DESCRIPTION OF ETHNIC IDENTITY ON MULTICULTURAL ATTITUDES AMONG CHINESE STUDENTS IN JAKARTA

Ninawati[1] & Kurnia Setiawan[2]

[1]Faculty of Psychology, University Tarumanagara Jakarta
Email: ninawati@fpsi.untar.ac.id
[2]Faculty of Art and Design, University Tarumanagara Jakarta
Email: kurnias@fsrd.untar.ac.id

ABSTRACT

Indonesian is known as a country that has many ethnic groups with different cultural characteristics. These differences often lead to conflicts that take lives and material casualties. The diversity of ethnicities in Indonesia causes each ethnicity to have a different lifeworld. *Different lifeworlds lead to different identities. İnaç and Ünal (2013) state that there are two types of identity, namely granted identity and gain identity. Both of these identities are obtained automatically because they come from the family, and there are identities that each individual needs to work on. An attitude of multiculturalism is needed to understand the differences in culture, ethnicity and various identities. This attitude can grow through the influence of the environment and certain conditions. In addition, it also requires a critical attitude and mature understanding, moreover awareness of the self-identity that each individual has. For this reason, this research will look at how ethnic identity and multicultural attitudes are portrayed by students in Jakarta? Five ethnic Chinese students were selected as participants. The research was conducted using qualitative methods. Data collection through in-depth interviews. The results of the study show that participants understand their identity which is different from other Indonesian ethnic identities, for that they express the need for tolerance and cooperation in everyday life. Collaboration is carried out in organizational activities and hobby communities. Their positive attitude about multicultural Indonesia can be seen as the uniqueness and superiority of Indonesian society.*

Keywords: Ethnic identity, multicultural attitudes, students

1. PREFACE

Every individual grows in an environment with a certain culture that becomes his identity. Identity can be psychological, sociological or cultural anthropological. These properties are related to the physical characteristics of the individual concerned or the judgments of other people. Individuals with certain identities can interact with individuals who have the same identity or with different identities (Ryder et al., 2013).

İnaç dan Ünal (2013) state that there are two types of identity, namely, granted identity and gain identity. Granted identity (identity "given") includes family, ethnic, community, national identity. This identity is formed in the process of social construction, psychological, sociological and cultural anthropological. Meanwhile, gain identity (identity that is "obtained"), is an identity that is attempted voluntarily by individuals to get "identity recognition" of a particular group.

Identity can also be formed through physical characteristics that are passed down through genetics. Physical identity alone cannot be used to show behavior in socializing. Identities that play a role in behavior are mostly obtained from culture, which every human being learns continuously for a long time. This behavior is seen in the context of socialization and the relationship between one person and another in the wider society. This was disclosed by Bandura (in Dawis, 2012) regarding reciprocal determinism which is a triangular relationship between personal factors, behavior and environment.

Individual integrity does not only depend on the individual but also the judgment of others. Thus the term social identity emerged in addition to individual identity. According to Ward et al. (2001), Tajfel points to three main definitions of social identity traits. First, it is part of self-concept, secondly, self-concept requires awareness of membership in a group, thirdly, it is evaluative and emotional. Social identity cannot be formed just like that, according to Tajfel dan Turner, (2004) there are three stages of forming social identity, namely social categorization, social comparison, social identification. Social categorization: is the tendency of individuals to understand themselves and others in certain categories, can be single, can go back and forth and can move. Social comparison is an individual comparing his group with other groups. Social identification is the way a person determines who he is and how to relate to other people as a result of his perspective on the individuals and groups around him.

