



PROCEEDING

Urban Living and Multicultural Cities in Asia: from Colonial Past to Global Future

International Conference on Psychology & Multiculturalism

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PSYCHOLOGY AND MULTICULTURALISM

URBAN LIVING & MULTICULTURAN CITIES IN ASIA:
FROM COLONIAL PAST TO GLOBAL FUTURE

Important Note:

Scientific Committee did not edit or correct the paper accepted for proceeding. It was assume the paper's grammar, spelling error, and writing style according to APA was the author's responsibility.

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Jakarta, November 2017

Greetings From the Dean

Welcome to the first International Conference on Psychology and Multiculturalism,

In 2017, Faculty of Psychology, Atma Jaya Catholic University of Indonesia celebrates its 25th anniversary. On the 8th of June 1992, the faculty was opened with a bachelor degree program and started the academic activities with only about 70 students. Twenty five years passing by, currently we have four study programs at bachelor, master (professional and science), and doctoral level serving about 1500 students. It is a great achievement that this year we finally have a complete level of study program!

As a commemoration of our gratitude and celebration for this achievement, we are convening academicians, students, and practitioners to discuss and learn from each other in an international conference, namely “Urban Living and Multicultural Cities in Asia: From Colonial Past to Global Future”. This is our first international conference and it is a reflection of our academic themes, namely to understand and develop urban dwellers, multicultural, and disadvantaged people. It is relevant with Jakarta, where our campus is located, that the conference covers behaviors and psychological aspects of people within the history of the city, its economic and industrial growth, health, education, and information technology innovations.

Our keynote speaker and panelists are experts in their field. I hope we can learn a lot from them. For presenters and guests, welcome and thank you for joining our conference, I hope you can have wonderful discussions in this conference.

Dr. Angela Oktavia Suryani, M. Si

Dean of Faculty of Psychology, Atma Jaya Catholic University of Indonesia

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Keynote & Invited Speakers' Abstract

Asian Cities: Colonial to Global

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ABSTRACT

The world's population is now more than 50 percent urban. In order to understand how living in an urban environment can influence human activity, movement, and behaviour, we need to understand what the urban environment actually is, and to what extent it can encourage (or diminish) the scope for human flourishing. More than 80 percent of global GDP is generated in cities yet the speed and scale of urbanization can present daunting challenges. Urban dwellers have to meet these, yet they should also be able to enjoy improvements in quality of life. This will not only be good for them but also for society (and the economy) – the main focus of this conference. In common with many other parts of Asia, Indonesia's cities were established (or developed) by a former colonial overlord with the view to consolidating economic, political, and military power. Making reference to Asian Cities: Colonial to Global, this paper will examine some trends in urbanization (including defining what the 'urban' actually is). It will do so by looking at the colonial and post-colonial eras to try and understand some of the key trends underlying current globalization, and investigate how urbanization affects it, and society, and quality of life for urban dwellers. The paper will also show how some of the cities of Asia have made clever use of infrastructure inherited from a colonial past to take a lead in the twenty-first century (with special reference to Jakarta). The paper's multidisciplinary perspective will also introduce the different (but closely related) disciplines of architecture and urbanism to enrich our understanding of the urban environment. This multidisciplinary investigation will provide different perspectives which can enable us to better understand the urban environment, as well as help us see it as a place that can encourage prosperous, happy, and productive people.

Keywords: urban environment, colonial eras, quality of life.

“Who’s afraid of ghost in the city” The management of public space and the management of fear in Jakarta: the case of Taman Langsat

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ABSTRACT

City, where people dwells and produces activities of their modern daily lives, is not built merely by buildings, roads, modern malls, monuments nor political will of the power holder. As a social space, city is the outcome of a process with many aspects and many contributing currents, signifying and non-signifying, perceived and directly experienced, practical and theoretical (Lefebvre, 1991). Thus, city is a space where we can find representations of their socio-cultural identity. This social space with its daily activities is endowed with the consistent reality, which is more definitive than well-defined to understand the interaction between people and space in modern setting. This paper is aimed to study how that interactions in social space, produces social objects: ghost and its representations. We presents the study on Taman Langsat, a small botanical public park built in South part of Jakarta by the regime of Soekarno’s. Being inspired by European modern cities, particularly Paris, the Taman Langsat was built in 50’s-60’s along with other 500 parks in the capital of Indonesia. Regardless of its beauty composed by tropical trees and its strategic location, the park is abandoned for decades. The effort done by actual government to revitalize Taman Langsat by providing modern facilities such as free wi-fi connection, does not work to attract people to visit this park. People holds their own belief that there are ghosts and interestingly the ghost stories of this park follow the evolution of the city. If before ghost was powerful to create common fear, now ghost can even domesticate the modern technological devices : mobile telephone, sophisticated camera, or internet. So from the narration of ghost we are able to see the interconnectedness of the past to the present, how people position themselves to the idea of modernity, the place of memory to define space, the belief system, etc. It is from these lenses that we study Taman Langsat for developing insight of management of public space by people’s representations.

Keywords: social space, socio-cultural identity, ghost stories. modern cities.

Diversity management in multicultural context: Lesson learned from Indonesia and Switzerland

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ABSTRACT

This paper aims at profiling organizational diversity challenges in Indonesia and Switzerland and culture-specific diversity management approaches practiced. While both cultures are recognized as multicultural societies, Indonesia and Switzerland have been focusing on specific diversity approaches due to each country's socio-historical pathways in dealing with differences. As a result, both countries have developed a culture-specific focus and emphasis which reflects in respective organizational practices. Cases for both cultures will be presented and analyzed by the means of the "cultural standard method" which plays a pivotal role in intercultural psychology. In this method cultural values, norms, and rules of both cultures are explained within their very unique socio-historic context. Therefore, this theoretical approach is closely related to Cultural Psychology and Indigenous Psychology rather than to Cross-Cultural Psychology. On the fundament of this method, we propose concepts what and how both cultures can learn from each other in order to create intercultural synergies. For transforming those concepts into intercultural learning environments, we rely on the theory of "Situated Intercultural Learning". In the paper, we will also discuss how psychological reactions to globalization might influence the perception, the implementation, and the acceptance of diversity management approaches in both cultures. Finally, we try to make some conclusions how to develop societal resilience in order to encounter the current hyper-nationalistic or -fundamentalist tendencies in many cultures around the globe, and to create a diversity-friendly societal climate.

Keywords: diversity management, Indonesia, Switzerland, synergy.

Collective Memory and Transgenerational Transmission of Trauma in Indonesia

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ABSTRACT

In the aftermath of mass atrocities, governments usually educate civilians with a highly politicized understanding of the violence that reinforces their legitimacy. The collective memory a government constructs is frequently approached as a formidable coercive process that induces the individual memory to coalesce with the dominant collective one. However, individual survivors, witnesses, bystanders, perpetrators and/or accomplices find subtle ways to reinforce, resist, or complicate the collective memory. Both individual and collective memory may be dominated by a memory of the past traumatic events. That memory commonly transcends individual life-spans - continuing as subterranean anxieties and pathologies in subsequent generations - and perpetuate cycles of violence. Such continuities can be traced transgenerationally (across unified social identities) and intergenerationally (within a family system). This presentation focuses in particular on the family as an important link between individual and larger formations of traumatic memory. How are explicit and implicit memories of a traumatic past transmitted and with what effects in terms of mental health, psychosocial wellbeing, identity, and/or propensity to violence or peace among the next generations? While looking at the world through a comparative lens, post-genocide Rwanda will serve as a main reference point. There, community-based sociotherapy creates safe spaces where people can lift the silence that maintained their suffering or feelings of shame and guilt and subsequently can together rebuild their shattered lives and social worlds in a constructive way. Video fragments will be shown as illustration. The audience is invited to respond from the perspective of post-conflict situations in Indonesia.

