

Study Across Ethnic And Religion of Indonesian Social Identity And Multiculturalism

Tutut Chusniyah¹, Ardiningtyas Pitaloka²

¹ *Department Of Psychology, Universitas Negeri Malang, Indonesia*

² *Department Of Psychology, Yarsi University, Central Jakarta, Indonesia*

Abstract: *The rapid change of social-political system after reformation event in 1998 entails society change towards mutual democracy in Indonesia. For instance, immigrant ethnic, Tionghoa, has been accepted as one of the Indonesian ethnics. Several events of terrorism, such as Bali Bombing I, II and J.W. Marriot in Jakarta also raising issue threaten multicultural in Indonesia since contains religion issue. Therefore, social identity becomes prominent subject to multicultural. The study tested a theoretical model to predict for multiculturalism, in which ethnic, religion, and national identity served as exogenous variables. 500 subjects from more than 27 ethnic identities including mix culture subjects and Tionghoa, and five religious groups from nine universities in three cities participated in this study. Overall, the findings supported the proposed model. Both ethnic and religion identity predicts in-group confidence and out-group acceptance concerning multiculturalism. The study also revealed interesting finding presented in a theoretical argument about social identity. The argument of in-group favouritism leads to an out-group derogation from social identity theory (Tajfel & Turner, 1979) opposite with prominent premise of multicultural theory (Moghaddam, 2008) that in-group confidence leads to out-group acceptance. The implication of these findings to multiculturalism theory and social identity theory are discussed.*

Keywords: *National identity, Ethnic identity, Religion identity, and Multiculturalism*

I. INTRODUCTION

After reformation in 1998, the fall of Soeharto's military regime in Indonesia, rapid change in social and politic had endorsed particular identities. In early 1999, it was economically bankrupt due to a prolonged monetary crisis and followed by several conflicts throughout Indonesia. In addition, it was still shocked by political and social reform (Malik, 2003). Facts indicate that conflicts in Aceh, Papua, Sampit, Maluku, Poso, and other sporadic conflicts throughout Indonesia have become more widespread. From October 1998 to September 2001, the toll of the conflicts reached 18.910 Indonesian people. Considering Indonesia has wide cultural diversity, cultural plural societies and archipelago nation composed of thousand differences. Culturally plural societies are those in which a number of different cultural or ethnic groups reside together within a shared political and social framework (Brooks, 2002). In this cultural plural nation as Indonesia, identity issue is not bizarre, nevertheless, it was a very sensitive issue under Soeharto regime. Another significant issue is terrorism, in which related to religion issue. Fundamentalism emerged in reformation era and followed several tragic bombing. This conflict and terrorism issue needs serious concern and political will in order to nation-state unity as Indonesian. Since Indonesia has five main religions, hundreds of ethnic groups, it is inevitable to 'force' all people differences to be one identity for sake. Become Indonesia is also become an ethnic group member, and believer of one religion/believe that exists.

Globalization refers to the process of interaction and integration among the people, Companies and governments of a different nation (Chiu & Kwan, 2016). In a global world, we have many comparisons about life, system, etc of other countries. It is easy to unsatisfied comparing one's nation to other. It is a challenge and temptation of people to be proud of or disregard their own country. Globalization has two faces; it reinforces people from all over the world to be 'one global identity' and 'local identity' to exist. Viewed as a destructive force or an inevitability of modern society, Globalization is the focus of a multitude of disciplines. A clear understanding of its processes and terminology is imperative for anyone engaging with this ubiquitous topic.

Globalization is a buzzword of the moment, within universities, government and society. The power of the word itself, and all that it brings with it, is immense (Rogers, 2003). Some tell us that Globalization is inevitable, that it entails specific events and others that it is something that should be defeated. Globalization also endorses multiculturalism interaction in Indonesia and the entire world. Undoubtedly, globalization and multiculturalism influence how people see themselves and others, and how they organize the world around

them. Through this study, we would like to figure out about identity contribution to multiculturalism. Three main identities are national identity, ethnic identity and religion identity. We conjecture that social identity plays a big role in multiculturalism..