Indonesia with various ethnicities and cultures has its own lifeworld which differs from one ethnicity to another. Those who live in their lifeworld are people who are united by meaning, not people who are atomistic. For example, as stated by Roosseno (2015), in Javanese society they think that their world is divided into two, macro and micro. According to Roosseno (2015), in the traditional view of life there is something that is "given", namely reality which is divided into microcosm and macrocosm. The microcosm is the individual world, while the macrocosm is the world outside and encompasses the microcosm. There is harmony between the microcosm and the macrocosm, there should be no turmoil. With a concept like this, in contrast to science, humans in the traditional view are absolute. As a microcosm, humans must conform to their society, according to their macrocosm. Thus, this traditional view of life provides a description of humans with their psychology and an overview of their absolute macrocosm (Roosseno, 2015).

Indonesia society as a nation with various primordial backgrounds growing within it, with various ethnic identities attached to each ethnicity, it is impossible for Indonesia to adopt monoculturalism as an adhesive to live together. In addition, it is not enough to stop at the pluralism paradigm. Pluralism has just reached the standard stage for rejection of the paradigm of monoism-monoculture or homogeneity in national life. For that we need wider and deeper steps towards what is called multiculturalism. Why multiculturalism? Because in multiculturalism there is recognition and respect for social differences. Elements of different cultural backgrounds are considered as wealth, including the wealth of ethnic identity possessed by each individual.

This attitude of multiculturalism is necessary to understand the diverse cultural and ethnic differences. This attitude can grow through the influence of the environment and certain conditions, including through the relationship between individuals and other individuals, or between individuals and groups, even between groups and groups.

The process of realizing a multicultural society requires a willingness to take action from the government, especially in the field of education by emphatically conveying multicultural aspects. This can be done, among others, by providing understanding and respect for relationships that occur between ethnic groups (Suparlan, 2002). It is further said, in the sense of multiculturalism, the people of the nation have a main culture that is generally accepted. This culture is in the form of a mosaic of various cultural patterns and is an expression of these various cultures.

Multiculturalism is an ideology that requires the unity of various cultural groups with equal rights and social status in society (Rudiansyah, 2016). Thus the attitude of multiculturalism is an

attitude that does not discriminate between one ethnicity and another and provides an equal position among them. Recognition of cultural diversity (pluralism) also needs to be owned, especially with regard to the recognition of its culture (the need for recognition).

The need for an understanding of multiculturalism is explained in Syamsiyah's research (2018) on multiculturalism in one of the areas in the city of Surabaya indicating that multicultural awareness is an important element for realizing social integration. Prerequisites for the realization of social integration include not having a problem with differences, there is a desire to provide tolerance, there is a hybridization of culture and a shared identity, a willingness to work together, a willingness to negotiate, and the development of social solidarity (Syamsiyah, 2018).

Views and integrity of identity with their respective lifeworlds, raise various differences that need to be addressed wisely. The diversity of ethnicities in Indonesia means that there will also be various identities with their lifeworld. For this reason, understanding a multicultural society requires a certain attitude so that clashes or upheavals do not occur between the various ethnic groups. The attitude of multiculturalism is felt to be owned by Indonesian people, especially with the awareness that Indonesia is a multi-ethnic and multi-cultural country. In order to maintain the unity and unity of the Republic of Indonesia, the attitude of multiculturalism is very necessary. This attitude of multiculturalism becomes important especially with the understanding and awareness that every society has its own lifeworld which can be interpreted differently from one ethnicity to another.

Through this research it is hoped that there will be an understanding of the need for a positive attitude towards multiculturalism in Indonesian society. In addition, the meaning of self-identity or ethnic identity needs to be addressed wisely, not to be contested.

The formulation of the research problem is: How is the description of ethnic identity and multicultural attitudes among students in Jakarta?

The purpose of this study was to find out the description of ethnic identity and multicultural attitudes among college students in Jakarta.

2. RESEARCH METHOD

The research design is descriptive qualitative, involving five subjects who are active students at universities in Jakarta. The sampling technique used was convenience sampling, bearing in mind that the pandemic has not yet ended and there are limited meetings for interviews with participants.

This research was conducted in the Jakarta area. The research was conducted online due to the conditions of the Covid-19 pandemic.