Keywords: collective memory, trauma, multi-generational, cycle of violence, sociotherapy

Memory of My Face: Urbanization and Globalization in Mental Illness Experience and Recovery

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Lemelson Foundation

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ABSTRACT

For people living with major mental illness, urbanization and globalization has brought benefits including access to trained psychiatrists and psychologists, comprehensive treatment facilities, and pharmaceutical medications. Yet decades of ethnographic research show that those living in rural areas consistently do better in terms of long term recovery, suggesting that factors such as a caring, supportive community and flexible and accommodating work routines may also play significant role in the return to mental and psychological well being. Memory of My Face is a documentary about Bambang Rujito, a Javanese man with schizoaffective disorder. After moving from Central Java to Jakarta to pursue his college education, Bambang has experienced multiple episodes of mental illness throughout his adult life. Part of Afflictions, the first film series about culture and mental illness in Indonesia, and drawn from over a decade of ethnographic research, the film uses a person centered approach to investigate the particular strengths and stressors of post-colonial globalized urban life and how these impact the subjective experience and treatment of mental illness.

Keywords: memory, mental illness experience, recovery, urbanization, globalization

School Readiness: Assessment to Intervention in Indonesia

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ABSTRACT

Assesment of various aspects of development is necessary for an optimal early childhood development and intervention. It would give benefit toward an optimal children development, help to identify any problem that may arise during this stage, and to have an early and effective intervention. One of the key factors of early childhood education and development (ECED) is school readiness, which will impact children's competencies in academic, social and behavioral in their adulthood. Any student who is ready for school will fit more easily to formal education. Children's characteristics which defines school readiness are health and physical development, socio-emotional development, attitude toward learning, language and communication development, also cognitive and general knowledge development. School readiness involves the readiness of the parents, teachers and schools, also the community and government. Findings of school readiness assessment would be a significant output of ECED as it can give an insight of the ECED program and education problems in Indonesia. The results show varied degrees of school readiness scores from region to region. Students who were given an ECED intervention program at kindergarten have higher scores than students in the non-ECED group, and students from Formal PAUD were more school ready than students from Non-Formal PAUD. School readiness were found significantly in cognitive and language aspects, but fine motor and socio-emotional skills need to be improved. There are various factors that contribute to children's school readiness in Indonesia. Even though there have been several strategic efforts in the recent years to increase school readiness, there are many things to be done in regard to the matter by parents, teachers, schools, and respective government. Parental involvement in education and their cooperation with their children's need to be bettered, which can be done by having a cooperative program between school and parents. For special needs students, parental acceptance is the basis for an effective early intervention for children.

Keywords: early childhood, school readiness assessment, scholl readiness in Indonesia

Part 1:
Biopsychosocial Approach for Healthy Living

Measuring Love Languages and Relationship Quality

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ABSTRACT

This research is part of our on-going project to improve couple's resiliency. There were two parts of the study. The first part is measuring love languages or individual types on what makes them feel loved between two age groups. Second study is assessing relationship quality. Measuring these variables on larger scale will aid the project on better understanding the whole concept of couple resiliency and strengthen love languages/relationship quality scale validity. Late adolescents and early adults participated in Study 1 (adjusted number of participants; n = 626) and married participants filled in online survey (n = 259). Two scales were developed to gather data measuring love languages and relationship quality. Results indicated there were differences of love languages between age groups. Relationship assessment showed 73.74% of samples were satisfied/highly satisfied with their marriage. EFA supported construct validity (Eigenvalue 4.47; variance estimate 63.81%) with one factor composing the scale. Its implication will be outlined throughout this paper.

Keywords: love languages, relationship quality, descriptive study

Department of Psychology Universitas Dhyana Pura had run several studies regarding love types (love languages). Our long term goal is to improve couple resilience by getting better understanding on what makes people (husbands, wives) feel loved. The initial stages of our researches were conducting validation study and constructing scale to measure the concept. It will culminate in assembling a therapy approach or marital program based on research findings.

'Love languages' was originally penned by Chapman (2010). He stated there are five components on what makes people feel loved: 1) Words of Affirmation – people who feel loved when getting positive feedback and praises from; 2) Quality Time – feeling loved because of togetherness and undivided attention from their partners; 3) Acts of Service – people who takes into account when getting help to finish works/tasks; 4) Receiving Gifts – when gifts and surprises are the essential to make them feel loved; and 5) Physical Touch – people who feels loved from gentle caresses, holding hands, and physical embrace.

Our first research assembled 34-items scale in Bahasa Indonesia measuring those love languages (Surijah & Septiary, 2016). Factorial analysis showed promising result. It argued that love languages consisted of five components similar to Chapman's proposition. However, it dropped 17 items due to poor loading factors. Authors also observed, Words of Affirmation category appeared more than the other four components within research sample.

Second research tried to find the link between love languages and personality factors (Surijah & Sari, in press). By exploring correlation between the two variables, it would gain evidence for construct and criterion related validity. Big Five Inventory was chosen to measure personality factors due to its maturity as a personality concept and measurement tool. However, result showed no significant correlation between love languages and personality factors. Authors also mirrored earlier study by doing factor analysis. It exhibited an entirely different composition.

Based on those two findings, author had constructed a new scale to measure love languages. The scale is based on Egbert and Polk (2006) research which altered the response given. Our first scale used agree-disagree Likert types response. However on this

continuation, the response was changed into a degree of feeling loved. Participants gave rating from 1 to 10. This research is not published yet though author saw a more satisfying result compared to prior studies. Contrary to earlier finding, Quality Time emerged as dominant component appeared on this research.

As a part of progression, research on love languages came to next phase. Polk and Egbert (2013) highlighted the fact how most of researches in psychology relied heavily on university students. Its age group may actually affect research results such as predicting what makes people feel the most loved for each age group. Different age group may put different emphasis on different love languages.

This study aimed to measure love languages on different age group. Previous studies (e.g. Surijah & Septiarly, 2016; Polk & Egbert, 2013) were helped by students ranged from 20 to 25 years old. So, next research should target broader age group as a differentiation and compare its results to prior studies. Hence, study 1 will start with measuring love languages into younger audience (16-19 years old) by adopting descriptive survey research. To put Polk and Egbert (2013) idea on age group influence into test, author will compare FLL mean between two age group. It used data from two previous studies (see Surijah, Ratih, & Anggara, 2016; Surijah & Sari, in press).

Other than describing love languages on different age group, this research will include second part of the study. It will also employ descriptive study by measuring relationship quality. It is an integral part of our long term to achieve couple resilience. Authors feel the need to measure relationship quality as the baseline to portray phenomenon on marriage.

To define relationship quality correctly, author had browsed through several research. There were different terms being used such as marital satisfaction, marital quality, and relationship quality. Author inclines to relationship quality as it involves a broader term in assessing any form of relationship. For example, relationship between cohabiting partners and marriage. Brown and Booth (1996) argued there were five dimensions of relationship quality: disagreement, fairness, happiness, conflict management, and interaction.

Disagreement refers to frequency of discrepancy over household tasks, sex, and having a child. Fairness measures degree of fairness in household chores and sharing expenses. Happiness is related to general assessment towards relationship. Conflict management measures how couples put down their disagreement. And, interaction is reported frequency spending time together with partners (Brown & Booth, 1996).

