

INDONESIAN VIEW OF MUTUAL IDENTITY

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Abstract

This paper wants to report how are the perception of Personality Theory and Social Theory of Indonesian Culture's Students level III B. Result are 1. Personality Theory: () at III B, Indonesian students aware about internal problems related to success and failure, as same as III B's German students, but Indonesian have different solution. (**) There is self knowledge, developed in connection with other, and (***) there is mutuality in self control. 2. In Social Theory, there is mutuallity in Social Theory, the other as a mirror of myself, (*) there is mutual understanding in Indonesian sample. 3. There are some characteristic patterns of reasoning in relation with authority (parents) and with peer.*

1. INTRODUCTION:

To construct his theory "concept of human beings", R. Oerter try to collect data from other countries for example Indonesia. This report is part of the whole research to understand the Emic characteristics of Indonesian adolescent student sample, at stage III B. This is the second of this kind in Indonesia and uses dilemma stories, adapted to Indonesian culture, and adulthood interview. The four cultural groups are Sunda, Jawa, Minang and Batak.

Description Of Method:

1. Questions about what an ideal adult, what is the meaning of an ideal adult?
2. Questions about ideal and real self, usually there is a discrepancy between real and ideal. How can they handle these gaps?
3. Questions about parents-child relations. A dilemma is presented in which the parents want their children to become a physician, but their children want to study another subject. How should the child decide?
4. Questions about social relations with friends. Is it important that an adult person has a friend outside the family?
 - a. Can you describe about relationship between you and a close friend or a best friend?
 - b. Is it possible that a best friend can correct or improve our personality development?

When ever possible, the interviewers have to give counter arguments in order to elicit the subjects reasoning.

The Interviewer guides lead the interview as well as the discussions following the dilemma story according to a procedure which allows to obtain different levels. Subject is assisted to produce the highest possible level he or she is able to construct. This method follows Vygotsky's ideas of the zone of proximal development.

This is the level of development that can be reached by assistance of a competent partner. Content of stories are about Conflict with parent (father) who wants to press son/daugther to join Fakultas Teknik, beside her/his own will (other than Fakultas Teknik).

Description Of Sample:

The sample of this research are students who are studying in Bandung. They consists of four ethnic groups: Sundanese, Javanese, Minangs dan Bataks.

All subjects range from 18 to 25 years. Groups are controlled for sex, and educational level. Only those subjects are included who have spent the first 15th years of their lives in the original area of their ethnic group. On the whole 75 subjects were tested.

Brief Description Of Culture:

The area of the Indonesian archipelago is about 1,904,345 sq km, but most of the people are living on the island of Java.

The ethnic of Sundanese and the ethnic of Javanese are situated in West Java. The ethnic of Minang is situated in the West Sumatera and the Bataks are in the north of Sumatera.

The land of Sunda:

- Formerly divide into 3 kingdoms (Padjadjaran, Cirebon, the other one is not well known)
- Own language, Sunda language and Cirebon language actually similarly to "bahasa Jawa" (Javanese language)
- Stronger influence of Islam, no hindu and Budhism influence

Javanese:

- formerly divided into several famous kingdoms
- Islam is remarkably influenced by the older religions of Hinduism and Budhism.

Also

Catholics live there. More religious tolerance than the Sundanese

Bataks:

- Christians, patrilinear order, strong paternal authority

Minangs:

- Moslems, matrilineal, order authority is with the wife's brother, not with the husband. The investigation was conducted by members of the psychological institute of Padjadjaran University, they were trained for several weeks.

Description Of The "Concept of Human Being":

The Concept of Human Being (Rolf Oerter, in press) propose:

- (1) Perception of person about Human Being is universal one. It means that in every culture, there are sameness of idea about human (Etic Characteristic)
- (2) Individual Concept about Human Being, developed according an invariant stages, that is I, II, IIIA, IIIB and IV stage. He also said the idea that in every stage, each individual perceived 4 different cognitive domains, about human beings. This research only investigate 2 domains, that is Personality Domain and Social Theory Domain. Personality Domain is a social cognitive in the individual that make him think about Personality of a human while Social Theory Domain is a (social) cognitive domain in the individual that make the individual think about how human doing and experiencing relation with other.