The research instruments used were image recorders, voice recorders, writing equipment, and their complementary purposes. As for the questions posed to the subjects, interview guidelines were prepared for the in-depth interview process, and work procedures for recording images and a series of activities that were used as research venues.

Data collection was carried out in November-December 2022.

Data analysis was performed using transcription verbatim for the research results conducted by in-depth interviews. The results of this transcription verbatim were then analyzed and reflected on each subject.

3.   RESULT AND DISCUSSION

There were five participants in this study consisting of three women and two men. All participants were active students at a private university in Jakarta. The age of the participants ranged from 20-21 years. All participants have lived in Jakarta for a long time, only one participant has lived in Rengat (Pekanbaru) for a long time.

Table 1

Data of Participants

	PB (participant 1)	MA (participant 2)	EV (participant 3)	AN (participant 4)	LV (participant 5)
Ethnic	Father and mother	Father and mother	Father and mother	Father and mother	Father and mother
Age	21 years	21 years	20 years	21 years	21 years
Gender	Female	Female	Female	Male	Male
The city where you have lived the longest	Rengat, >15 years	Jakarta, >15 years	Jakarta, >15 years	Jakarta, >15 years	Jakarta, >15 years
Ethnicity of your close friends:	Javanese	Chinese, Javanese, Betawi	Chinese	Chinese, Javanese, Batak	Chinese, Palembang, Makassar
Who influences you the most	Mother	Father, Mother, Brother	Father	Mother, Father, Brother	Father, Mother, Grandma

Regarding the identity of the participants, all of them were ethnic Chinese who had Chinese blood from their father and mother. As teenagers, participants had close friends from ethnic Chinese and other ethnicities. PB subjects do not have close friends from ethnic Chinese, but from ethnic Javanese. Subject EV only had one close friend from ethnic Chinese, while subjects MA, AN and LV had close friends from ethnic Chinese and other ethnicities.

The influence of other people in the development of one's personality can shape the self concerned. Other people or also known as significant others play a major role in the formation of a person's identity, because everything explained or given by a significant other will be embedded in his personality, behavior, even in his outlook on life. Significant other might increase one's self-confidence. But it can also reduce self-confidence if someone has a different view from their significant other (Charon, 2001; in Simon & Pleschová, 2021). Based on the results of this study, it can be seen that the significant other for the participants are people who are in their nuclear family.

Indonesian is known for its diverse cultures. Cultural diversity provides wealth, but sometimes it also facilitates conflict, because diverse cultures create prejudice between one ethnicity against another (Hernawan, 2017). The diversity of Indonesian culture makes Indonesia a unique, good, good country. This impression was shown by the participants.

PB participants said "a diverse culture is unique to Indonesia, but there is a negative side because there is humiliation, harassment of certain ethnic groups, for this you need to adapt and mingle." According to PB, the uniqueness of Indonesia with various cultures has a negative side because of harassment or humiliation of certain ethnicities.

The second participant (MA) explained "Indonesia's diverse conditions make it something good. With a variety, we will know the difference and generate insight." The same thing was expressed by EV who said "I like the diverse culture of Indonesia, being able to explore and seek broader insights."

The AN and LV subject statements show the need for tolerance because of fears of inter-ethnic friction. Participant AN said:

> *Diverse cultures are good, we are united by the same national values. The existence of a majority and a minority requires an understanding of pluralism so that friction or disputes do not occur.*

Likewise, LV participants expressed the need for tolerance in communities with various ethnicities. LV said, "Indonesia has a good variety and its heritage needs to be maintained, but what is more important is tolerance."

There needs to be tolerance in response to all participants. There are those who think tolerance is for oneself, especially when socializing (PB). Even tolerance is also needed by those who have the same ethnic background because there are norms that must be followed and do not interfere with the rights and obligations of each person (MA). Tolerance is needed because everyone needs to adapt, besides that tolerance is needed so that society is harmonious, peaceful and there are no disputes, as expressed by EV, AN, and LV.

