



Bou Tebo Family Social Association in Building a House in Ngalukoja Village Ende District

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Abstract

Bou tebo is a kinship social organization that is formed on the basis of genetic emotional ties with the aim of helping each other between one family and another in meeting the need for decent housing. Bou tebo was founded in 2017 with 23 members and is informal. The location of this research is Ngalukoja village, Ende Regency. This research is a qualitative descriptive research, data collection is done through observation, in-depth interviews and documents, the research results are analyzed descriptively. In accordance with the agreement in the organization, bou tebo annually builds 3 (three) permanent houses and for three years has succeeded in building 9 (nine) permanent houses, each member collects funds of Rp. 4,000,000 (four million rupiahs) each. In addition to funds, each member also collects cement, stone, sand, zinc, wood, iron measuring 10 mm, 8 mm and 6 mm according to mutual agreement. Theoretically, social change is not only determined by human resources, communication and information technology, but rather to efforts to change ways of thinking, acting, and living pressures to increase productivity in meeting the needs of life. Bou tebo provides clear evidence that social change can be realized by increasing the ability to think and work hard that is driven by the emotional bond of genetics to feel the same fate, share the same fate and struggle to help each other realize the dream of a better life than before, namely by having a decent house to live in.

Keywords: *Family Kinship Associations Build Houses*

Introduction

Society is a unit of human life that is related to each other continuously which is bound by common habits and identities. Community life can be said to be a social system because in society there are elements of a social system. Broadly speaking, the elements of the social system in society are people who are interdependent with each other in a whole. In this dependence, an integrated group of people is more permanent and stable. As long as each individual in the community group is still interdependent and

still has the same and balanced behavior, so long as the elements of the social system carry out their functions. While specifically and in detail, the elements of the social system in society are status,

Ngalukoja village, located in Maurole District, Ende Regency, has an association called bou tebo in building houses. In the language of the Lio tribe, bou tebo is defined as an association of individuals. Bou tebo in Ngalukoja village has family ties, namely those who still have blood relations and the same lineage, have genealogical and sociological fish. Bou tebo associations are based on considerations of thinking to support each other both materially and morally in building a house, because building a house requires a lot of expensive costs, so to speed up the process, bou tebo (forming a group) consists of 23 people.

Sociologically, the term group has the meaning as a collection of people who have relationships and interact, which can lead to the growth of shared feelings. According to Roucek and Warren (1984), a group includes two or more human beings among whom there are several patterns of interaction that can be understood by its members or other people as a whole. Polak (1979) argues that a group is a group, namely a number of people who exist between each other and between relationships as a structure.

Through groups as stated by Polak, humans can work together in an effort to fulfill their various interests. In a community group, an individual must be able to distinguish between two interests, namely he is an individual being and at the same time he is a social being. As individual beings, humans basically have a desire to prioritize their own interests as much as possible. However, it is impossible for humans to live properly without groups; because of that group, humans can continue their offspring naturally.

According to Huky (1982), the group is a unit consisting of two or more people, who interact or communicate with each other. Huky explained in more detail some of the basic characteristics of a group, as follows:

- 1.Groups always consist of at least two people and can grow to be more than that. These two people must be people who can provide a mental response.
- 2.The actual groups are not considered formed because they meet the number requirement. The point is that between them there is mutual interaction and communication. Thus two people who are closed to each other, although sitting side by side, cannot be said to have formed a group; on the other hand two people from different places, but talking on the phone very intimately, of course, form a group. So the difference lies in the presence or absence of mutual interaction and communication.
- 3.Communication and interaction, which are the main elements of a group, must be reciprocal. One-way communication does not form interaction within the group. Group members must influence each other at least psychologically, but this does not mean that influence will make all members equal. Communication does not need to be interpreted face-to-face, but also by telephone, letter or other means of communication. Thus, physical closeness is not a determining factor in group formation, but rather on mutual interaction and communication.
- 4.The clusters can be lifelong or long-term, but they can also be temporary or short-term. These groups exist, only insofar as there is reciprocal interaction, at least psychologically. In other words, the groups are considered ending, when the active relationship in the minds of those who are members of them has ended.
- 5.Groups and characteristics of group life can also be found among animal life, such as bees, monkeys and so on. The difference with human groups is that here there is no continuation of culture from one generation to the next. Thus, the human group experience is unique.

