

BASIC DIMENSIONS AND COMMUNITY WELFARE IN THE BOTI TRIBE IN THE ISLAND OF TIMOR

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Abstract

The Boti tribe is the most unique indigenous traditional tribe on the island of Timor and even in the world. In the economic field, the Boti tribe fulfills economic needs independently through farming and refuses all kinds of government assistance, refuses technological production or modernization and formal education for the younger generation. However, the people of the Boti tribe feel very prosperous with their economic and socio-cultural life. The analytical tool used in this research is SmartPLS. The results show that the basic dimensions formed by the dimensions of satisfaction, meaning in life and security needs determine the very prosperous and happy society in fulfilling basic needs and other needs without dependence on the government and other parties

Keywords: Dimensions of satisfaction, meaning of life, security needs, welfare

JEL Classification: O10, I31, Z13

INTRODUCTION

Welfare is a description of the fulfillment of basic needs and other needs of society. The basic dimensions include the dimensions of satisfaction, the dimensions of the meaning of life and the need for security which are the factors that shape the welfare of the Boti people. The welfare factor of the Boti people is characterized by the adequacy of consumption needs for basic needs and household expenses, comfortable living conditions and supporting facilities, easy access to information systems, easy access to health services, and easy access to transportation. Well-being gives rise to pleasant feelings indicated by enjoyment, satisfaction, comfort, excitement or positive emotions, life gets better. Thus, welfare describes the condition of material adequacy (welfare or well-being) and other dimensions.

The Boti tribe is one of the most unique inland tribes and is on the Indonesian island of Timor. It is unique because all life behaviors are based on local wisdom actions and ignore external influences. The whole order of social, economic, spiritual life is rooted in local culture and avoids government intervention and technology or modernization. The Boti people for generations have distanced themselves from the development of science and technology and are believed to be a medium to undermine local wisdom. Even though education is an important factor in the progress of a region, as said by Endang et al (2021) that education accelerates the development of civilization in an area in following developments in all aspects, but if access to education is hampered then civilization development will stagnate. All types of government assistance were rejected because it was believed that it would damage the mentality of the people not to work. Formal education for the people of the Boti tribe is believed to be a medium for acculturation of foreign cultures which destroys the local cultural order.

Likewise with religion or belief in God. Indonesia's national religion does not influence the local religious beliefs of the Boti inland tribe. The Boti interior tribe practices the traditional Timorese religion, Halaika. The religion of the Boti inland tribe believes in the existence of God, but the ritual process takes the form of offerings to nature and their ancestors. The traditional religious teachings of the Boti kingdom were hereditarily controlled by the king and his teachings were absolutely obeyed. Deviant behavior such as theft, robbery, crime, immorality and other forms of violations are unlawful for society. In society's deviant behavior, the judgment system uses social punishment instead of state punishment within its own scope.

The basic dimension consisting of the dimensions of satisfaction, the dimension of the meaning of life and basic needs encourages people to work hard to fulfill all their economic needs which is referred to as welfare. According to Tony and Matthew (2013), social and economic conditions shape life satisfaction and happiness. The economic life of the Boti tribe community is fulfilled from the community's efforts to provide for the household's economic needs independently without dependence on government assistance. The economic need for food is obtained from agricultural businesses because all people work as dry land farmers with traditional patterns. While the needs of the social life of the community regarding relations between communities through the spirit of mutual cooperation, mutual assistance and sharing in every community activity. The Boti tribe community has always been together in building economic life, social culture and religious values.

Likewise, the dimension of the meaning of life is able to control itself in protecting modernization which is believed to be a factor damaging the order of people's lives. Such conditions then create a sense of happiness in society because there is no material shortage. The psychological needs of the Boti people subjectively are met because of a sense of peace, comfort, no anxiety, life without conflict. The Boti people believe that advances in science and technology pose a threat to the continuation of traditions and socio-cultural values that are deeply rooted in society. Because of that society protects itself from the influence of modernization. Concrete steps have been taken to limit people's access to education, only traditional religions

and reject all forms of government and private assistance. Therefore, the step that must be taken is to provide understanding and not material. This is as in the research of Hasbi et al (2023), that in formulating policies the government should not only focus on material but non-material matters.

