



Building A Multicultural Indonesian Nation Through The Mediation Of Self-Identity And Self-Concept

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Abstract

The combination of cultural frameworks presented by multicultural identity has many advantages in facilitating adaptation. How can someone feel friendly and comfortable with their environment wherever and whenever an individual is. This persistence seems to describe and treat the world as a "friendly global village". New identities and topics of how individuals deal with internal cultural diversity need to be adequately explored. The fact that there is self-identity and self-concept in society will generally change when influenced by social change. Focusing on examining integrative approaches in Islamic and cultural studies, with the type of library research in the area of descriptive analysis as a way of collecting data, compiling, classifying for analysis and interpretation, it can be concluded that: 1) The need to search for deeper meanings in differences between groups and individual, intra similarity such as behavior, knowledge, emotion, interaction and style; 2) Self-identity is not only a matter of self-description but also a matter of the social labels affixed to it; 3) Rejected social identity results in defensive anticipatory reactions; 4) The self-concept will be awakened, when the need for acknowledgment of the suitability of their identity is also given. The four things above, in its realization there are at least three dimensions as mediation in building the multicultural nation of Indonesia, namely: 1) Mediation of social tolerance; 2) Mediation of religious moderation; 3) Prejudice reduction mediation and 4). Friendly social media mediation

Keywords: multicultural, mediation, self-identity, self-concept

1. INTRODUCTION

The next generation of the nation is the holder of the baton of the sustainability of natural life. In this context, they are usually known as children of today's culture. In English





literature this term is equated with the third *culture kids (Third Culture Kids)*. They were educated and raised in a diverse culture. The variety of cultures, both from the culture of their parents and the culture of the environment where and wherever they live. The neighborhoods in which they settled for a long period (boarding houses, contracts, migrations, following parents) moved wildly unavoidably were an important part of their years of development. They fuse with two or more environments of various cultures meaningfully in a diversity. Its significance clearly has a real impact that affects their sense of identity formed during adolescence which then tails as mediation in shaping self-concept leading to their (Mikayla Carroll, 2019) *self-efficacy*.

The *mix of cultural frameworks* presented by multicultural identities has many advantages in facilitating adaptation. How can a person feel friendly and *comfortable* with their environment wherever and whenever an individual is. This diversity seems to describe and treat the world as a "friendly global village", so they do not identify themselves as a separate group.

The initial phases of boarding people, contracts, following their parents usually experience barriers to adapting, more so when supported by differences in language and style, resulting in the failure to adapt which gives rise to difficulties physically, psychologically and misunderstandings. It needs steps, mediation facilities to negotiate their identity so that their existence does not endanger the formation of a consistent identity and provoke one's own life into unacceptable attitudes and cultures (exclusive and intolerant). (Awang Rozaimie, 2019)

A study shows that gathering a large number of foreign workers in a border region in order to pump up the acceleration of economic growth such as in the United Arab Emirates, Gulf states and international business centers, results in the real significance of the UAE's truly multicultural social environment. In addition, domestically, its diversity and integration are promoted more than assimilation. (Anna Dillon and Tabassim Ali, 2017)

Exposure to the paradigm of cultural diversity on this scale has clearly and visibly had an impact on traditional understanding, self-identity and the development of self-concept. These intersectional paths and bends set off a new wave of research into complex cultural identities. New identities and topics on how individuals deal with internal cultural diversity need to be explored adequately, more research needs to focus on the defining aspects of self-concept and self-identity, namely a sense of self-consistency or self-efficacy. The configuration of multicultural identity (understood as a way of dealing with internal cultural diversity) as one of the predictors of well-being in the multicultural identity of the nation





with its various effects still needs to be explored. Conditions and differences in situations force them to make adjustments as (Magdalena Mosanya and Anna Kwiatkowska,2021) *a survival strategy*.