Another research studied relationship quality however within the report, researchers used the term "marital quality" interchangeably. It adapted a global assessment on relationship quality based on respondents agreement to statements such as "We have a good marriage." This measure was then converted into the Quality of Marriage Index (QMI) (Fincham, Paleari, and Regalia, 2002).

Galinsky and Waite (2013) found there were two aspects of marital quality (they also used term "marriage quality"). Rather than viewing marital quality as unidimensional concept, researchers viewed marital quality has positive and negative aspects (positive/negative quality). Rather than doing zero-sum calculation between favorable and reverse items, Galinsky and Waite saw marital quality as a dynamic between positive and negative quality. For example, a wife can rely on her husband but also feel the husband is too demanding.

Based on authors reading, marital or relationship quality involves general measurement or evaluation towards (the quality of) the relationship itself perceived by the respondent. Study 2 then would measure relationship quality or marital satisfaction by adapting scale from Hendrick (1988). The original scale was a general measurement to assess relationship satisfaction. It consisted 7 unidimensional items only. Respondents gave answer on a scale 1 (low satisfaction) to 5 (high satisfaction). Even though the scale came from a

dated publication, its use still can be found on recent researches such as Funk and Rogge (2007). Its simplistic outlook also would appeal to broader participants as not time consuming and confusing to give response. Those two explanations are the reason why author chose to use this scale as the base of measuring tool for relationship quality.

As a summary, this research is a part of long standing project. It was composed of two parts of studies. Study 1 was a descriptive survey research on love languages. It aimed to explore different love languages category observed especially in younger sample (16-19 years old). Study 2 calculated relationship quality or marital satisfaction. This process hopefully would help author to assess marriage on the way to achieve couple resilience.

Method

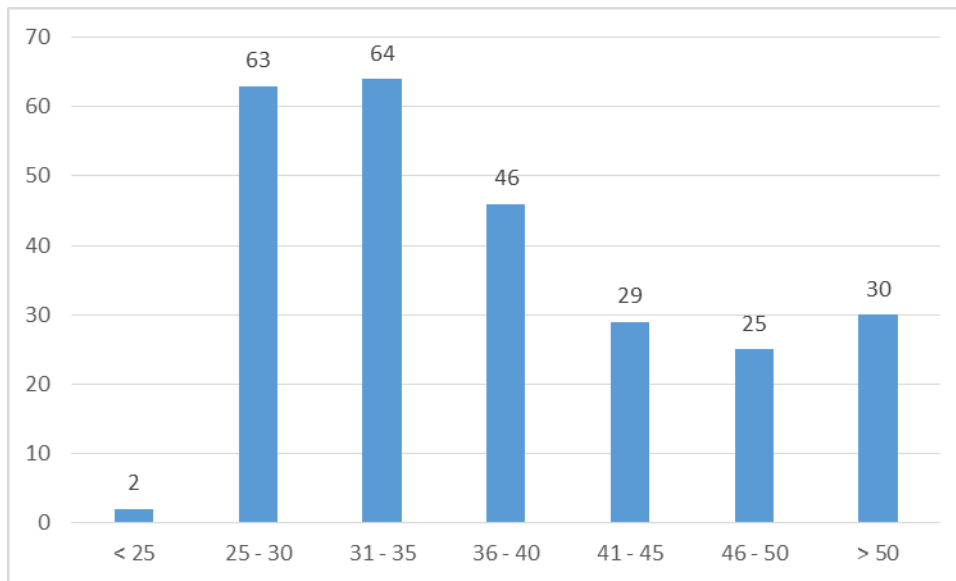
Participants

Study 1 used data from two previous studies. The data were differentiated by two variance of age group. The first cluster is participants age 20-25 years old ($n = 313$). Those are undergraduate students in early adulthood. Data were obtained through proportionate random sampling. Author created a mapping of student body in a private university then calculated sampling proportion for each department. 313 undergraduate students joined the research.

Second cluster consisted of students age 16-19 years old ($n = 600$). Participants were high schoolers in their late adolescent. This time author conducted quota sampling by setting the number of sample needed. Author went to several high schools and collected data until the quota had met. Due to unbalance amount of participants, author trimmed the data and used equal amount of participants from two data cluster ($n = 313$).

For study 2, married individuals filled online questionnaire ($n = 259$). 55 husbands and 204 wives agreed to be participants. Based on their marriage duration, 35.14% participants were married for 1-5 years. And, approximately 20% participants were married for 6-10 years, 11-20 years, or above 20 years respectively. Graph below describes participants' age range.

Figure 1. Most of participants were early adults (25-35 years old). The rest were middle adults.



Instruments

Study 1 employed FLL scale which was created by author (Surijah & Septiarly, 2016). It consisted of 34 items measuring five components of love languages. It went through several validation processes. Its blueprint is outlined here:

Table 1
FLL Scale Blueprint

No	Aspect	Reliability Coefficient (α)	Item Number	Item Sample in Bahasa Indonesia
1.	Words of Affirmation	.674	1, 5, 9, 16, 22, 26, 31, 33	Sangat berarti bagi saya ketika mendengar kata-kata dukungan/motivasi dari pacar.
2.	Quality Time	.581	6, 10, 15, 21, 23, 28, 32	Saya sangat senang jika dapat jalan-jalan dengan pacar.
3.	Acts of service	.605	2, 7, 11, 14, 20, 29	Saya tidak ambil pusing ketika pacar mengabaikan permintaan tolong saya.
4.	Receiving Gifts	.767	3, 8, 12, 17, 19, 24	Saya merasa paling dicintai ketika pacar membelikan hadiah berupa barang yang saya inginkan.
5.	Physical Touch	.688	4, 13, 18, 25, 27, 30, 34	Sangat berarti bagi saya ketika pacar menenangkan saya

dengan mengusap
punggung saya

Table 1 shows FLL scale has coefficient alpha above .500 for each aspect with item-total correlation spanning (mostly) above .200. It means in general the scale is reliable and valid. On other previous study, author also conducted CFA to find an overall satisfying result to support its construct validity (Suriyah & Septiarly, 2016).

Study 2 as mentioned before adopted relationship assessment scale created initially by Hendrick (1988). It has 7 items which respondents ought to give response on a 5-Likert scale from “Low” to “High.”. In contrast from study 1, in this part, author created an online form to reach greater database of married couple instead of relying to conventional paper-and-pen procedure. For pilot study, author asked 43 married individuals to fill in the scale and it resulted $\alpha = .89$. Further description on its validity is outlined here:

Table 2
Relationship Assessment Scale Validity

	Item-Total Correlation
item1	.81
item3	.65
item2	.82
item4	.54
item5	.68
item6	.83
item7	.60

Data Analysis Technique

To compare result from two set of data, author will use two independent sample t-test. However, our previous studies showed consistently that data were not distributed normally. It means author needs to use non-parametric test. However, t-test or ANOVA are example for robust parametric tests which can be used with non-normal data. ANOVA on some cases is a better option than Kruskal-Wallis for non-normal distribution especially on lower number of sample (Kahn & Rayner, 2003). Based on that premise, author decided to use t-test for Study 1.

Study 2 would be an easier affair due to its nature as descriptive study. It will not test any hypothesis but rather quantitatively describe/portray marriage or relationship quality of participants. Both will be measured with statistical program SPSS ver. 16 and PSPP ver. 0.10.1. Before displaying the data, authors will conduct Exploratory Factor Analysis (EFA). It will bring additional evidence to support its construct validity. As shown, Table 2 relies on item-total correlation. EFA will allow authors to examine whether ‘Relationship Assessment Scale’ truly measures single construct of relationship quality.