Seligman (2005) identified happiness with the fulfillment of physiological (material) needs, such as eating, drinking, clothing, housing, sexual life, physical health, and psychological (emotional) needs, such as feeling peaceful, peaceful, comfortable, and safe, and do not suffer from inner conflict, depression, anxiety, frustration. According to Frey (2008), happiness is an important indicator of well-being in fulfilling basic needs and achieving happiness.

LITERATURE REVIEW

Well-being

Prosperous conditions according to Jones (2009) as a condition of fulfilling material and non-material needs. According to Midgley (2000) defines social welfare as "...a condition or state of human well-being." Prosperous conditions occur when human life is safe and happy because the basic needs for nutrition, health, education, housing and income can be fulfilled; and when humans obtain protection from the main risks that threaten their lives. Welfare, namely the self-care state promotes the idea that the government has a responsibility to ensure the greatest happiness is the welfare of the majority of society. Suud (2006) uses the term 'utility' to explain the concept of happiness or well-being. Based on the principle of utilitarianism that he developed; it is good to be able to generate extra happiness. Conversely, something that causes pain is bad. Welfare according to the United Nations Development Program (UNDP) is defined as the ability to expand choices in life, including by including an assessment of "participation in public decision-making".

Welfare according to the world bank is defined as losing a sense of poverty. By using the PPP (Purchasing Power Parity) poverty threshold of US \$ per capita per day, namely the exchange rate that shows the purchasing power of a currency in a country, to buy the same goods and services in other countries. Welfare is the main goal of each individual's life with different measurements according to their views, religions and doctrines. Internationally, these indicators often refer to per capita income, length of life and level of education attained.

Dimensions of Satisfaction

According to Sujarwoto et al., (2018), good economic conditions make people have access to goods and services related to their livelihood. The condition of a person's wealth and economic status directly influences life satisfaction which makes financial measurements the main indicator in explaining life satisfaction. One of the sources of decreased happiness is financial conditions in the form of per capita GDP (Gross Domestic Products), although GDP has limitations in predicting the economic condition of a person or a family because it does not measure the actual distribution of a person's income (Bergh, 2009).

Boyce, Brown, & Moore, (2010) found that money is one of the limited resources that humans have. The use of money can be a determinant of satisfaction or

dissatisfaction in human life, including predicting the level of happiness. There are several individual psychological characteristics that influence perceptions of money and life satisfaction, as stated by Chitchai et al (2020) that people who have a love of money will show a higher life satisfaction with the possession of money than those with social status. and high economy. Having and being able to use money optimally can make a person able to enjoy many things that are meaningful to him.

Life satisfaction is one of the main components of individual well-being. Life satisfaction is one of the main components of individual well-being and is interpreted as an individual's cognitive assessment of global life satisfaction. Life satisfaction is globally defined as an assessment of life in general and specific parts of individual life, such as satisfaction within the scope of family, friends, community and satisfaction with oneself.

The Feeling Dimension

Feelings are a psychiatric symptom that does not stand alone but is related or closely related to other mental symptoms, one of which is the symptom of knowing. Sometimes the symptoms of feeling are accompanied by symptoms of knowing, and vice versa, sometimes the symptoms of knowing are also accompanied by symptoms of feeling. In everyday life we often encounter, when people are conversing it is usually accompanied by hand movements. This gesture aims nothing other than to clarify what was said. For example, people who are respecting others are usually accompanied by hand movements that are not the same as those that accompany angry feelings and are not the same as those of people who are scared. It is clear that between emotional symptoms and the state of the body. This relationship is not only a one-way influence, but really a reciprocal relationship.

Woorthworth and Marquis (1957) classify feelings into three dimensions, namely: 1) Feelings experienced by individuals as feelings of pleasure and displeasure. 2) Excited feeling or as an inner feeling. Excited feelings are feelings experienced by individuals accompanied by visible behavior. Meanwhile, inner feeling is a feeling experienced by an individual that is not accompanied by visible behavior. 3) Expectancy feeling and release feeling. Expectancy feeling is a feeling that can be experienced by individuals as something that is not yet real, something that is still in hope. Meanwhile, release feeling is a feeling that can be experienced by individuals because something is real.

Feelings are not only experienced by individuals as feelings of pleasure or displeasure but are still seen by other dimensions. A feeling experienced by an individual can be accompanied by visible behavior. Feelings can be experienced by individuals as something that is still being appreciated, but there are also feelings experienced by individuals because the event or situation has actually happened or has been "released".