In addition to an attitude of tolerance, in ethnically diverse communities social solidarity is also needed. For PB participants, solidarity is no longer about ethnicity, but also related to social, occupational or economic background. MA participants said "solidarity itself actually depends on the context". Meanwhile the EV participant said "Solidarity is needed, but it doesn't necessarily mean defending fellow ethnicities."

Ethnic diversity in Indonesia can be an advantage as a country with a high level of tolerance, but if there is friction it can cause quite a lot of chaos. Thus at a young age it is necessary to cultivate positive attitudes and perceptions of diversity. As stated in Hidayat's research that prejudice and social prejudice can arise among young people, namely students (Hidayat, 2013).

The attitude of tolerance in various ethnic communities was realized by the participants to be something that needed to be done in everyday life. Tolerance can be shown by concrete actions, namely in the form of cooperation. This section describes the participants' views on tolerance and cooperation.

The first participant (PB) had the experience of moving from city to city following their parents. Schools also moved. The ability to adapt is PB's provision in getting along in these different conditions (cities, schools). The MA participants also had almost the same experience. He has experience in the dancing community he is in. MA sometimes receives ridicule for having

slanted eyes which is considered as a joke between friends. According to MA "difficulty in working together again on the personality of each individual."

The third participant (EV) said he never experienced difficulties in working together. Here is the EV statement:

To be honest, never had any trouble working together. If the cooperation difficulties occur because it does not match working hours. Even though the ethnicity is the same but the way of working is different, it will be difficult for us to work together.

This is the same as AN's experience:

To be honest, I've never had cooperation difficulties triggered by ethnic differences. Maybe because our relationship is only professional, for example in group work, discussions
A slightly different answer was expressed by the LV participant. According to LV, tolerance has been taught since childhood in his family, because of their place of residence in a culturally diverse area.

Participants realize that if their culture is different from other ethnicities, the participants' experiences will also vary. In general, the participants realized that cultural differences could occur in all ethnicities. MA participants said: "Not only Chinese culture, but we see that culture as a whole is different." LV participants stated: "Because indeed from different regions, different locations, different cultures, different ancestral heritage, there will definitely be significant differences from the way we grow."

Recognition of different cultures was deemed necessary by the participants, as expressed by AN: I want my culture, unique cultural background, ethnicity, ethnicity, religion to be recognized. I want me to be considered part of the community and my differences are also recognized. I feel it is my right to express myself, I have an identity, so I shouldn't need to cover up or change myself just to feel I belong in a certain group. I wish I could still be myself but the group would still recognize my differences.

Everyone needs cooperation in everyday life. For this reason, the participants were asked about their experiences in collaborating with people of different ethnicities. All participants have an optimistic attitude to be able to work with people of different cultures and ethnicities.

The experience was accepted because being in the same community was experienced by MA participants in the dance community. While AN is always careful and makes observations before acting for cooperation. AN is more passive. Meanwhile, for PB and EV, different is considered normal and everyone has a different style and method. Thus it can be said that the process of cooperation between participants and their friends or community runs smoothly, even if there are obstacles and makes them uncomfortable it is interpreted as part of a different person's personal nature.

Collaboration is always considered fun, because it is considered a valuable experience in the association. In addition, the parents' experience was also seen by the participants as a good collaborative process and could be used as an example (LV). AN's experience was not pleasant when providing assistance. There is a concern that it will be seen as helping with strings attached. So AN always observes in advance every action that will be carried out.