Results

For study 1, data were grouped according to two different age range as stated before. Author then run Levene’s test to test equality of variances for each component of FLL. Result show all components had non-homogenous variance (sig. < 0.05). Thus, author instead use adjustment to degree of freedom by observing t-test results for equal variance not assumed. It is outlined on next table:

Table 3
t-test for Equal Variance Not Assumed

Components	T	df	Sig.
Words of Affirmation	3.89	571.65	.000
Quality Time	4.40	544.94	.000
Acts of Service	-11.85	573.89	.000
Receiving Gift	6.35	546.81	.000
Physical Touch	13.91	592.86	.000

Based on data from Table 3, it shows that there are significant differences of FLL between the two groups. For example, on 'Words of Affirmation,' it displayed $t(571.65) = 3.89$ ($p = .000$). It means between age group there were different of categories of people obtained this specific love language. From this data, we can conclude which age group ranked higher for each love languages. As a follow up, author then compiled data from research sample specifically the numbers of people who were categorized 'high' and 'very high' on each love languages.

Table 4
Frequency of 'High' and 'Very High' on Each Love Languages

Age Group	Level	WoAffirm	QTime	AoServ.	RGift	PTouch
Early Adult	High	139	127	142	108	112
	Very High	115	99	43	108	133
n = 313						
Late Adolesc.	High	31	0	48	163	58
	Very High	91	0	221	45	84
n = 500						

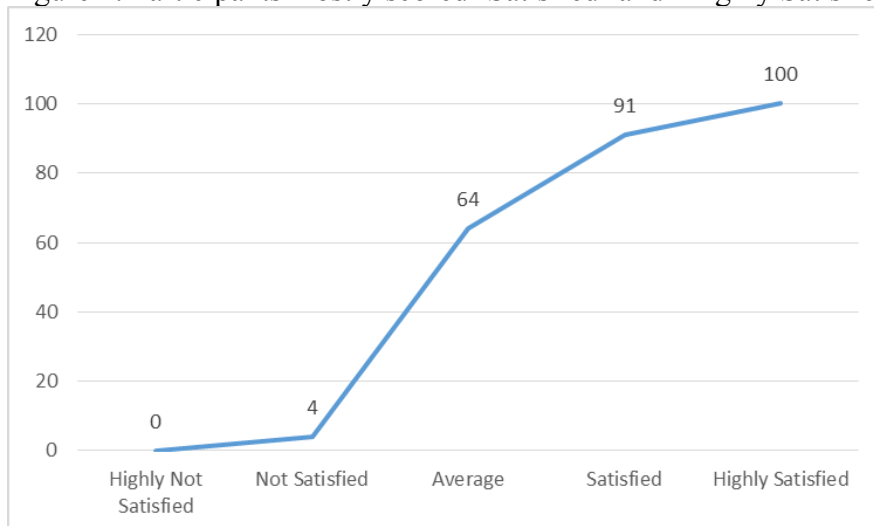
This table shows on 'Early Adult,' there were more people scored High/Very High on 'Words of Affirmation' (and 'Physical Touch') category. On the other hand, for "Late Adolescent" sample, more respondents feel loved when they received help ('Acts of Service') and not a single participants scored High/Very High on 'Quality Time.' Author can infer that there were differences of dominant love languages between two different age groups. Early adults preferred to receive positive affirmation and verbal praises while the youngsters appreciated 'Acts of Service' and neglecting togetherness ('Quality Time'). Study 2 explored marriage or relationship quality. Participants reported their evaluation towards their relationship. Prior to that, authors conducted EFA. Factor analysis shows promising result. It supported construct validity that all seven items converged to one factor structure. Eigenvalue set at 4.47 and it explained 63.81% of the whole concept. Loading factor for each items are ranging from .64 up to .90.

Table 5
Relationship Assessment Scale EFA Result

Item	Eigenvalue	Estimate Variance	Loading Factor
1			.88
2			.90
3			.77
4	4.47	63.81%	.64
5			.79
6			.89

Total scores from each participant then were converted into categories. Result is expressed through this chart:

Figure 2. Participants mostly scored 'Satisfied' and 'Highly Satisfied'



Line chart showed no participant fell on 'Highly Not Satisfied' category. On the other hand, 73.74% participants scored 'Satisfied' up to 'Highly Satisfied.' Only 24.71% participants were on 'Average' level of satisfaction. There were only 4 persons who admitted they were not satisfied with their relationship.

Three following tables dissect research result further. Cross tabulation was conducted between relationship quality category and criterions (age group, sexes, and marriage duration). Most respondents despite their age group, sexes, and marriage duration reported similar pattern which fell on 'satisfied' and 'highly satisfied' categories.

Table 6
Relationship Quality and Age Group

Age Group	Not Satisfied	Average	Satisfied	Highly Satisfied
< 25	-	2	-	-
25-30	-	17	25	21
31-35	1	16	29	18
36-40	-	10	18	18
41-45	2	8	7	12
46-50	-	8	11	6
> 50	-	3	10	16

Table 7
Relationship Quality and Sexes

Sex	Not Satisfied	Average	Satisfied	Highly Satisfied
Males	1	13	15	26
Females	3	51	85	65

Table 8
Relationship Quality and Marriage Duration

Age Group	Not Satisfied	Average	Satisfied	Highly Satisfied
1-5 years	-	26	35	30
6-10 years	1	11	27	21
11-20 years	3	19	15	20
> 20 years	-	8	23	20

Discussion

Adolescent may not be viewed as having a stable and mature relationship. However, their shape of relationship at this stage contributes to their later relationship development. As they are developmentally progressed, adolescent romantic behavior evolves to a more exclusive partnership with emotional and sexual intimacy (Meier & Allen, 2009). This became the reason why this research involved adolescents to take part in study 1 and to take part in study related to relationship in general.

The term “development” is being used due to influence of earlier researches. It studied adolescent romantic behavior with the frame of developing or growing stage of relationship. For example, Connolly and Goldberg (1999) argued that individual flow through four different phases: initiation, affiliation, intimate, and committed. They viewed adolescent starts from initiating a relationship and progresses into a more committed form of relationship.

Inclusion of adolescent as part of understanding romantic behavior and relationship exhibits the ever growing and evolving of romantic expression. Most research measured it through quantification of partners (numbers of boyfriends/girlfriends) or relationship duration. This study however takes different approach on understanding adolescent romantic behavior. Rather than dissecting relationship through distinct phases, author chose to classify differences in love styles or preferences which represented through FLL scale.

Result shows there are significant differences of love languages between the two age-groups. Late adolescents scored dominantly high on “Acts of Service.”. At the same time, “Quality Time” has zero number of adolescent who ranked high/very high. It means teenagers feel loved when they are getting helped. On the contrary, they less appreciate togetherness and spending time with their partners.

Study showed with age adolescents acquire more experience and maintain relationship in longer duration. Adolescents also gradually give higher ratings for partners support (Seiffge-Krenke, 2003). It may explain why late adolescents in this study put less emphasis on quality time. Their perception on relationship may not yet reach the stage where commitment and presence are essentials to their relationship quality. On the other hand, getting helped is seen to be an important part of their relationship.

Acts of service or receiving help from significant others is important perhaps is linked to adolescents’ developmental challenge and task. Ghatol (2017) mentioned that academic demands is one of the stressor for secondary students along with other stressors such as peer pressure, disturbed family, and drug abuse. The presence of academic stress may well relate to the need of receiving help to complete homework and pass the exams. This becomes the major needs for secondary students and fulfilling those needs will make them feel loved.