Identity refers to the style of the individual and its differentiating differences in interactions with other individuals and collectivities. You Bahasa Indonesi gives a meaning that goes hand in hand that the pendefinisian "identity" and the word "social" are defined as "the specific traits or styles of a person; identity. Social is defined as "connecting with the community, like to pay attention to mutual benefit (like to help, donate, etc.)". Thus, social identity can be formulated as a special feature of a person, a group of people, a society or a community.

The fact of self-identity and self-concept in society generally undergoes changes when influenced by social changes. Social changes influenced by the interaction of indigenous peoples and migrant communities of various colors and shades. Natives are individuals in a place, born, living, earning a living and residing in the area. Migrant residents are a group or individuals who move to a place and then adapt and interact with the indigenous people. Mobility or population movement is also a form of social change. A real data and fact that in every year the villagers with their village culture with education and skills, desperately enter the capital to try to find the feasibility and comfort of life. The Head of the Jakarta Population and Civil Registry Service, said that in 2022, which is still in transition to the Covid-19 period, there were 151,752 migrants. On average, 75 percent of them do not have a bachelor's degree or graduate from high school and below and half of them do not have the qualifications (Naufal,2003)

Rogers 1959,(Feist & Feist, 2009), exposes with different styles and languages that once their self-identity is recognized, a person's self-concept is formed, then he finds significant changes, forms, (Feist, J., & Feist ,2009) styles and learning difficulties, in which experiences that contradict self-concept are largely rejected or accepted deviantly.

Style, and the whims of one's style are the overall color of self-concept. He is an individual thought, the feeling of having its abstract nature as an object of reference for himself. Feelings as well as perceptions of himself. In other words, that the attitude towards him that he has is a reflection of who he is.(Hawkins et al, 2007)

The next *self-identity changes* as a social identity. The focus is on individual, group processes and phenomena relevant to the relationship between groups and societies. This paper has the purpose and purpose of highlighting the impact that exists on the behavior of people when they with their self-identity find themselves as members of the social categories





that shape the self-concept. To fill this gap, propose an intermediate effect, **Building the Multicultural Nation of Indonesia Through the Mediation of Self-Identity and Self-Concept.**

2. RESEARCH METHODS

Researchers apply a literature search approach with a descriptive analysis paradigm. Library materials in the collection, collected, read, stored and processed for analysis. The focus of the research uses an integrated sociological approach investigation with descriptive analysis, in which information is collected, compiled or classified, analyzed and interpreted. The analysis procedure that researchers use is *content analysis*. (Mirzaqon,2017). Fraenkel and Wallen (2007), hereby convey that what is meant is to focus on the actual existence of various content with the characteristic of pointing to the issues raised. The use of this approach to indirectly examine behaviors and analyze their forms of communication (textbooks, essays, newspapers, novels, magazine articles, songs, advertisements, videos) and the forms of communication that can be analyzed.

The social context under study is norma-norms that develop, and the literature-literatur scientific, cultural, value, theory, all these things fall within the material territory of the library in this research.(Sugiyono,2016)

3. RESULTS AND DISCUSSION

3.1 Self-Identity And Self-Concept

In the identity literature, the term self (self-concept) applied refers to the mental representation of oneself. In other literature it is said that an identity is something embedded in a group or individual that cannot be separated from an attempt to be known by the other party, until it is later said to be a group identity or individual identity. Thus, identity is a part of a person's self-concept derived from their knowledge of membership in a social group along with the value and emotional significance of that membership.(Baumeister,2009)

A person's involvement, a sense of care, a sense of self-pride, feeling needed, is an essence that can be interpreted through signs of taste, belief, attitudes and lifestyle entering the territory and problems of an identity.(Chris Barker,2013)

Self-concept is a reflection of self-scheme. It is a set of related and very specific and dominant knowledge structures that describe a person's attitudes and behaviors. Self-concept has the function of configuring information and regulating intentional behavior in the form of quality. Therefore, self-concept can be understood as important knowledge about





the individual as part of a particular cultural/social environment (for example, the self-concept built in one setting will be different from the self-concept created in another). (Harb and Peter,2010)

In this paper (psychologists use these terms interchangeably), in order to avoid possible confusion, the researcher focuses on an identity that is understood as part of the formation of self-concept, that is, as a specific subset of relatively central self-constructions (forms of identity) as social identities. *Self-concept content* can include all possible characteristics of a person or group.