6. Shared interests and interests are the main colors of group formation. However, it is also possible to form groups without the same interests and interests.
7. The formation of groups can be based on various situations, in which humans are required to unite. Huky (1982), citing the opinion of Sorokin, Zimmerman and Galpin based the classification of groups on situations that require humans to unite, namely:
 - a. Physiological kinship or derived from a common ancestor, either physically or mystically (eg totemism).
 - b. Marriage.
 - c. Equality of religion and belief.
 - d. Equality of local language and culture.
 - e. Territorially close.
 - f. Joint ownership and cultivation of land.
 - g. There is a shared responsibility for the maintenance of regulations, payment of taxes and so on.
 - h. For work purposes.
 - i. For economic purposes.
 - j. Submit to the same master.
 - k. Joint attachment to a particular institution.
 - l. Common defense against a common enemy or language.
 - m. Need each other.
 - n. There is a common life in experiencing and acting together.
 - o. There are various forces such as assimilation, conflict, accommodation and so on that involve many groups.

In relation to the source of group formation, there are now two popular assumptions according to Huky which are often echoed, namely:

- a. Sources of group formation, namely the existence of common interests and interests; and both are satisfied through group participation. But in reality, this assumption is not very true, because there are also groups formed without any common interests and interests.
- b. The source of group formation, namely human instincts that always encourage them to group. This assumption is also difficult to prove, because humans can group together not because of instinctual impulses, but driven by the experience that their lives can be sustainable only in relationships and dependence on others. He also learned through experience, that living outside the group as a normal human being is unreasonable. Sociologists have tried to identify four main sources or bases that encourage people to join groups. Although this identification does not represent all sources exclusively and sometimes overlaps, it may be acceptable as a guide, namely:

- 1) *Common Ancestry* (common ancestor).
- 2) *Territory Shared in Common* (shared territory).
- 3) *Similar Body Characteristics*.
- 4) *Common Interest* (shared interests and interests).

The group is a unity in itself, it has its own colors and characteristics that are different from the others and even different from its individual members. Therefore, groups cannot be understood by merely understanding the different qualities and characteristics of the members. The group can be understood through the structure in it as a unified unit. Humans as members of the group must of course be subject to various applicable social norms or rules, so that each individual action always reflects the interests of the group.

According to Syani (1987), there are a number of series or systems that can cause a group to be said to be structured, namely:

1. There is a system of the statuses of its members, like a youth organization for example. He has a management structure which is a hierarchical series.
2. There are or apply values, norms (culture) in maintaining the life of the group, meaning that the structure always prioritizes stability.
3. There are social roles which are dynamic aspects of the structure.

Therefore, in the social system, kinship has a very high emotional relationship to help each other in fulfilling basic life needs such as clothing, food and shelter. Not much different from what was said by Berry (1981), that the insight of this social system, social life is arranged in such a way that every aspect of social life is intricately, although indirectly, related to one another. Changes and developments in a certain aspect of social activity can result in changes and developments, or cause reactions in other aspects of life. This means, if the community members can carry out their functions in accordance with mutually agreed social norms,

According to Merton (1974), in community life there is a set of reciprocal relationships between roles in relation to the social status of each individual involved; therefore society resembles a social system. There are several characteristics of community life (collectively) that refer to the elements of the social system, namely First; the existence of a division of labor, Second; the existence of interdependence between individuals, Third; The existence of cooperation, Fourth; the existence of two-way communication (cooperation), Fifth; there are functional differences between individuals. According to Merton (1974), there may be a certain role which is somewhat clearly defined and appropriate to each social position, but the social nature is much more complex. Merton intends to explain that if the membership of a community group increases (bigger), there will be a process, which can lead to role conflicts. In another section it is argued that every system has some characteristics in common, especially the parts of which are so closely related to each other in terms of structure that a change in one part results in a change in another. In a social organization such as family, neighborhood association and others. Changes in the behavior of one family member will affect other members. Likewise in the structure of social positions where roles are played according to a set of interrelated norms, we call an institution such as the family having the characteristics of a system. According to the system analysis as intended by Merton, it also applies to the life of the wider community.