From study 2, analysis factor showed a strong indication of construct validity. Interestingly most of the participants felt satisfied/highly satisfied with their relationship. Only four out of 259 husbands and wives reported low marriage satisfaction. This finding

differs to author's personal assumption regarding marriage quality or marital satisfaction. This study aimed to portray relationship quality of married individuals by utilizing self-report. At least, authors assumed the figures would create a normal curve. It means data was distributed accordingly with mostly scored 'average' and fewer respondents on each extremities. However, result showed data distribution skewed to the right side (satisfied/highly satisfied).

Originally, this part of study aimed to illustrate satisfaction level of married individuals. Its results will be linked to various problems faced by spouses. Research found infidelity, incompatibility, and drug-use were factors causing marriage dissolution (Amato & Previti, 2003). On outer layer, this study's finding does not reveal those common problems.

Our earlier study (Suriyah & Septiary, 2016) argued that there might be cultural influence which may affect the result. It discussed the possibility of cultural tendency to view every treatment or actions from each love languages as equally significant. It resulted to most participants scored 'high' to 'very high' on the scale. This cultural tendency may be applied to explain Study 2 result which sees similar pattern.

Several earlier/similar studies found quite the same thing regarding high satisfaction on reported marriage/relationship quality. Researches from Indonesia and abroad reported most participants were highly satisfied with their relationship and none fell into "not satisfied" category (Taban et al., 2016; Ziaee et al., 2014; Rachmawati & Mastuti, 2013). Similarities between current study with previous research found convergence that most respondents were satisfied with their relationship. However we cannot conclude this finding really describe their actual evaluation toward relationship.

Several psychological measurements are prone to social desirability bias. Constructs such as happiness and religiosity are subject to trait desirability and response approval (Phillips & Clancy, 1972). Researchers investigated that relationship quality or marital satisfaction can be biased with social desirability (Nichols et al., 1983; Vanlear, 1990). Due to this effect, respondents may feel embarrassed or ashamed to honestly admit their marriage face problems or not as happy as they reported.

Friedman, Herskovitz, and Pollack (1994) discovered there was connection between agree-disagree placement on a scale. Respondents tend to "agree" more if the 'agree' option is located nearer to item statement (far left) as opposed to the extreme right. Based on this finding, authors can single out biasing factor that respondents choose the easiest and closest distance of the options available. It is because relationship assessment scale placed 'high' option on the far right (farthest possible).

Willingness to participate may influence end result. Research found that participants' commitment may relate to internal state (loneliness) and physical activity. It eventually will affect how participants would respond to the survey (Dodge et al., 2014). Other research found that willingness and declining to participate are related to knowledge and technology-related skill (Foster et al., 2015). It means, to a certain degree, participants who filled online survey do not truly project the population's relationship quality. Those who were willing to fill the questionnaires were individuals familiar with filling online form and internally ready to give out information regarding their relationship.

Relationship assessment scale required a judgment about individuals' relationship state. A judgment involved memory recalling process. The scale may be prone to 'consistency motif' and 'context-induced mood' bias (Podsakoff et al., 2003). Respondents faced a set of statements related to their relationship and it would trigger a certain mood. Mixed with social desirability bias, respondents would tend to give response in consistent manner. It explained in all items, respondents gave similar response.

A careful items writing process are needed to avoid bias. However, it is not easy to alter items which assess relationship quality and love styles. Classic tests such as MMPI

employed Lie scale to identify ‘fake’ responses. Other researches use additional scale (SDB scale) to monitor the presence of social desirability (Crowne & Marlowe, 1960; Baumeister et al., 2003; Tangney, Baumeister, & Boone, 2004). Decoy items can be constructed to assess social desirability by considering population which those items are drawn. Items need to describe “behaviors which are culturally sanctioned and approved but which are improbable of occurrence” (Crowne & Marlowe, 1996, pp. 350).

Even though the scale could calculate lower satisfaction level on marriage, a scale still may not be able to discern between two sample groups. For example, in this research we perceive similar pattern of satisfactions among different age group or marriage duration of sample. Previous research weighed in two sample groups of women based on their fertility status and stress level. If found no significant differences between both groups (Hidayah & Hadjam, 2013). This finding may suggest that relationship assessment scale do not have the ability to distinguish marriage satisfaction clearly (individual uniqueness).

Other research suggested different scales to be used. Couple Satisfaction Index (CSI) proved to be a valid scale with high interrelation with other similar scales. It has different lengths (short and full version). CSI also able to measure distress in a relationship due to variation on its items and response required (Funk & Rogge, 2007). It is promising approach to be considered for next research.

Study 1 showed that age differences may lead to different needs to feel loved. It means individuals with different age groups may have varied requirement to feel loved. Each love languages or relationship maintenance behaviors are important but not as equal as we thought it was. Study 1 gained a better comprehension on what make people feel loved. Next study should reach broader audience related to age, gender, and ethnicity differences to fully understand what makes people feel loved.

Study 2 while exhibited convergent evidence related to its construct validity, relationship assessment scale could not truly relationship quality. Most of respondents fell on the ‘satisfied’ and ‘highly satisfied’ category. Social desirability is one factor hypothesized to be affecting end result. Further research shall consider to use alternative scale (CSI) and/or add SDB scale due to the nature of relationship assessments items. Researchers also need to filter respondents’ motive and skill to get better sampling of the population.

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The Prevention of Depression among Indonesian Migrant Workers

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ABSTRACT

According to World Health Organization, depression is predicted to be the second top global burden and disability in 2020. In Indonesia, depression is often found among workers, especially Indonesian migrant workers. Therefore, health policy on providing health promotion efforts and preventing depression among Indonesian Migrant Workers is needed. This research is based on literature reviews as well as news reports method. The study shows that many migrant workers who started working abroad in good condition recurrently experiencing severe depression and some eventually ended up in death. Depression prevention programs provided for Indonesian migrant workers are very important. This paper will give some recommendations to solve this issue through the training implementation for Indonesian migrant workers using Triple S Model (Self Awareness, Sharing, and Safety at work).

Keywords: Depression, Indonesian Migrant worker, Health Promotion, Training, Occupational Safety and Health

According to World Health Organization (WHO), depression is a mental disorder characterized by the emergence of symptoms of mood depression, loss of interest in something, feelings of guilt, sleep disturbance or appetite, energy loss, and decreased concentration. According to the World Health Organization, depression is predicted to be the top global burden and disability in 2020 (World Health Organization [WHO], 2017, February). Depression is a disease which is suffered by most people over the world with more than 350 million depressed people. Depression is a major public health problem which shows a constant improvement in prevalence and contributes to the burden of the global burden of disease. Based on the World Federation for Mental Health (2012) Survey in 17 countries, it was found that the average of 1 in 20 people was reported of getting periods of depression each year. In Indonesia, Based on Basic Health Research in 2007 data results show that there are 1.740.000 adults who experience emotional mental disorders such as anxiety disorders and depression. This prevalence tends to increase with age, the severity of psychosocial stressors, chronic illness, and religious issues (Ministry of Health, 2007). This prevalence number tends to increase along with age, psychosocial stressor, chronic diseases, and religious problems (Hawari, 2011). In Indonesia, depression is often found among workers, especially Indonesian migrant workers. The data of the depression prevalence of the workers have not a valid record yet as stated by the Director of Mental Health Development of the Ministry of Health Diah Setia Utami stated that "the Ministry of Health has no recording or data of the total numbers of the migrant workers who get mental disorder, although there are many cases which have been handled" (Suara Pembaruan, 22 June, 2012)

Indonesian Migrant Workers are each Indonesian citizen who is eligible to work abroad in employment for a certain period of time by receiving wages (Ministry of Manpower, 2010). Based on the data from the National Agency for Placement and Protection of Indonesian Workers the number of overseas workers from January to September 2017 reaches 181,740 people (National Agency for Placement and Protection of Indonesian

Workers, 21 October, 2017). Depression experienced by Indonesian Migrant Workers is caused by internal factors including gender and getting emotional shock/pain. External factors include psychosocial factors such as violence by employers, high work load, injustice due to unpaid wages, away from family, life pressures, lack of social support, cultural and linguistic differences (Albers, Kinra, Radha, Ben-Shlomo, & Kuper, 2016; Meyer et al., 2015; Hossain, Zimmerman, Abas, Light, & Watts, 2010; Zhong et al., 2016). The impact of depression on Indonesian Migrant Workers can affect bad impact to the workers themselves, family and country. The burden of the families of depressed migrant workers will increase because they have to prepare more funds for the healing efforts, psychological and social shocks will be another impact as well for the family.