Explanation about the stages are:

1. Stage I, The individual perceived a human being as an actor. That means the individual perceived the other as a commutatives of actions. At this stage, individual relate with their environment through actions.
2. Stage II, The Individual perceived a human beings as the owner of several Psychological characteristics not just as a sum total of action
3. Stage IIIA. Autonomous Identity
Besides of the owner of the psychological characteristics, at this stage IIIA, individual perceived a human with more explanation about these characteristic. This higher capacity of thinking in stage III give the individual the opportunity to integrate several single characteristic and competences of a human.
4. Stage III B. (Mutual Identity)
In this stage III B, besides to perceived a human as having several integrated characteristics and competences, the individual also perceived human as a creature that have capacity to develop mutual relation (mutual interactional

relation) with their social environment. In reverse, this capacity will develop important roles and aspects of his own life.

5. Stage IV (Societal Identity)

In this stage IV, the individual starts to understand that human is a social creature that can mutually relate to others, in the different environment and besides that, he can relate his thinking, with other persons, other societies, and other cultures. In his mind, the individual human on one side exists in a culture/socially polarities, and on the other side he exists in individual polarities. Every time he faces the contradiction between ego identity and role identity on one side, and on the other side he faces with the ...tuntutan² yang contradictory in the society and social environment. In this stage IV, the individual always integrates understanding about human being with its social environment and culture, Oerter said that by developing age and by developing richness in interpersonal relations, the individual has more capacities to develop his understanding about human

2. The Description of Stage III b

From the data we can find several examples of stage III b;

Personality Theory. The main characteristic of Personality Theory is some sort of internal discrepancy, e.g. between real and ideal self or between a present and a future state of personality a typical Indonesian view is following.

e.g.: In achieving some thing we must invest our effort but at last we must accept our fate. It is our fate if we finally didn't get what we wanted. We must try to obtain financial support before we give up our ideal. If after trying and praying we didn't succeed, then we should give it up. Because human can only try, God decides. We can only try solve the problem and we may fail.

A similar view with regard to reach a future goal is taken in the following example:

e.g.: Every human being is created with strength: he/she has to find them (it) himself. It does not matter if a person succeed in one thing but fails in another thing. It doesn't matter at all. What matters is how to find who she/he is. I don't think that problems ever end. In my opinion, once he knows where his direction is, he still find some other problems. Even if one finds his way to reach this, there must be obstacle. That's life; there's always problems, and he has got to be ready to face problems. The higher he gets, the more problems he has to deal. Thus, there is always problem, but there is always solution as well.

These statements illustrate a consciousness about internal problem such as success and failure as characterized by level IIIb, but offer a solution which is different from a Western view.

A second example, self knowledge, developed in connection with other

e.g.: If we want to be an ideal adult, first we must know our negative and positive sides, and then, we must try to achieve the ideal conditions. The most important is to know ourselves first. But it isn't easy, we must re-evaluate again, if we have done the correct things, must we do it or must we leave it? It's always difficult to give it up our very suitable but not ideal behavior.

The third example, Mutuality in self Control:

e.g.: The conflict has connection with the control. Suppose there's a conflict between me and my parents, it's better if I can control my behavior and think logically and try to understand my idea. At last we will achieve a compromise.

This statement emphasizes a well tuned mutual negotiation through self-control.

Social Theory III b.

Let us start with a broader description of Social Theory. One subject says:

e.g.: I want to have a good relationship with my wife and my children. Good relationships means that we must always explain each other openly. We don't speak about bad things in the back of the person. We also help each other when we have problems, we also problems together.

A second description of Mutuality in Social Theory, The other as a mirror of my self.

e.g.: If we do something good, but nobody told us about that, we don't know whether our action is good or not. But if somebody told us it will motivate us, and we know what is the expectation of the other, so we will do it again. That also means that friends help us to develop them selves.