Meaning and social identity theory contribute to optimizing the search for meaning more in differences between groups and individuals, intra-similarities such as behavior, knowledge, emotions, interactions and styles. It is characterized as a psychological and social assessment of the role of the self-concept of a group of people related to the processes of the group and the relationships between their groups. Self-identity and social identity are interrelated concepts and small theories embedded in them that focus on *the social cognitive aspects, individual labels* and motivations in the social and social macro interactions of group life. His approach is structured based on the belief that collective phenomena cannot be discussed precisely in terms isolated from individual processes or simply from interpersonal relationships.

The inherent nature of identity is exclusively social and cultural for the following reasons.: 1) The idea of how it should be is a cultural question. For example, individualism is a feature of communal life (modern society) ; 2 The material-shaping forces of identity projects, namely the way of getting along, the style of speech, the language of delivery, the behavior in associations and cultural practices are all of social character.

As a result, polite and determined parents, characters, migrants, and natives are shaped differently in different cultural contexts. The source of the power that we can bring to the identity project depends on the situational power in which we translate cultural knowledge into a specific cultural context. Identity is not only a matter of self-description, but also of corresponding social labels.

The normative rights, obligations and sanctions that form a role in a separate collective are associations of social identity. Standard, applied, and embedded labels are fundamental in all societies, although significant differences can be observed between cultures, especially in relation to the physical characteristics of age and gender.(Anthony Giddens,1991)





Migrant communities, regardless of their background, are part of a connected and connected social structure. Durkheim claims society forms individuals, individuals subject to the social order that binds them as members of society. If there are individuals who are not subject to society or deviate from it, they become individuals who experience deviation. Individuals who belong to a group form a community and that is society (Ritzer and Douglas, 2010)

Social identity that is rejected, unacceptable, results in the emergence of a defensive anticipatory reaction that leads to social conflict as *a rejection sensitivity*. *Rejection sensitivity* as the originator of the phenomenon of conflict has a long history at the global, national and international levels between social groups. The most vulnerable social identity is the label of religion as the primary social identity. Religion as a belief has the power as an identity as well as a belief system that is practiced and imprinted in each individual or group so that it is very vulnerable to experiencing the effects of *rejection sensitivity* from each of its adherents.

Without intending to provoke, the author presents some facts of various sources and articles, print media and research results related to this matter. The Case of Genocide in India in 2022, the Ambon Riots of 2011, the Malay vs Madurese inter-ethnic conflict in Sambas in 1999, the Namibian Genocide Case, the Armenian Genocide in which Ottoman Turkish forces, admitted to killing up to 1.5 million Armenians in 1915-1917, Germany in 2021 confessed to committing genocide by killing tens of thousands of natives of Herero and Nama range 1904-1908, Rwandan Genocide (1994), Bosnian Genocide (1995) (Damianus, 2006) killing of men and children approximately 8,000, Sudanese Genocide (2003) at least 300,000 people killed according to UN estimates, Yazidi Genocide (2014), with Yazidi massacres by ISIS militias, Rohingya Genocide in Myanmar (2017), not to be left behind the alleged Uyghur Genocide in China. The above events do not include small-scale eruptions such as clashes between villages, between groups, between communities, marginalization of minorities of the majority scale and so on.