1.1. Theoretical Background

Social identity theory of Tajfel and Turner (in Austin and Worchel, 1979) is a powerful psychological theory. The theory elicits that individuals define their social self-concept (social identity) by categorising themselves and others as members of social groups. Meanwhile, according to self-categorization theory of Tajfel and Turner is that as a group member leads people to develop a shared group-level fate and regulates whether people conform, and expect other to conform to group norms. Hence, either positive or negative value upon the group, it will reflect to the group member as a whole.

Regarding nation-state, citizenship is a complex and multidimensional concept. It consists of legal, cultural, social, and political elements, and provides citizens with defined rights and obligations, a sense of identity, and social bonds. Citizenship vests bonded populations with a specific set of rights and duties and excludes others, usually on the grounds of nationality (Ichilov in Sears et al, 2003). The main identities (national, ethnic and religion) attached upon the citizen in Indonesia that inevitably play significantly to multiculturalism.

National identity is the form of social identity decided by birth or citizenship of a person in a country (Ray & Singh, 2015). The nationality of the person determines the national identity, but nationality is also dependent on the citizenship of the country. Hussain and Miller (2006) in particular has argued that ‘without a common national identity there is nothing to hold citizens together’. The scale of national identity develop by Waldemar (1999), a measure of basic national identity that composed on several studies, and in line with reasoning of the Social Identity Theory.

Between national and ethnic identity, McCrone et. All. (1998) complains that issues of ethnicity and national identity rarely seem to connect, whereas the vocabulary and rhetoric of ethnicity belong to the framework of multiculturalism, national and national identity relate to constitutional politics and devolution to power. Sub-state nationalist seek disintegration-but limited disintegration. They are driven to emphasize diversity within the wider state in order to justify separation from it. However, at the same time they are driven to emphasize the unity, coherence, and identity of their sub-state ‘nation’ or territory (Husain & Miller, 2006).

Religion in psychology is identified as set beliefs and practices relate to divine, God and sacredness (Ray & Singh, 2015). However, an impact of religion to the social category has often been assumed but seldom tested. Based on social identity and self-categorization theories, it is argued that devout religious commitment reflects, at least in part, an individual’s motivation to engage in religious self-stereotyping (i.e. to perceive oneself as an exemplary religious group member). Religion has been numbered along with gender, ethnicity and nationality among the core social categories around which an individual’s social identity is organized (Burriss & Jackson, 2000).

Multiculturalism has been a heavily debated term within political discourse and academic discussion. It has also acquired many meaning across society. Sometimes it is used in the purely descriptive sense as demographic diversity (Berry, 2016), to refer to the fact of cultural diversity to the coexistence within a political society of many distinct religious, ethnic, or racial groups whose members see their cultural differences as important parts of their identity. In Indonesia, we have a motto “*Bhinneka Tunggal Ika*” that means “unity in Diversity”. Undeniable, term multiculturalism is not only a demographic issue (Harris, 2001). It can be used also in a normative sense as ideology (Berry, Kalin, & Taylor, 1977), to refer to an ideology that attaches positive value to cultural diversity, calls for the equal recognition of different cultural groups, and calls upon the state to support such groups in various ways (Miller in Banting & Kymlicka, 2006), and a need for mutual accommodation that promotes equitable participation for heterogeneous ethnocultural groups.

In some country, legislatures create policies to address the management and accommodation of diversity, it means multiculturalism as a policy (Berry, 2016). Canada is the country where the term ‘multiculturalism’ was for the first time embraced for public policy purposes. In 1971, Prime Minister Pierre Trudeau introduced a policy of official multiculturalism. The 1988 Multiculturalism Act declares that ‘multiculturalism is a fundamental characteristic of the Canadian heritage and identity and that it provides an invaluable resource in the shaping of Canada’s future’ (Bauböck, 2001). Canadian Prime Minister Trudeau introduced what later became interpreted by Canadian researchers as the multiculturalism hypothesis, which is ‘National unity, if it is no mean anything in the deeply personal sense, must be founded on confidence in one’s own individual identity; out of this can grow respect for others and a willingness to share ideas, attitudes and assumptions.