A third criterion of Social Theory would be: Mutual Understanding

e.g. In a relationships between 2 close friends they usually are open to each other, they can mutually express their feelings, problems and their plans. They can cooperate mutually help to do something

Another example of Mutual Understanding

e.g.: There must be dialogue between parent and child, also there must be understanding from the parents. On those dialogue, the child should try to convince his parents, that his/her decisions are the best choice. On the other

side, the child should try understand his/her parents, because our Eastern norm tell us this way. The best solution is; there must be adialogue, an open dialogue and mutual understanding.

3. Some Characteristic Patterns of Reasoning at Level IIIb Parents-Child Relationship

Measurement

As you may remember, in one question of the adulthood interview we presented the subject with a conflict between parents and child, when the child wants to enter University . This dilemma describes that the parents insisted on that the child has to enter the school of medicine, while the child has his own intention, that is different from the parents. During the interview, the interviewer always gave counter arguments to know how is their points of view and their considerations.

Result: 7 patterns

From the data we can get 7 patterns of parent-child relationship, namely:

Pattern I : Own decision not obey the parents

e.g.: In my opinion, studying and achieving my ideal for the future life is not dedicated to my parents, but it's for myself, my family and probably for my children. This I don't think that I should follow my parent's desire.

Pattern II: The child obey but is not satisfied

e.g.: First, try as hard as you can to explain to the parents. If it doesn't work she can ask for help from her aunt to explain to the parents. But if her parents stick to what they want, well, since they are her parents, she has to obey. She will be disappointed because she can not express her potential capacity.

Pattern III: The child obeys and tries to satisfy the parents

e.g.: Maybe he will try hard to study Medicine, because he loves his parents very much. That's all right. If I were him, I will try to explain to my parents.....I tried to give the understanding about the future, where can I work etc. If the parents insist, maybe I'll feel stress. But it depends on the personality, if the child is a follower like me, I could try it. Maybe I'll study medicine even though I was angry at the first time. But I can think it over, and I can see the positive side the future etc. Maybe it all

happens because my parents love me, and as time goes by I can accept it.

Pattern IV: The child obeys and tries to enjoy the parents' choice.

e.g.: The child should explain to the parents why he doesn't like school of medicine. So he must try to explain to the parents. If the parents insist, he must obey the parents' will.

But he must always try to convince it, and obeying is the last alternative. And then, we must try to like this school of medicine. I think after a while we can enjoy studying medicine.

Pattern V: Dialogue between parent-child to know each other; If parents stick to their opinion, try to obey.

e.g.: If he doesn't like it, it will be no use. So it's better if he makes a dialogue with his parents. And so far, if there are no bad consequences, we must choose our own will. But if the parents stick to their opinion, and it means he must face the bad consequences, I think it's better if he tries to obey the parents.

Meanwhile, he must always try to convince his parents.

Pattern VI: Dialogue between parent and child to achieve compromise. But the child should convince the parents about his choice.

e.g.: There must be a dialogue between parents and child. In this dialogue the child should convince the parents that his own choice is the best, but he also must try to understand what is his parents' intention. We must express it politely, and I'm sure, one of them, while it is the father or the mother, will support us.

Pattern VII: Dialogue between parent and child to know each other. Obey or not obey isn't important. The important thing is, the child is responsible for all of his choices, and always honours the parents.

e.g.: Yes, they must try to discuss it with the parents to look for the meeting point. They have to try various ways, e.g. asking help from other people. Supposing the parents won't give money to enrol in the faculty, it will be all right if the child looks for the money himself. But he must keep a good relationship with his parents. The most important thing is, the child is responsible for his choice and always honours the parents.

3.1.3. Distribution of patterns:

On table 1, we see distribution of family patterns.