Everything that appears in a person's thinking about himself, his sense of self-worth, grows with development forms self-concept, where and with whom he is. Most people like, reject, accept, are important, valuable and meaningful, which also increases their self-esteem. In certain situations, there are obstacles to achieving achievable goals. This self-esteem and self-efficacy naturally play a role. Win and fight with all your strength and ability without sacrificing emotional intelligence to control yourself and the situation, so as not to create chaos that hinders the achievement of goals (Bandura, 2017).





Self-concept on an academic scale, some results show a positive correlation between identity and self-concept in achieving academic success and maturity. Career maturity is closely related to self-concept and the level of self-concept will increase when influenced by good emotional development. High self-concept has a high impact on the realm of self-quality (Yurni, 2014).

Meanwhile, socio-cultural identity was found to have less of its role in the process of social interaction and society. The need for a tendency to acknowledge the appropriateness of his identity in a group to which a person is located is urgent. Implicitly SIT (*Social Identity Theory*) puts forward unequal research results on a conclusion. SIT found that there was a correlation between social identity and positive ingroup attitudes and negative outgroup attitudes. (Berfaristo, 1979; Brown, 1995; Tajfel & Turner, 1979; Vivian & Berkowitz, 1993; Wilder & Shapiro, 1991). Although some other studies have shown that positive social identities and ingroup attitudes are not always associated with negative outgroup attitudes. (Brewer, 1979; Hinkle & Brown, 1990; Kosterman & Feshbach, 1989; Tajfel, Billig, Bundy & Flamement, 1971).

The validity and reliability of social identity is an empirically tested measure developed by Tajfel (1974) and Cameron (2004). Social identity is divided into three parts. First, cognitive social identity is evidence of the process of categorization of individuals that shape self-awareness by becoming members of virtual communities whose components are similar and different from members of the community than members of other communities. Second, social identity is seen from affective concepts that can indicate the emotional level in a community. Third from the review page (Palmer, et al 2013) social i.e. can be measured from the point of view of the individual in society by assessing the individual's self-feelings in society. In addition, Haslam et al., further develop the scale and relate it to the psychological well-being of a person by discovering five factors that make social identity important. However, one of the disadvantages of the scale that is often observed is the presence of items that do not measure aspects or components of the construct studied by Suharnan (2014). To date, research on the causes of reluctance seems to ignore the external factors of the individual and focus more on the internal factors of the individual. The reason is always the struggle with individual human motivations that are disliked by the outgroup, which is considered detrimental to the group. (Haslam et al, 2008)





3.2 Mediation Solutions Build Multicultural Self-Identity And Self-concept.

Indonesia, as a country that is 'gemah ripah loh jinawi', is rich in everything, which is not only limited to natural products, but also related to various nations, languages, religions, beliefs, and customs. For example, there are hundreds of tribal names in Indonesia, even thousands if grouped into sub-tribes. Advances in technology and convenience in the field of transportation facilitate people's mobility. Demographic impacts include the acceleration of changes in ethnic composition in the region. Changes in the composition of these tribes are often potential for social, economic, and political conflicts. In this context, research into ethnic data becomes very urgent.

The collaboration between BPS and the Institute for Southeast Asian Studies (ISEAS) (2013) resulted in a new taxonomy that could be used to analyze sp2010 ethnic data. Identification is carried out by code, that is, other names, subgroups and substems. The 633 main tribal groups were created from the sp2010 tribal code. Ethnic groups are created based on written information such as tribal encyclopedias and networks spread throughout the archipelago.

Along with the rapid pace of development in various fields of transportation such as the trans Java toll road, trans Sumatra, trans non-Sumatran, trans Jabodetabek and seabrek mega transportation projects whose history began in 1978. Support for developments also in the area of communication, information not only shortens and narrows the distance between ethnic groups and sub-tribes, but also has an impact on increasing natural interactions which if not anticipated can give birth to sharp twists of intersection between cultures, religions and nations.