Awareness as part of a multicultural society is important in order to create social integration and avoid social conflicts that might occur. One of the questions posed to the participants was about the need for deliberations to resolve the problems at hand. PB and EV participants said that the important thing is to take care of each other's feelings. MA also expressed the same thing. While AN said that "the deliberations were carried out on the basis of mutual respect, this experience he received from his parents." LV participant said:

> *Deliberation also depends on the person, if indeed the people are tolerant then the success of the deliberation will be higher. Conversely, if you are still concerned with yourself or your ethnicity, then the result will be nil.*

Multiculturalism is an ideology that requires the unity of different cultural groups with the same rights and social status in society (Rudiansyah, 2016). Thus the attitude of multiculturalism is an attitude between one ethnicity and another that does not discriminate and provides an equal position among them. Recognition of cultural diversity (pluralism) also needs to be owned, especially with regard to the recognition of its culture (the need for recognition).

Recognition of one's own culture can occur when a person associates outside his environment. One way to get along in society is through organizational activities. PB participants said that diversity can be seen in social events both at home and on campus, especially for the city of Jakarta, which has a diverse population. EV participants follow the organization because they perceive the many benefits.

LV stated that he joined the organization to find friends from different cultures to broaden his horizons and expand his network.

From the various purposes of participating in the organization, it can be seen that awareness of multiculturalism has been possessed, which was initially considered as a social provision to add insight to good deeds in society. This is like the results of Syamsiyah's research (2018) on multiculturalism in an area in the city of Surabaya which shows that multicultural awareness is an important element for realizing social integration. Syamsiyah's research (2018) also states that the prerequisites for the realization of social integration include not having a problem with differences, there is a desire to provide tolerance, cultural hybridization and shared identity emerge, a willingness to cooperate, a willingness to negotiate, and the development of social solidarity (Syamsiyah, 2018).

Diverse identities in a multicultural Indonesian society have been recognized as something good, but the possibility of conflict cannot be avoided either. In this section, it is described what the participants' expectations are towards tolerance and multicultural attitudes and adjustments to the problems that occur.

PB participant statement:

> *I don't mind when they think I'm different because I rarely show that difference myself. I'm comfortable with that, but still when we work with other people there are bound to be conflicts.*

Cultural differences bring benefits, cultural adjustment is beneficial for Indonesia, expressed by MA participants. Meanwhile, EV participants distinguished social issues related to themselves as citizens and social issues that became the authority of the state. AN participants had uncomfortable experiences as Chinese people, this happened because of the lack of communication and language differences. AN expects the need for cultural communication in association in society. According to LV participants, if there is a problem, it is better to solve it quickly.

4. CONCLUSIONS AND RECOMMENDATIONS

The attitude of tolerance is realized by the participants to be something that needs to be done in everyday life. Daily behavior can be demonstrated by concrete actions in the form of cooperation. Awareness to be tolerant is not only needed when ethnic Chinese associate with other ethnicities, but also needs to be tolerant between other Indonesian ethnicities, such as Javanese and Batak, Batak and Sundanese and so on.

Openness and not limiting oneself are also provisions for fostering tolerance. Participants who moved schools and places of residence made them rich in experience and knowledge in associating with friends from other ethnicities. Likewise, participants who are active in certain communities (dancing as a hobby), never question the physical ridicule they receive. Participants who associate in student organizations also get pleasant experiences when hanging out with friends from different ethnicities.

In association, everyone needs cooperation. All participants have an optimistic attitude to be able to work with people of different cultures and ethnicities. Working together is always considered fun, because it is considered a valuable experience. Awareness as part of a multicultural society is important in order to create social integration and avoid social conflicts that might occur.

This research was conducted using a qualitative method with Chinese students as subjects. It is necessary to carry out further research on students who are not ethnically Chinese but have friends of Chinese ethnicity. Thus it can be seen the understanding of other ethnicities towards friends from ethnic Chinese, because multicultural understanding is on two sides.

Even though ethnic diversity in Indonesia is an advantage, education is still needed to foster tolerance in everyday interactions. Tolerance can eliminate prejudice against ethnicities outside of oneself, and foster positive perceptions of different ethnicities. Education can be done by opening opportunities in organizations or communities based on hobbies that do not limit ethnicity.

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