The Dimension of the Meaning of Life

The meaning of life is a condition that indicates the extent to which a person has experienced and lived out the interests of his life's existence according to his own point of view (Frankl, 2003). Then he added that in the meaningfulness of life there

are two basic meanings, namely, meaningfulness refers more to the interpretation of experience or life in general, and meaningfulness refers more to the goals and motivations that make individuals respect their experiences or their lives.

The meaning of life has a different meaning for each individual depending on the point of view from which he sees it and interprets it. The theory of the meaning of life was developed by Frankl (2003), where this theory is poured into a therapy known as logotherapy. Logotherapy has three basic concepts, namely: 1) Freedom of will humans within certain limits have the ability and freedom to change their living conditions in order to achieve a higher quality life. This freedom must be accompanied by a sense of responsibility so that it does not develop into arbitrariness. 2) The will to live meaningfully everyone wants himself to be a person who is dignified and useful to himself, his family, work environment, surrounding community and valuable to God. The desire to live a meaningful life is indeed the main motivation in humans. It is this desire that encourages everyone to carry out various activities such as working and creating activities so that their lives are felt meaningful and valuable. 3) The meaning of life are things that are considered important and valuable and provide special value for someone, so that they are worthy of being a goal in life. The meaning of life if it is found and fulfilled will cause this life to be felt so meaningful and valuable. The meaning of life is found in life itself and can be found in every pleasant and unpleasant situation, happiness and suffering.

METHOD

The research was conducted on the Boti tribe on the island of Timor, East Nusa Tenggara Province. The number of heads of families of the Boti tribe is 77 and because the number is very limited, they are also a sample. Exogenous variables are the dimensions of satisfaction, the dimensions of the meaning of life, while endogenous variables are basic needs and welfare. The relationship between variables is shown in the following figure:

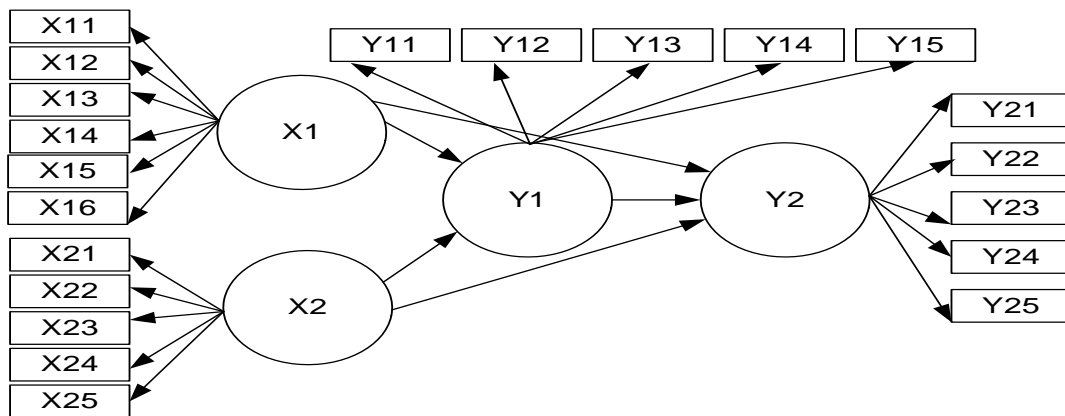


Figure 1. Structural Model of Relations Between Variables

Formula:

$$Y_1 = \gamma_1 X_1 + \gamma_2 X_2 + \xi_1 \dots \dots \dots (1.1)$$

$$Y_2 = \beta_3 X_1 + \beta_4 X_2 + \beta_1 Y_1 + \xi_2 \dots \dots \dots (1.2)$$

Information:

- X1X2 : Exogenous (reflective) variable
- Y1 ... Y2 : Endogenous latent variable (reflective)
- γ : Gamma (small), coefficient of influence of exogenous variables on endogenous variables
- β : Beta (small), the coefficient of influence of endogenous variables on endogenous variables.