In other words, how development and progress can be reinforced by friendly, dignified pluralism in the arenas of education, health, prosperity, environment, religious prejudice and cultural ethnicity. These arenas should be used as mediation to actualize each other's identities as friendly meeting points. Development in any field harmonious relations must be simultaneously established between cultural people, religious people, religious people and between religious people and the government. Make Indonesia a friendly, tolerant, collective housing for all differences as a place to grow, nurture and thrive in the spirit of hospitality of multiculturalism.

Bidding as a consideration for configuring self-identity and self-concept as mediation builds a friendly and tolerant nation in a multicultural frame with at least three forms of mediation, including:





1. Social Tolerance Mediation

Tolerance between religious people and social welfare is very important and must be practiced because it can make life more harmonious and peaceful and strengthen a sense of brotherhood. Tolerance can also strengthen people's feelings for our country and promote the development of the country. Tolerance can also strengthen the sense of nationalism, because tolerance implies respecting the opinions of others, religion, etc. We believe that we must maintain an attitude of tolerance and social concern between nations as our meeting point so that Indonesia remains well. Intolerant elements can provoke others and ultimately give rise to conflicts and divisions, so that the state can collapse under a tolerant society (an irony). As social beings, we realize that if we want others to be tolerant and considerate, we must do the same, meaning that you need someone else to help you.

Tolerance is a quality of attitude that allows others to differ in behavior and behavior from your own. With this understanding, we humans must have an attitude that values differences. Sullivan, Pearson, and Marcus, as cited by (Saiful Mujani, 2007) "a willingness to put up with those things one rejects or opposes", define tolerance as a willingness to appreciate, accept or respect anything dictated, rejected or opposed. As new people, migrants must always politely adjust, always follow ethics, stay away from problems and their causes, submit and follow the rules agreed upon by the surrounding community. (Sri Wahyuni Saleh, et al, 2010)

In recent decades, the world has been filled with the development of debates about religion, conflict and peace. It is quite complicated, including the relationship between the three. Religious, national, scientific, political and political interests adorn by providing color. (Hyers & Hyers, 2008)

Given that Indonesia adheres to a democratic system whose community structure is multiethnic, multi-religious, and multicultural, this multi-faceted relationship must be a rallying point to build social tolerance. Let's wake up from sleep to appreciate the diversity of people's backgrounds, views, and beliefs in a social environment, in response to positive behaviors in the form of words, smiles, nods, and touches, which can also be interpreted as a form of gratitude.

2. Religious Moderation Mediation

Since it was initiated by the Minister of Religious Affairs Lukman Hakim Saifudin in 2019, the idea and concept of religious moderation has been widely studied by Muslims and Western scholars, especially in Indonesia. The concept of moderation comes from all





religious teachings and beliefs in Indonesia, especially Islam. The concept of moderation comes from the Arabic word "wasatiyyah". (Paelani Setia, 2021) The concept of religious moderation is very suitable and relevant to be applied in Indonesia, which has various tribes and religions.

The Ministry of Religious Affairs of the Republic of Indonesia provides four parameters as indicators of religious moderation, first, it is fair and balanced; secondly, adapt to the local culture; third, avoiding violence, and fourth is being loyal to the Republic of Indonesia, Pancasila, Bhineka Tunggal Ika, Constitution 45. Fair and balanced behavior means being or acting impartially and not too religiously or ethnically prejudiced. Adapting to the local culture means not denouncing or misleading the local cultural traditions that have turned the culture into a religion, unless those local traditions and cultures violate the teachings of that religion. On the other hand, the rejection of violence is another attitude that religious believers must take, so as not to justify violence in political struggles. This attitude towards violence is in the form of physical and verbal violence, both face-to-face and online. Finally, loyalty to the Republic of Indonesia and Pancasila is at the core of mainstream religious moderation. Citizens of any religion must remain loyal and must not use any ideology other than Pancasila. All of these indicators aim to create a peaceful and tolerant Indonesian society, even if it coexists with representatives of various religions and tribes.