The declaration entails three interpretations. The first interpretation is in-group confidence and out-group acceptance. It is confidence in one’s own personal identity will lead one to be open and accepting toward others. Second is an in-group affiliation and out-group bias. It is people who strongly identify with their in-

group do not necessarily show negative bias against out-groups. The third is minority and majority endorsement of multiculturalism and in-group attitudes. It is implications of minority group behaviour toward cultural diversity is different than the implications of majority group behaviour, and the government should adopt different policies toward minority and majority groups (Moghaddam, 2008). Multiculturalism stresses cultural diversity and the maintenance of different cultural identities within the same political framework. Multiculturalism deals with central social psychological topics, namely social identities, intergroup relations and group perceptions (Verkuyten & Brug, 2004).

Berry, Kalin, and Taylor, (1977) argued that groups are more in favor of multiculturalism when they see advantages for themselves. For minority groups, multiculturalism offers the possibility of maintaining their own culture and obtaining higher social status in society. Majority group members, on the other hand, may see ethnic minorities and their desire to maintain their own culture as a threat to their group identity and status position. Hence, minority group members should support multiculturalism more strongly than majority group members should (Verkuyten & Brug, 2004).

Identity-reference groups are where people's commitment to the group is so strong that affiliation to it is part of their identity: 'People take on the group characteristics and make these their own, at any rate for the time being, to a greater or lesser extent' (Turner, 1993). Identity-reference groups provide members with a locus for identification. Individuals shift from a personal to a social identity. It becomes their in-group. In such in-groups, involvement and commitment are high. Members have a strong investment in the in the in-group's fortunes. Its successes and failures become their successes and failures. Group membership encourages cooperation within the ingroup and conflict with outgroups (Rogers, 2003).

II. METHOD

2.1. Participants

Five hundred undergraduate students of the university in Java (Jakarta, Surabaya, & Malang City) have participated in this study, which composed of 50% of Jakarta, 20% of Surabaya(east Java) and 30% of Malang (east Java). The details of Universities are: University of Indonesia (Depok/West Java), University of Gunadarma, University of Pancasila, and University of Tarumanegara (Jakarta), University of Widya Mandala (Surabaya/East Java), State University of Malang, Community of Bali university student in Malang, and State Islamic University of Malang (Malang/East Java).

2.2. Measures

All scales constructed based on Likert scale 1 - 4, and constructed from each definition, which merge into operational definition below. Those instruments had tried out before to 50 students of the University of Gunadarma, Jakarta with the result that proved high on reliability (α 0.887-0.889). The reliability of 500 data collected also proved high on reliability (α 0.724-0.856).

2.2.1. Operational Definition

2.2.1.1. Endogenous Variable

Multiculturalism: Feeling of pride, secure of one's own heritage (called in-group confidence), and accept other with difference background (out-group acceptance). This variable measured by multiculturalism scale. Hence, the variables are: (a) in-group confidence & (b) out-group acceptance. "*I am a cooperative citizen for Indonesia improvement*" (scale of in-group confidence). "*I don't mind with roommate of different ethnic and religion*" (scale of out-group acceptance).

2.2.1.2. Exogenous Variable

- a. National identity: Identification of an individual involves of cognitive & affective attachment between individual and one's nation, which entails to in-group favouritism and positive self-esteem. This variable measured by national identity scale. "*I believe, Indonesia identity is positive for multiculturalism in Indonesia*" (scale of national identity).
- b. Ethnic identity: Identification of individual involves of cognitive & affective attachment between individual and one's ethnic, which entail to in-group favouritism and positive self-esteem. This variable measured by ethnic identity scale. "*I am glad to be a part of my ethnic*" (scale of ethnic identity).
- c. Religion identity: Identification of individual involves of cognitive & affective attachment between individual and one's religion, which entails to in-group favouritism and positive self-esteem. This variable measured by religion identity scale. "*I feel a lack of self-belonging to my religion*" (scale of religion identity).

2.3. Hypotheses

Hypotheses of this study can be considerate as a theoretical model and can be seen as follows:

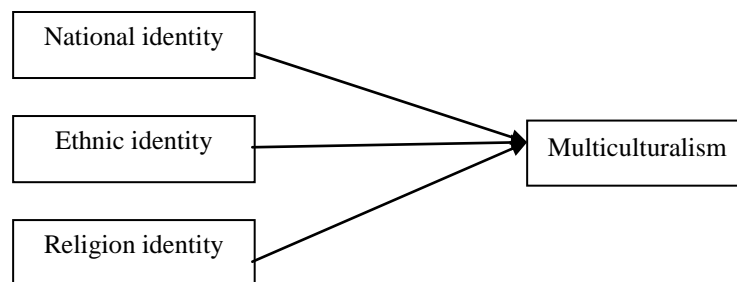


Fig 1. Hypotheses relationships a predictor variables and outcome variables

The details of hypotheses are;

- Multiculturalism hypotheses primarily predicted by national identity, ethnic identity.
- In-group confidence primarily predicted by national, ethnic and religion identity.
- Out-group acceptance primarily predicted by national and ethnic identity.