Cooley (1909), actually in certain static conditions of society, this primary group is always enduring and always puts the interests of the group first; moreover because it aims to clarify aspects of differences between various groups in people's lives. When viewed from the point of view of

development, in fact this is not always the case, because the feeling of unity and the similarity of interests of group members at a certain time will show changes. There is now a relationship between members of a group of people who are friendly, but not necessarily physically close together; This means that direct relationships between individuals are no longer a requirement that must exist in the life of small groups in the recent development of society.

Bou tebo is one of the kinship groups which is a collection of individuals whose formation process is based on genetic factors, heredity, has blood ties that sociologically have a very close relationship with one another. If it is related to the opinions of experts, this shows that bou tebo are included in the category of primary groups, which have the basis for their formation to help each other in building the housing they want. Bou tebo was founded on the basis of the similarity of economic difficulties, old resources and human resources, so that the presence of bou tebo can alleviate the difficulties in owning housing in Ngalukoja village.

Research Methods

The focus of this research is bou tebo which is one of the social associations of family kinship in building houses in Ngalukoja village, Ende district. The research was conducted on the Bou Tebo kinship association consisting of twenty-three people (23) who have blood and social ties to one another and within the family scope of the Ngalukoja area, with the aim of building houses in turns. The research period was carried out for 3 (three) months from February to May 2020. The research was designed descriptively, where data collection techniques were carried out through observation and interviews. The researcher himself is the key instrument by conducting participatory observations and in-depth interviews. The data collection activities through interviews with informants,

The research subjects are all interviewees who are interviewed and can provide information about the characteristics, certain experiences of the Bou tebo object which is an association of community kinship systems in Ngalukoja village, totaling 23 people in building houses. Informants in this study consisted of the chairman and members of the bou tebo association. The number of informants is not determined, the most important thing is the quality of the information conveyed and obtained by the researcher until there is no development of new data and information (Nasution, 1987). The research results were analyzed descriptively (Neuman, 2000), and the validation process was carried out by triangulation (Nachmias. 1987).

Discussion

Bou tebo Associationfamily Kinship in Building a House in Ngalukoja Village, Ende District

Ngalukoja Village is one of the village areas in Maurole District, Ende Regency, whose village area is formed based on the Ngalukoja customary alliance area. Topographically the condition of the area consists of hills, mountains, sloping and flat. Natural conditions consist of forest, wood, bamboo and so on. The plantation products from Ngalukoja village consist of candlenut, cashew nuts, and cocoa. The plantation products mentioned above are not what we imagine in large plantations, but only in small land sizes which if the plantation products are sold only to meet household consumption needs. Meanwhile, agricultural products are very limited with a subsistence economy, namely only to feed themselves, consisting of upland rice and corn and tubers.

The villagers of Ngalukoja have lineages and origins and have the same family and kinship relations. Universally, humans have the same character and have needs, motivations that are also almost the same. Character and civilization of human beings who experience differences caused by natural

factors, socio-cultural environment, education, human resources, climate, natural resources, diet and lifestyle. In order to meet the needs of life, every individual and social group has dependence on each other caused by the limitations of humans themselves. So the relationship of interaction and interdependence of life is the most important part of human life on this planet earth.