- X1: Satisfaction Dimension;
(X11) education, (X12) health, (X13) income, (X14) employment, (X15) security, (X16) housing and assets.
- X2: The Dimension of the Meaning of Life;
(X21) purpose in life, (X22) positive relationship between humans and the environment, (X23) self-development, (X24) mastery of the environment, (X25) independence.
- Y1: Security Needs;
(Y11) Protection, (Y12) Freedom from fear, (Y13) social norms, (Y14) customary norms, (Y15) religious norms.
- Y2: Welfare;
(Y21) household consumption or expenditure, (Y22) living conditions and supporting facilities, (Y23) easy access to information systems (Y24) easy access to health services, (Y25) easy access to transportation.

The total number of heads of families of the Boti tribe is 77 and all are taken as samples. The analysis tool used is SmartPLS (Partial Least Square). According to Ghozali (2011), the purpose of using SmartPLS is to test the relationship between variables, both latent variables and variables with indicators. Furthermore, the SmartPLS method is a powerful analytical method because it does not assume a scale of data measurement and can also be used to confirm theory (Abdillah and Hartono, 2015). The steps of analysis to find out the welfare of the Boti people who are affected by the basic dimensions using SmartPLS are as follows.

- 1) Cross Loadings.
The Loading Factor value is said to be very strong if it has a value > 0.7 and is said to be sufficient if it has a value between 0.5 - 0.6.
- 2) AVE (Average Variance Extracted).
The AVE value is said to be good for explaining good convergent validity if the AVE value is > 0.5. An indicator can be declared as discriminant validity if the value of the Cross Loadings indicator on the variable is greater than the indicator value on the other variables.
- 3) Composite Reliability. The Composite Reliability value can be said to have a high reliability value if it is > 0.7.

- 4) Path Coefficient. The Path Coefficient test is said to be ideal or significant and has a variable relationship that influences the research model if the Path Coefficient test is > 0.1
- 5) Coefficient of Determination (R^2). The model is said to be good (strong) if R^2 is worth 0.67, the model is said to be moderate if R^2 is worth 0.33 and the model is said to be weak (bad) if it has a value of R^2 0.19

RESULTS AND DISCUSSION

The size of the welfare dimension reflects the fulfillment of basic needs and other needs both internally and externally. The main basis for measuring the well-being of the Boti tribe refers to the use of field survey instruments which are then developed based on objective conditions. The context of well-being as the reference of the theory includes the domain of life, not only related to material but also non-material, affect (feelings or emotional conditions), eudaimonia (meaning of life).

Table 1. Outer Loadings Indicator Against Construct

	(X1) Dimensions of Satisfaction	(X2) Dimension Meaning of Life	(Y1) Basic Needs	(Y2) Well- being
X11 (education)	0.676			
X12 (health)	0.773			
X13 (income)	0.847			
X14 (employment)	0.859			
X15 (security)	0.808			
X16 (housing and assets)	0.748			
X21 (life goals)		0.911		
X22 (positive relationships)		0.899		
X23 (self-development)		0.988		
X24 (environmental mastery)		0.845		
X25 (independence)		0.926		
Y11 (Protection)			0.640	
Y12 (Freedom from fear)			0.850	
Y13 (social norms)			0.873	
Y14 (customary norms)			0.568	
Y15 (religious norms)			0.899	
Y21 (Household consumption)				0.631
Y22 (Living conditions)				0.841
Y23 (access to information)				0.869
Y24 (access to health)				0.687
Y25 (access to transportation)				0.802

Source: SmartPLS 4.0. Year 2023.

According to Abdillah and Hartono (2015), the concept and model of this research are to predict relational relationships and test construct validity and instrument reliability. Convergent validity shows the correlation between reflexive indicator scores and latent variable scores. Convergent validity can be seen through

the outer loading value between the indicator variables and their constructs. Outer loadings are tables containing loading factors to show the correlation between indicators and latent variables. The outer loading values in this study are presented in Table 1.

The outer loading value > 0.7 indicates that the indicators and their latent variables have a high correlation. but if the outer loading value is 0.5 to 0.6, it is still considered sufficient (Chin, 2003). According to Abdillah and Hartono (2015), the higher the factor loading value, the more important the role of loading in interpreting the factor matrix.

Convergent validity of the measurement model can be seen from the correlation between the indicator scores and the variable scores. An indicator is considered valid if it has an AVE value above 0.5 or shows all outer loading variable dimensions having a loading value > 0.5 so that it can be said that the measurement meets the convergent validity criteria (Chin, 2003). AVE (Average Variance Extracted) can be seen in Table 2.