2.4. Data Analysis

Since the purpose of this study to test the proposed theoretical model, structural equation modelling (SEM) statistical procedure is the utility. In figuring out each of the contributions of the exogenous variables to endogenous variables, we also computed the standardized regression coefficient using SEM procedure. We used AMOS 17.0 statistical software for this procedure.

III. RESULTS

The result of the data analysis using AMOS 17.0 yielded satisfactory goodness of fit indices (with the $df = 534$, $RMSEA = 0.000$, $\chi^2 = 75.299$, $p\text{-value} = .534$, $GFI = 0.982$, $CFI = 1.000$). It means that hypothesized pattern of relationships between exogenous variables and endogenous variables as it was proposed by the structural model were in the expected direction. Path diagram with standardized regression (gamma) coefficient was displayed on Figure 2.

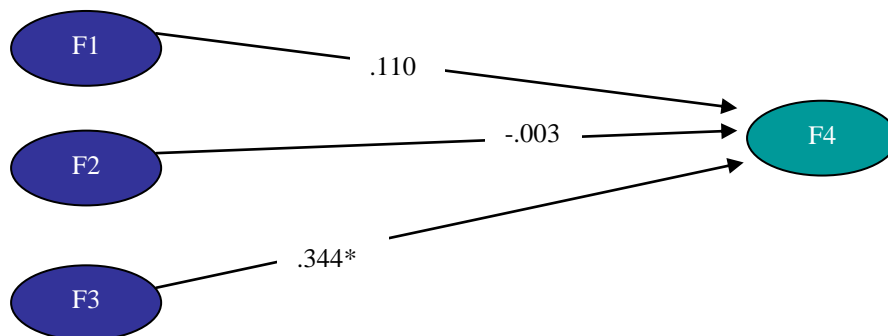


Fig 2. Hypothesized relationship between a predictor and outcome variable **Notes:** F1: national identity; F2: ethnic identity; F3: religion identity; F4: multiculturalism

Table 1. T-value of good fit model of structural model

Exogenous Variable	Endogenous Variable	T- Value
National identity		0.110
Ethnic identity	Multiculturalism	-0.03
Religion identity		3.44*

* = T-value was significant > ±1.96

Surprisingly, from this table, it showed that religion identity was the only significant a predictor for multiculturalism (with $t\text{-value}=3.44 > \pm 1.96$). Meanwhile, national identity ($0.110 < \pm 1.96$) and religion identity ($-0.03 < \pm 1.96$) were not served as significant a predictors for multiculturalism. Nevertheless, this result does not support hypotheses.

The interesting result was found when the multiculturalism constructs singly as showed in table below:

Table 2. T-value of good fit model of structural model

Exogenous Variable	Endogenous Variable	T- Value
National identity		-.062
Ethnic identity	Out-group acceptance	.442*
Religion identity		.206*
National identity	In-group confidence	.410*
Ethnic identity		.177
Religion identity		.253*

* = T-value was significant $> \pm 1.96$

The Table Showed That National Identity Was Not Served As A Predictor Of Out-Group Acceptance, But In-Group Confidence. Despite, Ethnic Identity Was Not Served As A Predictor Of In-Group Confidence, But Out-Group Acceptance. On The Other, Religion Identity Was Served As A Predictor Of Both In-Group Confidence And Out-Group Acceptance.

IV. DISCUSSION

Our aim was to examine the proposed theoretical model of multiculturalism hypotheses pertain to national, religion and ethnic identity as social identity. As assumed, the social identity supports multiculturalism hypotheses, in which contains a dynamic variable. As theorized, multiculturalism hypotheses consist of two factors (Moghadam, 2008), that are feeling of pride, secure of one's own heritage (called in-group confidence), and accept other with difference background (out-group acceptance). As discussed above, that several previous studies argues about the term of multiculturalism as vague one. This study is one of evidence about the argumentation. It means we need to compose the multiculturalism itself as the definition, particularly in society mind, because, many studies focus on multiculturalism policy, yet the discourse one among people.