The Ngalukoja people like other people and humans in this world have the same desire and desire to grow and develop to improve human dignity, but on the other hand, limited human resources, access to transportation and communication are also the most important part to accelerate the process of self-development and improve the quality of life. better welfare. Currently, Ngalukoja village has 165 families with a population of 1,155 people. The level of income and welfare of the community is still low, even though the soil is fertile and the tropical climate is quite good. The low quality of human resources is an important part in this region,

In general, the housing conditions of the people in Ngalukoja village, most of them still have emergency houses and the visible housing consists of emergency houses, semi-permanent houses and permanent houses. The community in general is also aware of their limitations, namely the low level of income so they cannot build semi-permanent and permanent houses. To support the realization of livable housing, the community collaborates by forming groups that all still have kinship genealogically have the same offspring. The association that was founded was called "Bou Tebo" (association of individual individuals).

Bou tebo, which is a kinship association, was formed on the basis of a desire and has the same motivation, namely to encourage the acceleration of advancing group members in each family to fulfill the need for decent housing and settlements. Decent housing is semi-permanent housing where the ground floor or footrests are made of smooth plastered cement and permanent housing made of cement, stone, sand and other mixtures that make up the building of the house and the roof of the house is made of zinc.

Bou tebo was founded in early 2017 consisting of 23 people, consisting of the chairman, deputy chairman, deputy secretary, treasurer and deputy treasurer. The procedures and procedures for the election of Bou tebo's board of directors are carried out in a democratic and acclamation manner, do not have a constitution and by-laws and are an informal organization with family and social ties. The basis of footing and consideration in determining personal is the ability of leadership and social class as well as credibility or the level of trust and charisma to move the spirit and motivation of members in realizing the dream of owning a dream home,

In the life of a society that is still simple or at least a group that has a limited number of members, usually the relationship between each member knows each other deeply. The basis of the strength of this kind of group bond is the kinship system; consists of family members, including on the basis of equality of work or social status in society. Membership of each group has a certain prestige in accordance with prevailing customs. This means that in it there is a certain degree for individuals as members in connection with the recognition of society based on customs as intended.

The most important measure for this social kinship group is that individuals are closer or interested in the life of their family, neighbors or other individuals who are considered to be able to function in fostering social harmony in their lives. On this basis, this kind of social group can also be called an individual social group. Another characteristic that is unconsciously true is that in this group sometimes it is self-serving, because whoever has received help, at a certain time it is felt that it is very inappropriate not to return the help that has been received. For example, it can occur in splice activities to build houses, pillars of death, planting rice in the fields, in wedding ceremonies and so on.

There are currently 165 families in Ngalukoja village, of which 87% of households do not have permanent homes (143), 12 families have semi-permanent houses (7.00%) and 10 families have a

permanent home. (6.00%) have a permanent home. The housing situation of the population, which is mostly still in the form of emergency housing, is caused by factors of income level, very limited financial resources and the subsistence economic system. Therefore, individuals move each other to form a group of 23 people in order to lighten the burden on each other in building a house called bou tebo.

According to the perspective of social change, that in the life of human society, there is a view of a group or group that has a sense of building which always wants progress and reforms according to the demands of the times. In addition, it is also supported by the views of a group of people who are optimistic which is defined as a group of people who understand that they have the belief that tomorrow there will be a brighter life, so that they are driven by a psychological sense of optimism, they are always careful in carrying the currents of society. tend to progress and change. It is different with the view of a group of people who only according to what is and what happens as if they are ignorant of the state of the environment, either directly or indirectly; change the way of life and livelihoods in which they live in society itself (naturalist society). Such views require an understanding of social change which must begin with defining the concept. So what is meant by social change? For the most part, definitions speak of change in a very broad sense. Wilbert Moore (in Robert H. Lauer, 1993: 4) for example, defines social change as "an important change of social structure", and what is meant by social structure is "patterns of behavior and social interaction". Wilbert Moore includes in the definition of social change various expressions of structure, such as norms, values and cultural phenomena, so it is clear that such a definition is all-encompassing. Wilbert Moore also argues,

One of the basic human needs which is often referred to as primary needs other than food and clothing is a board or housing which is everyone's dream as a place to shelter and develop community civilization as in Ngalukoja village, Ende Regency. However, the limitations of meeting housing needs are not easily obtained, this is due to socio-economic limitations with very low levels of income and welfare.