Table 2. Construct Reliability and Validity

	Cronbach's Alpha	Rho_A	Composite Reliability	Average Variance Extrated
(X1) Dimensions of Satisfaction	0.880	0.896	0.907	0.621
(X2) Dimension Meaning of Life	0.939	0.942	0.953	0.804
(Y1) Security Needs	0.827	0.855	0.881	0.605
(Y2) Well-being	0.825	0.837	0.879	0.595

Source: SmartPLS 4.0. Year 2023.

Discriminant validity is measured through the value of cross loadings and Average Variance Extracted (AVE). The AVE value criterion must be > 0.5 , and the cross loadings between the indicators and the construct must be greater than the correlation between the indicators and the construct. The feasibility of the constructs made can be seen from the discriminant validity through the AVE value. The AVE value is used as a reflective indicator, aiming to measure the internal consistency of a construct. It can be seen that the constructs dimensions of satisfaction, dimension meaning of life, basic needs, happiness have an AVE value above 0.50 so that they are said to be good.

The reliability test uses Cronbach's alpha and composite reliability methods. Cronbach's alpha measures the lower limit of the reliability value of the construct while composite reliability measures the actual value of the reliability of the construct. Composite reliability is considered better in estimating the internal consistency of a construct. The rule of thumb used for the Composite Reliability value is greater than 0.7 and the Cronbach's alpha value is greater than 0.7 (Ghozali, 2016). Composite reliability measures the actual reliability value of a variable while Cronbach alpha measures the lowest value of the reliability of a variable so that the composite reliability value is > 0.6 and the Cronbach Alpha value is > 0.60 .

Table 3. Construct Reability and Validity Overview

Variabel	Composite Reliability	Cronbach's Alpha
(X1) Dimensions of Satisfaction	0.896	0.880
(X2) Dimension Meaning of Life	0.942	0.939
(Y1) Security Needs	0.855	0.827
(Y2) Well-being	0.837	0.825

Source: SmartPLS 4.0. Year 2023.

The calculation results show that the composite reliability value for all research variables is > 0.70 . This shows that all research variables have met composite reliability and have a high reliability value, because the composite reliability value is > 0.7 . Furthermore, for a value that is useful in indicating the direction of the relationship to the variable, whether a hypothesis has a positive or negative direction, it is measured using path coefficients. Path coefficients have values in the range -1 to 1. If values are in the range 0 to 1 then they can be declared positive, whereas if values are in the range -1 to 0 then they can be declared negative.

Table 5. Path Coefficients

	(Y1) Security Needs	(Y2) Well-being
(X1) Dimensions of Satisfaction	0.459	0.909
(X2) Dimension Meaning of Life	0.450	0.032
(Y1) Security Needs		0.042

Source: SmartPLS 4.0. Year 2023.

Exogenous Variables (Dimensions of Satisfaction) to Endogenous Variables Y1 (Security Needs) has a value of 0.459 and Y2 (Well-being) has a value of 0.909. While Exogenous Variables (Dimension Meaning of Life) to Endogenous Variables (Security Needs) have a value of 0.450 and exogenous variables (Dimension Meaning of Life) have a value of 0.032. Therefore, the direction of the relationship of Exogenous Variable (AIS implementation) to Endogenous Variables (Audit Quality) and Exogenous Variables (Leadership Style) to Endogenous Variables (Audit Quality) is positive.

Table 6. R-Square

	R-Square	R-square adjusted
Y1	0.880	0.877
Y2	0.943	0.941

Source: SmartPLS 4.0. Year 2023.

According to Ghazali (2011), the coefficient of determination (R^2) aims to measure how far the model's ability to apply variations in the dependent variable. The value of the coefficient of determination is between 0 and 1. The small value of R^2 means that the ability to explain the independent variables in explaining the dependent variable. Chin (2003) provides criteria for R Square values of 0.67, 0.33 and 0.19 as strong, moderate and weak. Meanwhile, Adjusted R Square is the R Square value that has been corrected based on the standard error value. Adjusted R

Square value provides a stronger picture than R Square in assessing the ability of an exogenous construct to explain an endogenous construct (Table 6).