Religious moderation, first encouraged by the Indonesian government since 2019, seems to have achieved real success. All religions and ethnic groups agree on the idea of religious moderation. The implementation of religious moderation can also function as a medium for religious and ethnic dialogue. This is part of the implementation of religious moderation indicators to care and provide a forum in local culture.

3. Mediation Reduces Prejudice

The explanations of the social sphere should be modeled in a friendly and easy-to-understand style. In principle everyone can and can change. Differences are important as a form of identity that must be accepted. The identity of a group is applied as a label or sign as a mirror of reality, beliefs, environment, norms, values, circumstances, and shared or general experiences to improve the quality of forming a self-concept. A reality of social life gives engravings and forms of state rather than fixed traits, can significantly reduce prejudice.

Prejudice is a form of contact strongly associated with friendliness, a willingness to accept friendship between groups. The effect is largely reduced by time spent with friends





outside and by self-disclosure to friends. Intergroup friendships and religious and ethnic prejudices were associated with less prejudice in an expanded network of friendships, and people with out-of-group friends showed fewer prejudices. Contact that eliminates repetition can also lead to a more general open-minded attitude and flexible thinking. Mechanisms that mediate contact between groups include reducing anxiety about future interactions, increasing friendships through familiarity, and increasing empathy and perspective-taking.

The effect of reducing prejudice is greater initially when the group is prioritized, so that its group identity feels superior, while those who are different are not positively strengthened. When members are criticized for having different group identities or when the characteristics of their group are criticized, triggering anxiety between groups can lead to increased prejudice. There are also situations where communication fails. When these collaborations fail to achieve their goals, the net effect may encourage rather than reduce prejudice; And when groups have identical tasks, this can sometimes lead to intergroup anxiety, in which the positive group identity of the individual can be threatened, leading to a defensive and hostile attitude. (Wiranto, 2021)

4. Mediation with Friendly Social Media

Unfriendly social media users (social media) have already happened and will continue to be snaked into the joints of national, state, and family life. This condition is one of the seeds in the terminology of proxy warfare that extends and develops unnoticed. The involvement of information warfare cannot be separated from the cause of the birth of internal conflicts and external impacts. Proxy wars will be more dangerous if the state is not the perpetrator (*non-state actor*) such as the media, media users who have been and have been facilitated with *comments* and *shares*) are difficult to identify in a silent way.

The positive side of the widespread use of social media does have an impact on the dissemination and access to information for the nation's children. While in the area of negative perceptiveness is also inevitable and must be managed in a friendly, entertaining and fun manner. Not a few forms in sentences that provoke negative comments are replied to with more negative *comments* and *shares* as a form of reply and overflow of emotions.

It is appropriate for the involvement of the government and the state through the regulation and regulation of the electronic transaction law. Its supervision and formulation need to be brought to the attention of all components of the nation, in order to build a third





cultural children who are full of courtesy and friendliness in all forms of differences in attitudes, arguments and styles played.

4. CONCLUSION

The next generation of the nation is the holder of the baton of the sustainability of natural life. Usually they are known as children of today's culture. In English literature this term is equated with the third *culture kids* (*Third Culture Kids*)

An Identity when associated with a social *problem* (*social identity*) is closely related to care, to the pride, needs, strengths, weaknesses that bind as a mirror a certain group, an essence that can be interpreted through signs of taste, belief, attitude and lifestyle. Self-concept is a reflection of self-scheme. It is a set of very specific, dominant knowledge structures that describe a person's attitudes and behaviors.

Each individual or group has a tendency to recognize the appropriateness of his or her identity in a group to which a person belongs. Offers as a consideration for configuring self-identity and self-concept as mediation build a friendly and tolerant nation in a multicultural frame with at least three forms of mediation, including: **Mediation of social tolerance, Mediation of religious moderation, mediation of prejudice reduction and mediation of friendly social media.**

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