In order to build an ideal, livable house which is often referred to as a permanent house, a kinship social organization called bou tebo is formed which is based on the results of an agreement with group members through a bou tebo meeting. The formation of this group is based on the principle of life wanting to change the way of thinking and perspective so that it is faster to get out of the pressures of life of inadequacy, namely to continue to spur the struggle by prioritizing the feeling of sharing the same fate and sharing.

John Locke, in his book on Civil Government (Syani, 1987), states that by nature humans are born with full rights, including the right to a place to live. However, in reality many things have not been implemented, because of the crippled social relationship between the ruler and the ruled, the governed and the ruled. Therefore, it is necessary to find a way out to find out the inequality, namely by entering into an agreement (agreement) between members who feel that their rights have been violated by the authorities. Therefore, a leader who really knows the ins and outs of community life is chosen, so that the harmony of human relations with all their rights can be achieved as expected.

Specifically, the formulation of thoughts conveyed by John Loeck is indeed ideally like that, as the purpose of the establishment of the Indonesian state, one of which is to realize prosperity and justice, however, what also needs to be considered is the limited ability of the government to handle all the needs of the people's life, especially housing The population in Indonesia is very large and also has a very wide area coverage. Therefore, it is necessary to have initiative and creativity from all components of the nation, especially individuals and families to utilize existing natural resources and work hard to realize the goal of a better life.

Based on the results of the study, it shows that the agreement produced by the bou tebo kinship association is that three member housing units are built every year. Where the entire decision process is

carried out by deliberation and consensus. In addition, every member of the bou tebo group who gets the opportunity to build a house already has his own initial capital, which means that the collection of funds through bou tebo is the basis for building a house in a ready-made and habitable form, but to complete homework independently, including plaster, tiles/floors, doors, windows and terraces if anyone wants to build a terrace.

To achieve this goal, each group member annually collects funds of Rp. 4,000,000 (four million rupiah), so that in a year the bou tebo group can raise funds of Rp. 92,000,000 (ninety-two million rupiah). This was conveyed by the chairman of Bou Tebo Ibrahim N "the principle of group formation is based on a shared desire, wanting to change from the slump of housing to be better, we see that many people are unable to build houses in a short time due to economic factors, but on the other hand I see there is a great desire from the people who want to change, especially in housing, longing for a decent house to live in. I also see that there is potential, namely that awareness encourages people to work together to build houses by collecting Rp. 4,000,000 (four million rupiah) every year. The collected funds will be drawn by lottery who gets it means the house in question to be built, namely in every year three (3) houses will be built. However, there are also those who offer themselves to build because the initial preparations are already there, it is very flexible, so the principle of togetherness here is very important (interview on April 5, 2020).

To act in the manner described above, the actor must possess a certain set of skills, abilities and skills. Some are the ability to control actions, including: self-awareness, awareness of predicting the future and perseverance. The other is the ability to maintain freedom of action vis-a-vis the pressures of the external environment. Here ability is the ability to create something new, community-oriented and personal integrity, and to a certain degree of disorder ability is the ability to act otherwise (Giddens, 1979). These abilities are seen as very important. All of these abilities are distinctive potentials that mark human action.

In line with that, secretary bou tebo, explained that if you look closely at a fund of ten million rupiah per year is very heavy, but with a decision like this, each family will plan carefully how the efforts are made to get these funds, plan their daily needs and for housing savings through the bou tebo association. At first it was hard, but over time it became commonplace and the figure of ten million rupiah was not too burdensome. The result is that the families who are members of bou tebo can have a house that is suitable for habitation even though it is not one hundred percent complete, because it is the owner of the house itself to complete the finishing. Our experience so far with housing that has been built takes about 2 to four years for new home owners to complete the finishing process. That is why, the bou tebo kinship becomes very important as an effort to help each other with family relatives to have a decent house to live in.