Based on the results of the analysis of the coefficient of determination, the R Square value of the joint or simultaneous influence of X1 and X2 on Y1 is 0.880 with an adjusted r square value of 0.877 and on Y2 is 0.943 with an adjusted R square of 0.941. Thus, it can be explained that all exogenous constructs (X1 and X2) simultaneously affect Y1 by 0.880 or 88% affecting Y2 by 0.943 or 94.1%. Because the Adjusted R Square is more than 0.67%, the influence of all exogenous constructs X1 and X2 on Y1 and Y2 is strong (Chin, 2003).

The meaning of life is an awareness to know what was done at that time to produce happiness (Rini, 2018). According to Carr (2004) happiness is closely related to a person's level of satisfaction in several life domains such as family, work, settings, and affective experiences. Furthermore, there are eight domains of life to gain happiness such as yourself, family, marriage, relationships, social environment, physical, work.

Welfare is the average of the index numbers owned by each individual based on the calculation results. The better the level of welfare means that the level of life is happier. And vice versa, the lower the welfare value means the more unhappy. Welfare is a composite based on aspects of basic needs in socio-cultural life and people's economic behavior. These aspects substantially simultaneously reflect the level of welfare which includes health, education, employment, household income, family harmony, availability of free time, social relations, housing and asset conditions, environmental conditions, and security conditions. According to Bruno and Alois (2001), unemployment reduces happiness but an increase in income does not reduce happiness. Meanwhile, according to Leigh and Wolfers (2006), even though there is an increase in the human development index, the level of happiness can be bad. This means that increased income, education and health do not necessarily describe happiness.

Socio-economic life based on the culture of the local community and rejecting the influence of technology and all government assistance subjectively feels happy, safe and comfortable. Other deviant behavior, as elsewhere, for the Boti tribe does not exist because it is already a teaching and believes in the law of karma. According to Benet & Oishi (2008) culture influences personality development.

Government programs related to various aids were rejected by the Boti tribe. The main reason as the process of creating lazy people to work and high levels of dependency. This means that the approach is not educational but creates a pattern of community dependence on the government. The influence of the entry of factory-produced food and beverage ingredients is very limited because the community values business results more than what is provided by the market. In fact, according to Oki (2022), policies are important because they are carried out based on needs, problems experienced by the community. Thus, the efforts made by the government with various approaches have no impact because they are considered contrary to culture and tradition.

The aspect of education in society is a driving force for the development of a region. According to Amaliah (2015), education is a more meaningful and quality

process of community participation when the community has sufficient capacity to participate in the public policy advocacy process. This means that education is important in the development process. However, not for the people of the Boti Tribe who believe that education is an erode of basic cultural values and hereditary traditions of the tribe. Because of this, cultural protection continues to be carried out and one of the things that is being done is to limit community participation and access to formal education through school.

The people of the Boti tribe all cultivate dry land using the traditional approach of slashing, burning and shifting land. Apart from farming, they also raise livestock such as chickens, pigs and cattle for consumption and economic needs. The results of selling livestock and harvesting long-lived agricultural products such as tamarind and candlenut are a source of income that is used for other needs such as kerosene for lighting needs. Even though the village electricity program has entered the Boti village area, the community has not used it. The basic reason is that electricity will cause the use of electro technology and will damage the local cultural order.

The dry land farming sector and the slash-and-burn system and shifting land are the main professions besides dependence on natural products. Short-lived crops such as rice, corn, beans are still dominant, followed by long-lived plants such as candlenuts and others. However, there are still many people who have quite a lot of pets such as cows, pigs and chickens. The results of the garden and its business are used as daily consumption in every round of the season and are arranged in such a way as to be sufficient and not create hunger. The interesting thing that should be known is that the Boti people do not want and close themselves to all kinds of government assistance, such as direct cash assistance and other assistance in any form. The principle of the Boti community is that if they receive assistance, it will cause a high level of community dependence on other parties, lazy to work and not creative.

CONCLUSION

The Boti tribe is a traditional inland tribe whose lifestyle depends on nature and hereditary habits by avoiding advances in information systems and technology and formal education. Advances in technology, education and government assistance are considered as media that interfere with the mentality and order of the continuity of the Boti ethnic tradition. The Boti people feel prosperous because their basic needs are fulfilled, and the basic dimensions of satisfaction and pleasant security are seen in satisfaction, comfort, enjoyment, joy or positive emotions.

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