Table 1 : Distribution Family Patterns

PATTERN CULTURAL GOUPS	I	II	III	IV	V	VI	VI		
SUNDA	8	1	3	4	4	0	1		
JAVA	5	2	3	0	3	3	2		
MINANG	8	4	0	0	0	2	0		
BATAK	10	0	0	0	2	1	3		
% AGE	44,93%	8,70%	8,70%	5,79%	13,04%	8,70%	8,70%	100%	
	INDEPENDENT SELF 44,93%		INTER-DEPENDENT SELF 55,07%						

Pattern I (Own decision not obey) was show by 44,93% of interviewee. This pattern represent a description of independent self, a pattern, usually show by western young adult. This pattern of reactions shows us that the young adult have the courage to determine their own goal, make their own decisions, and are aware of the consequences of the actions even when he has to be on opponent to their parents.

Pattern II-VII was shown by 55,07% of interviewee. These pattern express the attitude of the interviewee to obey parents in several ways.

Pattern II, obey but insatisfied, expressed by (10,14%) of the sample

Pattern III, obey and tries to gratify the parents (8,70%)

Pattern IV, obey and tries to enjoy the parents choice (5,79%)

The first 3 patterns are the construction of III a, Autonomous Identity

Now we are going to pattern V to VII, which are all examples of IIIb

Pattern V, Enter into a dialogue, and if the parents stick to their opinion try to obey (13,04%)

Pattern VI, Enter into dialogue, between parent and child, and continue on trying to convince then (8,70%)

Pattern VII, Enter into dialogue, under the perspective of mutual respect and understanding, there fore the result is not the crucial point (8,70%)

The second table show that Minang and Batak, respond with pattern I, while Jawa and Sunda prefer pattern II to VII

3.1.4 Explanation of the result through the cultural back ground

The position of a child in Indonesian family, especially in Javanese culture is to subordinate to the parents. The child is dependent on the parents materially, as well as concerning forgiveness and the blessings of the parents. The child should always honour and respect his/her parents, otherwise he/she will get a sanction (kualat). This means that they are under the obligation to follow their parents obediently and further to attribute honour to them for example by respectful language and behavior. But as already mentioned, 44.93% of the subjects presented prefer a more modern view of self realization.

Asecond reason for pattern II to VII is the concept of honouring the name of the parents. In every day life, every child must always behave in a good manner to his/her parents besides they must always honour the name of their parents. One of the expressions in Javanese culture is that the child should "*Mikul dhuwur mendem jero*". Mikul dhuwur means to carry high the good names of the parents; the child can't blame the behavior of the parents, so they always must praise the parents goodness. Mendhem jero means to bury deeply anything that might endager the harmony, aggeresive feeling or what ever else is felt to be negative about family life especially in the relationship between parents and child. Conflict should be kept concealed and should not be mentioned to the public. So the out sider can just observe the situation of harmony (rukun situation)

A third aspect within this context is, the concept of going with social flow. In their relationship with other. Javanese people have a lot of wise advices to keep social order well formed and peacefull

They always try to achieve the situation of harmony or rukun, because mastery over outside wold is condusive to one's feeling of calmness (rasa tenang) and deep personal feeling of quiet contentment (ayem). There fore the individual should learn to master his emotion while going with social flow (ngeli) and develop an attitude of patience (sabar). There is an expression in Javanese culture that individual should "ngeli neng ora keli" "Ngeli" means going with social flow, "ora keli" means, during the drift away with social

flow, you should have your own principles. The ultimate aims of this advice is that you have to harmonise the social demands and the personal demands.

If we back to our research, in a certain when there is no further chances to do his own choice, the child choose the pattern II. It means they try to obey even they are not satisfy. In this case, the child use the concept "going with social flow" (Ngeli ning ora keli") that means he/she tries to show the parents that he obey to the parent, even he has his own way but one day when he has chances he will show to the parents that his/her own alternatives are best suited for him/her.