From the description above it seems very clear, that the bou tebo kinship association is able to lay solid foundations in building kinship social relations for mutual benefit to realize the dream of every family who has financial limitations in building a decent house like other families and communities.

Based on an interview with the treasurer of Bou Tebo, it was shown that to build a house, the funds collected were Rp. 92,000,000 per year to build three (3) houses means that each family gets Rp. 30,667,000 (thirty million six hundred and sixty-seven thousand rupiah). With such funds, 3 houses (three) with a size of 8 x 6 m² (eight times six square meters) will be built. If you study carefully, that amount of money will certainly not be able to build a house, especially according to the chairman of the Bou Tebo Association, a fund of Rp. 30,000,000 will be used in the amount of Rp. 20,000,000 to pay the builders until it is completed. This means that the remaining funds are only Rp. 10,667,000 (ten million six hundred and sixty-seven thousand rupiah). To complete the housing construction, each member will collect in the form of building materials namely cement, sand, stone and wood. For the iron collected by

each member of the group several rods with iron sizes of 8 mm, 6 mm and 10 mm. 10 mm and 8 mm iron are used for sloof poles and beams, while 6 mm iron is for stirrups or ties for poles and beams, and wire tie is also collected. While the remaining funds of Rp. 10,667,000 were used to buy zinc for roofs (Interview with Secretary Bou tebo Ambrosius S, April 8, 2020). while the 6 mm size iron is for stirrup or bonding poles and beams, besides that, tie wire is also collected. While the remaining funds of Rp. 10,667,000 were used to buy zinc for roofs (Interview with Secretary Bou tebo Ambrosius S, April 8, 2020). while the 6 mm size iron is for stirrup or bonding poles and beams, besides that, tie wire is also collected. While the remaining funds of Rp. 10,667,000 were used to buy zinc for roofs (Interview with Secretary Bou tebo Ambrosius S, April 8, 2020).

The results of the study show that the bou tebo in the social kinship system has built a house consisting of 24 people for 3 years, namely 2018, 2019 and 2020, so that a total of 9 (nine) permanent houses have been built. The house that has been successfully built is 8 M2 long and 7 M2 wide or 48 M2 wide without finishing. The finishing work is carried out by the home owner himself.

This was emphasized by a bou tebo member, "that we are very grateful for the existence of bou tebo, even though with very limited funds, our income is very low but we can together be able to build the house we want, even though the construction is done alone, but we able to work even for a long time. This means that even though this housing has not been completely completed, we have been able to settle on the settlement and we are slowly finishing it (interview with members of Bou tebo Raimundus Dede, April 7, 2020)

Based on the results of interviews with members of the results of interviews with members of Bou Tebo, it was confirmed that the most expensive part in preparing to build a permanent house was the funds to pay a handyman. At a minimum, each member must provide funds of Rp. 20,000,000 (twenty million rupiah). The main cause of the high cost of financing for artisans in the village is because there is a shortage of craftsmen, unlike in urban areas where there are many craftsmen, there are even craftsmen who are looking for work, while in the village, apart from being a handyman, they also have other professions such as farming and taking care of livestock or other jobs. very limited time. Even to build a house while waiting for a handyman to finish someone else's house beforehand, that's why the cost of a handyman is very expensive and even exceeds the funds to buy house materials (interview with A.Sewa,

The same thing was also emphasized by the village head of Ngalukoja Mohidin Moda, that sometimes the handyman asked for more than Rp. 20,000,000 (twenty million rupiahs), but if we look closely, the quality of their work is very poor, especially the handyman in the village who has no skills, even as a village handyman, he doesn't have any knowledge, only courage and experience, that's what happened in the village. This is where one of the weak points of every family, if you want to build a house, then preparations must be done especially to finance the builders, because it is not only the cost that is set, but also to eat, drink and even buy cigarettes for the handymen. However, as a leader in this region, I salute and proud of the people who have social ties to the bou tebo family to build houses. This is the struggle of people's lives that we must support so that their lives are more decent from the housing aspect and indeed the government has limited funds for that and so far we have only facilitated the poor or low-income families in the form of assistance for poor rice or what is often called raskin (Interview with community leaders of Ngalukoja Markus M, April 10, 2020).