The cases of depression of Indonesian Migrant Workers cannot be separated from the responsibility of the government, the government must be responsible for the cases of violence which affect the depression of the Indonesian Migrant Workers by facilitating them to obtain good capabilities before they go abroad, provide legal protection and health access for them about the importance of preventing depression. One of effort to overcome the phenomenon of depression for Indonesian Migrant Workers can be done by conducting special training by using Triple S Model. Those are Self-Awareness, Sharing, and Safety at Work. This model focuses on the educational and health promotion efforts to increase self-awareness, promote the importance of sharing to reduce the symptoms of depression, the importance of implementing safety at work in order to create a safety system in their work. These three components become an important reference in training workers in a holistic way to prevent depression. The purpose of implementing the Triple S model is providing a holistic educational idea for Indonesian Migrant Workers in preventing depression and it can be made as a pilot project health promotion in depression research on Indonesian Migrant Workers.

Discussion

Depression on Indonesian Migrant Worker

Indonesian Migrant Worker is one of the working groups which are vulnerable to various forms of physical, psychological and sexual violence. All these forms of violence can lead to the depressed conditions for labor migrants who will have an impact on the declining the quality of their life. Depressed migrant workers will experience behavioral disorders, excessive anxiety and sadness, difficult emotional conditions controlled, hallucinations which cause the desire to do the suicide because they cannot solve the pressure and burden faced (Albers et al., 2016).

If we classify some factors which affect the depression on Indonesian Migrant Worker, we can classify them into internal and external factors, those are as follows:

1. Internal stressors:

- a. Gender

The prevalence of the incidence of depression is higher for female than male (Cyranowski, Frank, and Young, 2000; Ford and Erlinger, 2004). In 2010, globally, each year shows that 1.7 times greater incidence of depression occurred for women, doubling depression occurs to young women in the age of about 12 to 25 years compared to men of that age. However, at the age of 65, the average prevalence of depression in women and men has the same prevalence (Patten *et al*, 2006; Pearson, Janz and Ali, 27 November, 2015).

- b. Trauma (getting an emotional shock/pain)

A sense of trauma such as after experiencing physical or mental violence may trigger the depression. Deep sadness can cause depression as well (Hossain, Zimmerman, Abas, Light, & Watts, 2010).

2. External stressors:

- a. Psychosocial which includes social and cultural factor.
In general, migrant workers are depressed because they cannot have strong interpersonal relationships because of the cultural and linguistic differences. According to the research conducted by Maulana (2013), one of the problems of migrant workers is the difference of language and lack of cultural understanding in each country, it causes migrant workers get a warning even an abuse from the employer. This causes the depression of migrant workers because they lack of social support.
- b. Working load
Most of the migrant workers do not get off days in each month, especially on migrant workers who work as domestic servants (PRT). They do not get holidays and enough rest time. Otherwise, they have a high workload which causes stress and depression. This happened to the first migrant workers who worked abroad for the first time (International Organization for Migration, 2010).
- c. Away from family and the people whom they loved
For the workers who have high workloads desperately need social support from family and the people whom they loved, but the distance among them makes migrant the workers feel lonely and isolated. It leads them to experience in a depression ((Hiott, Grzywacz, Davis, & Quandt, 2008).
- d. Changes and pressures of life.
The various events and pressures in life can trigger a depression such as when they face a divorce issues, dismissal, retirement, job change or living to a new place, social isolation, and many others (Salleh, 2008).

Government Policy towards the Cases of Depression

The issue of the protection of the Indonesian Migrant Workers is still become a problem which needs to get special attention from the government. The number of cases of violence and injustice affecting the depression cases among Indonesian workers proves that the protection policy of Indonesian labor migrants has not been fully enforced, to overcome the high number of depression cases in Indonesia, the Ministry of Social Affairs has prepared Trauma Center Protection House (Trauma Center Protection House, 2007).

Based on the Regulation of the Minister of Social Affairs No. 102 / HUK / 2007, the House of Trauma Protection Center is an institution which provides early protection services and psychosocial recovery and recovery of traumatic conditions experienced by the victims of violence. The establishment of the Trauma Center Protection House has a purpose in the context of social protection such as preventing and handling risks from shocks and social vulnerability for migrant workers deported from the countries where they work and being victims of violence and injustice in the countries where they work. Three social protections provided by the government such as (Firdaus, 01 December, 2012) :

1. Social Assistance
Social assistance is provided for Indonesian Migrant workers experiencing in depression and social vulnerability to survive properly and appropriately.
2. Social Advocacy
Social advocacy is aimed to protect and defend the Indonesian Migrant workers who become victims in their workplace, which includes awareness of the rights and obligations of labor migrants, the defense and fulfillment of the rights of migrant workers.
3. Legal Assistance
Legal aid is aimed at providing support for obtaining legal advocacy and consultation for Indonesian Migrant workers who need it.

However, those three social protections provided by the government have not been maximally applied to all Indonesian Migrant workers, because there are still many illegal labor migrants and the majority of problems arise from the workers themselves as well as from the service companies that send them. In addition, the lack of awareness of Indonesian Migrant workers that being an illegal Indonesian Migrant worker will not have legal protection which cause the number of misconduct of self-employed migrants such as human rights violations, mistreatment, sexual harassment, and employee salary deductions.

Cases on Depression among Indonesian Migrant Worker

The following information contains the news which show that depression cases are one of the important issues and depression preventive action among Indonesian Migrant Worker are needed :

1. Director of Mental Health Development of the Indonesian Ministry of Health stated that "The acts of violence that result in psychic distress experienced continuously by Indonesian Migrant Worker can cause mental health disorder resulting in depression until leading a suicidal desire" (Suara Pembaruan Team, 22 June, 2012).
2. A migrant worker from Cilacap is known to suffer from severe depression after working in Saudi Arabia. The symptoms of depression that were initially considered normal eventually turned into a symptom of severe depression, a result of depression experienced by these workers are often angry and speak for themselves (Ibad, September 07, 2012).
3. The leader of Indonesian Migrant Worker Sukabumi said "70% of migrant workers are depressed while working in the Middle East, the Indonesian Migrant worker is subjected to unhealthy treatment such as physical violence, sexual violence to psychological pressure by the employer" (Viva Team, 14 February, 2012)
4. A migrant worker suffers from depression after working in Singapore, the Indonesian Migrant worker is experiencing severe depression due to the violence that happened (Sarono, 08 June, 2014).
5. Women and Family Planning Agency of Mesuji S. Bowo Wirianto District revealed that "Ten migrant workers who work in Malaysia are depressed, to self-imposed as a result of the trauma of torture done by their employer, and because most of the workers come from poor families, further on these workers are experiencing problems " (Radar Lampung Team, 05 March, 2015).
6. Directorate General of Manpower Placement Development and Employment Opportunities Ministry of Manpower of Taiwan Hery Sudarmoto revealed "an Indonesian migrant worker from Indonesia experienced sexual violence to depression, this worker is known not to know service of grievance channel so that concerned cannot report case of sexual violence that happened " (Alif, 14 September, 2016).
7. Coordinator of Alliance of Violence of Children and Women Edi Arsada said "A migrant worker from Lampung often experience violence since the Indonesian Migrant Worker is young to cause the current experience of severe depression, this case indicates that during this time the sponsors and the Indonesian Employment Service Company only thinking profit only when sending migrant workers abroad" (News Lampung Terkini Team, 27 September, 2016).
8. Three Indonesian migrant workers working in the Middle East and Hong Kong are severely depressed, but the data on the examination and treatment of migrant workers is not available, because the mental health is not covered by insurance and the workers do not get insurance coverage (Gaungntb Team, 24 Mei, 2017).
9. The head of the West Kalimantan Social Service, M Junaidi, reported the case of migrant workers from West Kalimantan that there were 14 cases for deadlines,