The result of this study showed about religion identity significantly supports multiculturalism hypotheses. The assumption is that religion becomes a central of attention nowadays, particularly, Muslim identity is main religion identity in Indonesia. This study revealed about the identification of individual involves of cognitive and affective attachment between individual and one's religion, which entails to in-group favouritism and positive self-esteem. Social identity can serve as organizing schemas that influence perceptions, goals, and behaviours. As argued by Burris and Jackson (2000) that religion has a significant impact, yet seldom tested. Based on social identity theory, it reflects about commitment, at least a motivation to engage in religious self-stereotyping. Considering terrorism issue, it can not be underestimated that religion believers have a distinct challenge from the past. They are enforced to express the positive expression facing Globalization. Since religion strongly pertains to conservative ideology that 'away' of change. In this age, people of the entire world must face about change as a character of Globalization. Pertain to Globalization; it is assumed that believer willing to express the positive attitude towards global interaction. Considering about the significant issue, such as terrorism that pointed to the Moslem world, it would make sense if the people wanted to argue the issue by showing the opposite. Even though the respondents consist of varied religion, but Islam is the most.

Other identities, that predicted would support multiculturalism, but showed the opposite, it is assumed to refer to identity theory (Tajfel and Turner in Austin and worchel, 1979). Once again, pertain to Globalization (multiculturalism among nations), the higher national identity, the higher pride and self-esteem of one's nation, in this study national identity was not served as a predictor of out-group acceptance, but in-group confidence. This can be dilemmatic for out-group acceptance, pertain to accepting other's nation glory. As such for ethnic identity, this study shows that ethnic identity was not served as a predictor of in-group confidence, but out-group acceptance. It is assumed that ambiguity about intra-nation dynamic and inter-nation, according to Knight (2008) education and degree of community urbanization influence this identity. This should be figured out in further study to describe the map of ethnic identity, national identity and multiculturalism of global interaction (among nations). This variation of findings particularly argued that ingroup-outgroup classification result from

the automatic process of drawing boundaries, which generates categorization as various ethnic, religion and nation.

In general, we see this result as a positive signal of enthusiasm of religion people in Indonesia to engage in multiculturalism and Globalization. It was also predicted that religion issue is significant nowadays. Hence, it could be the most sensitive identity in Indonesia pertains to the global issue. People in Indonesia have a high spirit to promote hospitality of religion, particularly Islam. It is intended to counter negative opinion about religion relationship in Indonesia, in fact, at least five main religions have been living in harmony for centuries in this archipelago country. Multiculturalism is a widespread and increasingly important characteristic of all contemporary societies. There are Hinduism, Buddhism, Islam, Christian and Kong Hu Cu. That is what we strive to the world nowadays. As a note throughout this various finding is improving intercultural relation in culturally diverse societies, in the absence of outgroup- acceptance from national identity and the absence of ingroup-confidence from ethnic identity. To enhance multiculturalism, Berry (2016) suggest public education regarding multiculturalism need to be prioritized, enabling all member of the society to understand and appreciate this complex vision. The contact hypothesis has been repeatedly assessed and found to be largely valid.

Why were national identity and ethnic identity not significant in this study? There are several explanations. First, we consider about the instrument. National identity and religion identity were designed based on social identity theory. While multiculturalism instrument was designed based on multiculturalism hypotheses derived from definition introduced by Canadian Prime Minister Trudeau. Although the definition becomes fundamental of multiculturalism, particularly of policy in Canada, and scientist, we need more study for multiculturalism nation like Indonesia. Since Indonesia has many cultural diversities that contain religions, languages, customs, ethnics. A qualitative study method also needed to enrich the definition about multiculturalism itself.

V. CONCLUSION AND SUGGESTION

5.1. Conclusion

Multiculturalism is about the delicate balance between recognizing differences and developing meaningful communalities, between differential treatment and equality, between group identities and individual liberties. This research showed the important of examine national, ethnic and religion identities and multiculturalism, but also on the ways that religious identities are understood and used in society and for organizing collective action, and supported on people's reasoning about tolerance and civil liberties related to concrete dissenting practices and behaviours.