Based on the description above, it shows that if it is observed carefully from the views of experts in the perspective of social change, the authors can state here that social change can also occur due to the pressures of life in shackles such as in an effort to fulfill basic human needs, namely housing. With full spirit of limitations, it turns out to be able to awaken the spirit of kinship collectivity to change perspectives, ways of life support and complement each other to realize a better direction, namely that every family must have a decent life from the aspect of housing, namely housing.

The actualization of that potential in the form of action will affect the potential itself. In creating the “human” world from the natural environment, and in shaping the organizational patterns of unstable and disorderly life, the actor simultaneously reshapes, enriches and perfects his own knowledge, abilities and skills. To be creative means to be creative. According to Plamenatz, Marx is a thinker who views humans as creative beings in the sense of developing special abilities for the benefit of fellow humans such as living and working with friends and in the process of learning ideas from nature and from himself (1975: 3, 34). This interpretation is corroborated by a number of Marx's own observations. For example, “By acting on the outside world and changing it, at the same time the individual changes his own nature. It awakens the sleeping power and compels the power to act according to its will” (1956).

This is reinforced by Gramsci's view, that action is collective, meaning that it is always related to other people, directed at them, dependent on them, coordinated with them and sometimes opposed to their actions. “All production is a gift of nature through individuals bound in certain forms of society” (1977) and this can be extended to all other human activities.

From the description above, it shows that although the limited capacity of human and financial resources does not dampen the enthusiasm of the community to achieve success in life, the dream to improve the standard of living and welfare is the biggest part of the spirit of people's life, the spirit of hard work is able to change the way of thinking to improve the quality of life. form a bou tebo container to help each other among family relatives.

According to the bou tebo members, the collective awareness to build a house is inspired by the desire to be able to own a decent house like other people who are economically capable. We are aware of our limitations, but it is this great desire that led us to establish the bou tebo organization, which is not difficult for us, because indeed all members have blood ties and kinship ties in a village that still has Ngalukoja traditions. We are grateful that our wishes can be realized thanks to helping each other to build a house even though it is not as big as other people have it (Interview with housewife Ema R, April 11, 2020). This was also reinforced by the traditional leader (Chairman of Ngalukoja) Tadeus M,

Another aspect that is found and becomes an important part of socio-cultural life is the kinship system, namely the emotional ties of origin and blood descent that generate a stimulus that binds togetherness to advance a better life than before. This is a form of socio-cultural change in society that not only depends on natural conditions and limited human resources, feelings of the same fate and sharing can also lead to insight into thinking to break free from the shackles of backwardness and change a better way of life without having to ask for help and mercy. from the other side, namely by organizing bou tebo kinship to build his dream house.

Closing

- 1.Sociologically, bou tebo is a kinship social organization which is formed on the basis of emotional bonds, interdependence which is also socially kinship with the aim of helping each other between one family and another in meeting the needs of life for decent housing. Bou tebo was founded in 2017 with 23 members, with no articles of association and by-laws.
- 2.In accordance with the agreement in the informal organization, every year bou tebo builds 3 (three) permanent houses and for three years has succeeded in building 9 (nine) permanent houses. Each member collects Rp. 4,000,000 (four million rupiah) each. In addition to the funds, each member also collects cement, stone, sand, wood, zinc, 10 mm, 8 mm and 6 mm iron according to mutual agreement.

3. Theoretically, social change is not only determined by human resources, advances in information technology but rather efforts to change the way of thinking, acting, to increase productivity in meeting the needs of life. Bou tebo provides clear evidence that social change can be realized by increasing the ability to think and work hard that is driven by social emotional bonds and genetics feel have the same concern to help each other realize the dream of a better life than before, which is to have a decent house to live in.

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