- including 3 cases, 4 cases, 4 occupational accidents, 1 case depression, and worker dismissal) 2 cases (Viduka, 2015, 18 Maret).
10. "Head of Department of Social Affairs and Labor Ponorogo Sumani said every year there are migrant workers from Ponorogo who returned home because of illness and depression" (Alawi, 22 November, 2016).

From the results of the online news above, it can be concluded that some depression problems of the Indonesian Migrant worker include :

1. The number of migrant workers and the incidence of depression increased but the attention to the psychology service is still low.
2. There is no valid data on the prevalence of depression for Indonesian Migrant worker.
3. Lack of workers' knowledge in the prevention and treatment of depression.
4. Legal protection and advocacy regulations for labor migrants are still weak.
5. The need for a strictly illegal and illegal Indonesian Employment Service Corporation that do such tricky things.

Triple S Model (Self-awareness, Sharing, and Safety at work).

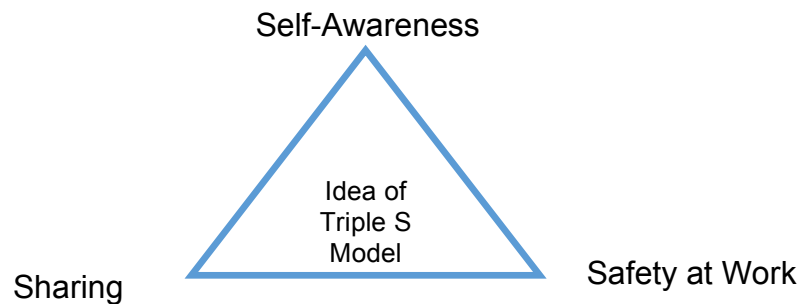


Figure 2.1 Triple S Model

Self-Awareness

Indonesian Workers should give more attention on the psychological health, especially in realizing the condition of depression, symptoms of depression initially assumed normal course by the worker, so that the condition of depression become heavier. Self-awareness approach is a step aimed at providing knowledge stock to awaken the workers' self about the importance of preventing and facing the depression. Signs of depression that must be realized include more than five symptoms below (American Psychology Association [APA], 2013):

- Depressed mood for more than 2 weeks (most Of the day, nearly every day)
- Loss of interest or pleasure in previously enjoyed activities
- Significant changes in appetite, eating and weight
- Significant changes in sleep
- Fatigue
- Significant changes in activity
- Feelings of guilt and negative self-worth
- Reduced concentration
- Suicide

Sharing

Sharing is an approach used to reduce depression by promoting the importance of sharing in the face of stressors in life. On October 10, 2017 which is the world's mental health anniversary with the theme of mental health in the workplace, the data from WHO show that 10% of off days workers for depression, 36 working days lost due to depression, 50% of depression did not receive treatment, 94% decisions resulting from a decrease in work concentration lead to a decrease in work productivity (World Federation for Mental Health, 2017). On April 7, 2017 the WHO raised the global issue of Depression: Let's Talk. This is because knowing the benefits of sharing / talk is the first step in preventing depression. WHO (2017) makes a major theme about depression as it wants to campaign for countries in the world to suppress and minimize the burden of the state due to depression.

Safety at work

Safety at work is an important approach in implementing a safe and healthy work culture. Safety is a free condition from an accident or almost saves from incident. Based on Law no. 23 of 1992, health is a prosperous state of body, soul, and social which enables one to live socially and economically. This is in line with the definition of occupational safety and health by The ILO Convention on Occupational Health Services Number 161 and The ILO Recommendation on Occupational Health Service number 171 (1985) that is to safeguard and improve the physical, mental, social and social health of workers and in all occupations, prevent occupational diseases, protect workers from risks that aggravate health conditions, place and keep workers in an environment compatible with physiological and psychological conditions, adjusting workers to their tasks and work.

Why the triple S Model approach is used?

Depression is often not recognized and is still an issue which is simplified, because it is regarded as normal things. If depression is not prevented and overcome properly, it will adversely affect the daily activities, physical illness and increase the suicide cases. This shows that self-awareness of depression is very important to be understood by everyone, especially the workers who have a work environment with high stressor such as Indonesian Migrant worker. Based on the research conducted by Nam et al. (2008), it was stated that by increasing knowledge of depression and suicide, it will help to reduce the mental health disorders and increase one's preparedness to seek help.

In the previous discussion, it was found the number of cases of depression and suicide cases of the Indonesian Migrant worker. Based on this phenomenon, the model of sharing should be promoted to the Indonesian Migrant worker to prevent depression. A Specialist Doctor of mental health, dr. Andri, SpKJ, FAPM revealed, the primary key and the first time can be done to overcome symptoms of depression is talk. Feel free to tell the burden of thoughts, personal problems, or feelings of sadness to those closest to you. Initially, there was a mental health service over the phone for 7x24 for sharing preventing depression, but for now it is closed and there is no such service yet (Maharani, 26 March, 2017).

Cases of depression occurring to the migrant workers are inseparable from cultural differences between original Indonesian cultures and the cultures in other countries where Indonesian migrant workers work. Understanding of multiculturalism should basically be formed from the beginning so that migrant workers can survive and maintain their identity. Multiculturalism is a concept that explains two differences with interconnected meanings, Multiculturalism as a condition of cultural pluralism or cultural pluralism of a society condition can create a tolerance (Alo, 2005). For example, the danger of not understanding multiculturalism in Saudi Arabia, for example, being caught carrying a talisman, can be put

to death if a female / male smile against another's spouse, or otherwise, then this will get into trouble (Fira, 04 December, 2014).

Training of safety at work for Indonesian Migrant workers is needed to equip the application of the importance of understanding the culture, realizing the importance of safety at work and improving the supervision of illegal Indonesian labor service company. The research result from Ramos, Carlo, Grant, Trinidad, & Correa (2016) showed that significantly work accident is not a factor cause to be stress but become a depression factor. Participants who have a history of occupational injuries have seven times the risk of becoming depressed. The results of this study provide a picture of the relationship between the influences of the environment with mental health. Most workers do not always recognize and apply the importance of safety training with the assumption that they will be familiar with what they are doing. But with the holding of safety training will remind workers that the hazards encountered in the work can be overcome by prevention, because it prevents better treatment. Knowing, recognizing, and understanding the cultural differences which exist are very important. Each culture has its own uniqueness and characteristics, having a different language means having a different culture. How to increase cultural sensitivity can be done with training to improve intercultural communication and to enhance intercultural awareness (Luthfia, 2014). Working safety related to the knowledge of cultural differences in the limitations of intercultural communication can lead to misunderstandings which involve the incidence of irritation and distrust in cooperation. It becomes a proof that appropriate training and education is needed for prospective workers before departing to the destination country, so the approach using triple S model will provide a holistic unity in emphasizing the importance of preventing depression for the Indonesian migrant workers.