5.2. Suggestion

Based on the result of this study, some suggestions for further study are proposed. First, further study should be focused on multiculturalism understanding, definition and instrument. It will be interesting to compare the discourse and definition of multiculturalism term between multicultural country and mono-cultural country. The factor analysis is strongly suggested to construct the instrument of multiculturalism. Second, the study should be figured out religion identity pertain to multiculturalism term between multicultural and mono-cultural country.

REFERENCES

- [1] Bauböck, R. (2001) International migration and liberal democracies: the challenge of integration. *Research Unit for Institutional Change and European Integration, Austrian Academy of Sciences, Vienna*. Online Publication Date: 01 October 2001
- [2] Berry, J. (2016). Comparative analysis of canadian multiculturalism policy and the multiculturalism policies of other countries. *Psychology in Russia: State of the Art*. Volume 9, Issue 1.
- [3] Berry, J.W., Kalin, R., & Taylor, D.M. (1977). *Multiculturalism and ethnic attitudes in Canada*. Ottawa: Ministry of Supply and services Vienna. Online Publication Date: 01 October 2001.
- [4] Brooks, S. (Ed.) (2002). *The challenge of cultural pluralism*. Westport: Praeger.
- [5] Burris, C. T. & Jackson, L. M. (2000) Social identity and the true believer: responses to threatened self-stereotypes among the intrinsically religious. *British Journal of Social Psychology* (2000), 39, 257±278.
- [6] Chiu, Chi-Yue & Kwan, L. Yan-Yee (2016). Globalization and Psychology. *Current Opinion in psychology*. 8. 44-48.
- [7] Hussain, A. & Miller, W. (2006) *Multicultural nationalism: Islamophobia, Anglophobia, and devolution*. New York:: Oxford University Press.
- [8] Ichilov, O. (2003) Education and democratic citizenship in a changing world. In Sears, David O., Huddy, L., Jervis, R. (Ed) (2003) *Oxford handbook of political psychology*. New York: Oxford University Press.

- [9] Knight, K. (2008) What is multiculturalism? *Griffith Working Papers in Pragmatics and Intercultural Communication* 1, 2 (2008), 106-118.
- [10] Malik, I. (2003) Bakubae: the community based movement for reconciliation process in Maluku. *Jakarta: Bakubae Maluku, Tifa Foundation and Yayasan Kemala*.
- [11] McCrone, D.; Stewart, B.; Kiely, R. And Bechhofer, E. (1998). Who are we? Problematising national identity. *Sociological review*. 46.
- [12] Miller, D. (2006) Multiculturalism and the welfare state: theoretical reflections. In Banting, Keith & Kymlicka, Will (ed) (2006) *Multiculturalism and the welfare state: recognition and redistribution in contemporary democracies*. New York: Oxford University Press.
- [13] Moghaddam, F. M. (2008) *Multiculturalism and intergroup relations: psychological implications for democracy in global content*. Washington: American Psychological Association.
- [14] Ray, S. & Singh, J. K. (2015). Unity in diversity: Search for common indian national identity. *IOSR Journal of Humanities and social science*. Vol. 20. Issue 7. Pp 09-16.
- [15] Rogers, W. S. (2003) Social psychology: experimental and critical approaches. *Philadelphia: Open University Press*.
- [16] Tajfel, H., & Turner, J. (1979). An integrative theory of intergroup conflict. In W. G. Austin & S. Worchel (Eds.), *The Social Psychology of Intergroup Relations* (pp. 33–47). Monterey, CA: Brooks/Cole.
- [17] Turner, T. (1993). Anthropology and multiculturalism: What is anthropology that multiculturalist should be mindful of it? *Cultural Anthropology*, **8**, 411–429.
- [18] Verkuyten, M. & Brug, P. (2004) Multiculturalism and group status: The role of ethnic identification, group essentialism and protestant ethic. *European Journal of Social Psychology*. 34, 647–661.
- [19] Waldemar, L. (1999) Measuring National Identity. *Arbeitspapiere - Mannheimer Zentrum für Europäische Sozialforschung*. 10. ISSN 1437-8574..