the rules and norms adopted in the social life of the *Dawan* people at TTU.

A good work ethic in improving family welfare in TTU Regency is reflected in economic resilience, namely: (1) Working hard and working responsibly *tmeup mafena* (hard work) has been instilled in every family member since they were children. (2) Every family member is required to work hard by having a spirit, spirit or zeal that blazes in each other's minds, namely *tmeup onle ate*, *tah onle usif* (working or struggling like a servant and eating or drinking like a king), and (3). Each head of the family prepares some vacant land according to the number of members in the family (aged 15 years and over), which means that each family member is responsible for managing and caring for the land to obtain crops for the family.

5. Conclusion

The renewal of this research is to incorporate the pattern of local wisdom of the people of *tmeup tabua nekaf mese ansaof mese* based on the philosophy of *tmeup onle ate*, *tah onle usif* (working or fighting like servants and eating or drinking like kings in an effort to improve the welfare of family life. This study simultaneously examines various variables, both social capital, family resources, work ethic and economic resilience in order to improve the welfare of underprivileged families in TTU Regency. Based on the results of the study all these variables have a positive and significant effect on the welfare of underprivileged families. Having social relations and ethics or social manners and maximally empowered potential resources in the family can improve work habits, discipline and persistence. In addition, by having good work behavior, discipline and diligence can improve resilience. A family economy which ultimately has an impact on improving family welfare. This indicates that having better economic resilience, a high work ethic, harmonious social relations and good family resources can improve family welfare in TTU Regency. 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. This indicates that without having enough income to pay for education and family health and without family savings, even if you have good family resources, you will not be able to increase the family's economic

resilience. Underprivileged families further enhance mutual trust or foster trust in one another so that good cooperation and high solidarity with the surrounding community are built and the need to revive the dawan community in TTU about the importance of togetherness to motivate and cooperate which is imbued with the spirit of tmeup tabua nekaf mese ansaof mese and make TTU as Ume naek ume mese (one common house) to try to work together to get out of the crush of economic backwardness. The existence of trust among fellow people because of the norms, honesty and order of life, can create togetherness and a sense of security in social life.

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