The statistical significant difference between Minag/Batak on the one hand and the Sunda/Jawa on the other hand seems to show the geographic distance to the main island Java, a distance which is also a cultural and psychological distance. Furthermore on Sumatera island the Malayan influence is larger than on Java. While on Java the Indian influence especially that of Sanskrit is more pronounced (see table 2)

Table 2: Correlation Between Cultural Groups and Patterns of Family Relations

CULTURAL GROUPS PATTERNS	SUNDA/JAVA	MINANG/BATAK
Pattern I	13	18
Pattern II-VII	26	12

Chi² = 4.88
p = 0.05

3.2 Perceptions and Solution of Conflicts

3.2.1 Measurement

To know how to solve conflict, we use Question on 5. in Adulthood Dilemma, that was asking the conceptions about on ideal person: is there any conflict between ideal and real, and hoe can the conflict be solved

3.2.2 Result

Table 3 shows us the distribution of conflict and the kind of Conflict Solution

Table 3 : Distribution of Conflict and the Kind of Conflict Solution

III/b		CONFLICT			KIND OF SOLUTION		
		Intro	Inter	Didn't Mention	Control One self	Socializing	Solution Comes From God
SUNDA	8	4	1	3	7	6	-
JAVA	6	3	3	-	6	1	3
MINANG	6	6	-	-	6	2	1
BATAKS	2	1	1	-	2	2	-
	22	14	5	3	21	11	4
		63.63%	22.73%	13.64%	95.45%	50%	18.18%

Most of the subjects (63.63%) werw experienang an intra personal conflict. But at the level of III/b, the conflict is more conscious and it is generalised as typical human problem.

e.g.: I think people have the same problem, because surely they always want the ideal things. While we know that reaching an ideal thing is hard thing to do. It need a big effort to do. So, even though it was a problem, I think if he already realise that, "In fact I have my short coming in this matter and I have to improve it. "I think it's good.

22.73% experiencing an inter personal conflict. This means that a subject perceives the conflict between his/her own goal and the demands or desires of other, especially of the parents. At level III b this view is taken explicitly and regarded as a typical human experience

e.g.: Sure there is conflict. The conflict usually between his/her own goal and the demands of other, for instance an adolescents want to go to school of art but the parents didn't agree with him because, an artist is not accepted in their community.

Most of them said that the conflict should be solved and presented solution.

Table 3 also presents the distribution of the kind of solution

95,45 express the solution of problem control by oneself

There is an example of the solution of an inter personal conflict

e.g.: I want to be succeed in relationship; if there is problems in my relationships, I will try not to hurt the other's feeling. I try to control my self

50% of subjects express the solution of the conflict through social interaction

e.g.: The most important thing is we must look for a friend who understand us a friend can give advice about what should we do, and guide us to be a good person

18% of subjects express the solution of conflict by asking God for help

e.g.: To solve the problem, we must always try to motivate ourselves, "*Insyah Allah*" (with permission of Allah) we can overcome the problems

Table 3 also shows that intra personal conflict experienced by Sunda/Jawa are equally distributed as intra personal conflict experienced by Minang/Batak. Extra personal conflict were experienced relatively seldom by both groups

3.2.3. Dealing with Conflict in the Dilemma Stories

Measurement : Family Job Dilemma

Career Dilemma

3.2.3.1. Result

Data from 25 person ordered into the stage of IIIb showed on table 4

Table 4: Family Job Dilemma, Distribution of III B n = 25

	MALE	FEMALE	TOTAL
SUNDANESE	4	2	6
JAVANESE	3	3	6
MINANGS	3	3	6
BATAKS	2	5	7
			25

There are no differences between male and female. From the data, we get 3 patterns of solution that is

Pattern I The most important is family

e.g.: She should look for another job, even though the position and the salary are lower. She should give attention to her family It's wrong if she only think about her own career

Pattern II Any decision but the most important is she should consider her family

e.g.: She should consider the influence of her decision to the family, she should explain everything to the children and to husband

Pattern III Both alternatives are important

e.g.: There is a conflict between the idea that the family needs her existence and the idea that she has to support the family (in the economical sence). The most important thing is she must choose the alternative with the least damage

3.2.3.2. Understanding of Conflict in Indonesian Culture

Indonesian is a collective culture. Every body is demanded to make adjustment to the group or community

e.g.: People who move into a village or neighbourhood are expected "to socialize" (to be socially active/to take social responsibilities). They are expected to contribute to events and to be some sort of member, if they want to be respected and protected by the sympathy and willingness to be assisted by their neighbours. The ideal of communal life is to experience harmonious community or rukun. Such rukun doesn't come as a gift or a matter of course, but the result of the active willingness to respect and adjust to each other. (Mulder, 1992) Respect of other and adjustment to each other will inhibit the behavior of individual to avoid conflict and confrontation. If there is always solution even if sometimes the individual is aware that after solving one conflict, there will be another conflict.

The other concept that can reduce the conflict is the concept of "narimo" (acceptance). Narimo means knowing one's place, means trust in one's fate and also gratefulness to God, because there is satisfaction in fulfilling one's fate in the conciousness that all has been destinated (Mulder, 1992). On several situation "narimo become a mechanism that can reduce frustration and anxiety while the individual fail to achieve a goal.

3.2.4. Conception of Friendship

3.2.4.1. Measurement

To know how important is a friend for Indonesia young adult, we use Question 6 in adulthood Interview that was asking the conceptions about whether it is important to have a friend outside the family

3.2.4.2. Result

All of the subject in this research say that a close friend outside the family is important, because we live in a society. We are social animal

From the data we can get 4 patterns of the function of friends namely:

Pattern I Mutual help and appreciation

e.g.: A close friend is a family member close friends must help each other if they have trouble. They appreciate each other

Pattern II Friends can help us to develop our personality by

- mutual correction
- Mutually giving advice
- Mutually discussing their problems

Pattern III Equality

e.g.: Relations between close friends are equal. We can't enforce our own will, we must mutually give in

Pattern IV Shared understanding and feeling

E.g.: Friends must understand each other, they share their happiness and sadness

3.2.4.3. The Concept of Friendship in Indonesian Culture

In traditional Indonesian culture there is no concept of friendships. The word "friend" (teman) is used as broader concept, meaning also relationship in general. Even though traditional Indonesian culture does not have the concept and value of friendship, all subjects expressed the necessity and need for having friends. Therefore we assume that friendship has become an important element in the development of young adults. The subjects' description of friendship is very similar to that of adolescents in Western societies. Maybe the young adult nowadays confronted with problems

and conflicts of a kind that can better be handled with friend as equal partners.

GENERAL DISCUSSION

Results demonstrate the existence of the structural level of mutual identity (IIIb) Personality Theory shows the more universal characteristic of intrapersonal conflicts, conscious reflection of contradictions or problems and of life-long development as an active constructive process. However these structural features are shaped by specific cultural influences. So the intrapersonal conflict is not elaborated or even maximized as it was observed in Western cultures, but rather treated as an imbalance that should be either avoided or transferred into harmony. A main procedure to deal with imbalance is "narimo" which can be understood as an interaction of primary control (to try as hard as possible)" and of secondary control (to give in, to be satisfied with one's fate and/or God's will) Nevertheless Indonesian subjects at III b after describe the course of life as a chain of problems that have to be solved each one after the other. This is in accordance with the universal characteristic of III b Personality Theory friends in other cultures.

The Social Theory on the other hand is not simply a conception of collective identity and thinking but is conceived by the subjects as mutual definition and construction of Autonomous Identity.

The specific Indonesian version of mutuality was demonstrated among others by the coping with social conflict, especially the parent-child conflict. Even though the word conflict is avoided in traditional Javanese philosophy, it is a focus of social activity. While in Western cultures the occurrence of conflicts is often used as a way of clarifying different view points, Indonesians try to avoid disharmony by

- (a) anticipating a possible conflict
- (b) a specific form of discussion
- (c) and by shared striving for harmony (rukun)

An impressive example of a collective version of Social Theory of IIIb is the sophisticated solution of the parent-child dilemma. Obedience is still a high value but a solution between different perspectives regarding study and occupation is reached through mutual respect, understanding and an active cognitive problem solving process.

It is not clear whether these results (including the new view of friendship are already the product of a modernization of Indonesian society, or also part of traditional culture, A further investigations are necessary to prove that universal structural levels of understanding human nature really exist.

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