How to Implement Triple S Model to Overcome Depression Case of the Indonesian migrant workers

Triple S Model can be applied by improvising the government program which has been applying in Indonesia related to the education program (training) to the Indonesian migrant workers before they go to the destination country. The efforts to awaken or self-awareness understanding for the Indonesian migrant workers can be done through "safety talk" program which is given during the training before the migrant worker is sent to the destination country. Informing them directly by displaying depression cases and their impact on overseas workers is very important, so that the migrant workers who will be dispatched can recognize and be aware of the risks of their work so that they can develop their own self-protection.

Indonesian migrant workers who already have this awareness will be able to at least seek to keep them in a safe and healthy condition, if there is a problem then the role of sharing approach is needed in this case, in addition to campaign sharing to the people closest it is also necessary to improve and facilitate the communication / sharing, then the efforts can be done by improving the performance of the policy of the House Protection Trauma Center program launched by the Indonesian government by providing person in charge (PIC) in each country where the Indonesian migrant workers works as a facilitator if migrant workers experience problems especially related to cases of depression. In this regard, before the migrant worker departs, the Indonesian migrant workers must know first the PIC contact so that when they get problems, they can immediately consult to be assisted in solving the problem. The approach of safety at work can be implemented by increasing the supervision, control, and sanction firmly removal against the Indonesian labor agency company which is illegal by the employment because it does not provide adequate training, in addition to the Indonesian labor service company emphasized the policy on safety at work and the understanding of depression because of the depression cases of the Indonesian migrant workers is still no specific policy and has not been a concern even though the issue of

depression is increasing. So the three approaches in this triple S model can be a holistic whole and need to be emphasized in their application to protect Indonesian workers from the depressive effects of depression.

Weaknesses of the study

The literature review method used in this study becomes the weakness itself. The search of evidences and articles are based on Google search engines without a systematic basis. Thus, the results may not be replicated and are more subjective in nature. The research results are only a statistical method for combining the results of studies into quantitative estimation. Furthermore, it needs to be examined further in the form of a pilot project for this idea.

In conclusion:

1. The issue of depression on Indonesian migrant workers is the case of depression cases without any epidemiology data, poor protective and preventive government's policy about depression prevention.
2. Depression can be prevented with the idea of triple S model (self-awareness, sharing, safety at work).
3. Self-awareness on depression will provide knowledge to the workers to prevent the occurrence of depression.
4. Sharing is the right step to prevent depression and in accordance with the campaign from WHO Depression: Let's talk. It needs to be put back in the psychology service in the form of sharing via phone or email.
5. Safety at work and multicultural awareness for migrant workers needs to be employed for the workers both physically and mentally.

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Subjective Well-Being of PKK Volunteer Reviewed from Hours of Participation

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ABSTRACT

This study aimed to identify the correlation between the volunteering on Pemberdayaan dan Kesejahteraan Keluarga (PKK - Empowerment and Family Welfare) and subjective well-being (SWB). Participants of this study were 78 women who volunteered at PKK organization, in TDU Urban-Village, Jakarta. Researchers argued that the higher rate of volunteering in PKK would increase the subjective well-being of women as volunteer at PKK. Data was collected by using the SWB questionnaire and hours of participations per week. SWB was differentiated as life satisfaction and happiness. The results showed that there were insignificant correlations between the hours of participation with life satisfaction ($r = -.049$, $p = .335 > .05$) and happiness ($r = -.060$, $p = .302 > .05$). Previous studies stated being a volunteer increased SWB because the volunteers could channel their help through voluntary activities, thus they felt they had contributed to social welfare and increased their SWB level. Participants in this study lived closely with their relatives; therefore they were able to channel their help by taking care of their grand-child instead. Life satisfaction and happiness of the participants were high. In accordance with the results, researchers suggested to evaluate PKK's programs to meet the SWB of volunteers.

Key Words: Subjective well-being, volunteering, PKK, Women.

Various studies regarding subjective well-being (SWB) in Indonesia found that women were often felt the negative feelings such as sadness and anxiety (Das, et al., 2007), and depression (Wada, et al., 2005) compared to men. Individual's condition of SWB could be affected by education and income (Chen, 2011; Cunado & Gracia, 2012; Rahayu & Hamadi, 2016). Rahayu and Hamadi (2016) found that individual's SWB in Indonesia could increase along with high income and level of education. Unfortunately, many Indonesian women did not have education certificate (23, 3% from around 126 million women). In terms of income, women percentage (28, 85%) that became unpaid worker were far higher than men (6, 09%). As a paid worker, women's income was constantly much lower than men for five years (BPS, 2014). This educational status and income condition could contribute towards Indonesian women's SWB level that was lower than men.

Social participation or participating in volunteer activity increased SWB (Humpret, 2013; Gilmour, 2012; Hooghe & Vanhoutte, 2011). Mid-life women who often participated in voluntary activity had a higher life satisfaction (Chong, Rochelle, & Liu, 2013). Individual that often volunteer (frequently) was also happier (Dulin, Gavala, Stephens, Kostick, & McDonald, 2012). Study from Dulin, et al., (2011) found that culture and type of voluntary activity did not affect positive correlation between the frequency of participation on voluntary activity and happiness in middle-aged at New Zealand. On the other hand, Windsor, Anstey, dan Rodgers (2008) found a reversed U-pattern in relationship between the frequency of participation in voluntary activity and SWB. Individual with highest level of SWB was individual that participated moderately in voluntary activity, comparing to those who did not volunteer or spent too much time (above the average) in voluntary activity. For individual that volunteered above the average, they had a higher negative affection compared to them

who moderately volunteered and did not volunteer at all. Pilkington, Windsor, dan Crisp (2012) found that middle-aged volunteers in Australia, who volunteered with moderate participation, (less than 7 hours per week) had a higher SWB level compared to the non-volunteer. Volunteering with high participation frequency was indifference to the non-volunteer in term of SWB.

Voluntary activity for women that applied across Indonesia was Empowerment and Family Welfare or *Pemberdayaan Kesejahteraan Keluarga* (PKK). PKK was a community that made by the government to empower women in raising social welfare, starting from families (Tim Penggerak PKK DKI Jakarta, 2016). There were various tasks for PKK members, such as: teaching the Early Childhood Education or *Pendidikan Anak Usia Dini* (PAUD), monitoring the eradication of mosquito's nest or *jumantik*, helping the Integrated Service Post or *Pos Pelayanan Terpadu* (posyandu), joining a social gathering or *arisan*, attending religious meetings, and et cetera.

Researchers conducted intial interview on June and October 2016 toward PKK members in hamlet level and Society Empowerment and Welfare Section Chief in urban village TDU to find out about PKK's condition. Based from the intial interview, researchers found that PKK members were willing to participate in PKK's activity because it gave some activities to do. Majority of PKK members were the pensioner and their children already had their own family. Therefore, there was nothing much to do at home. PKK member could stay active and productive by participating in PKK activities.

One problem in PKK was the lack of volunteer (Riana, Sjamsuddin, & Hayat, 2014). This led members to hold more than one roles in PKK and spent more time to execute the tasks in PKK. PKK was one of the big organizations in Indonesia that gave the opportunities for Indonesian women to participate socially. Participating in PKK activities could potentially affect Indonesian women's SWB.

Based on various explanations above, the aim of this study was to find out about relationship between the frequency of participation in PKK activity and SWB.

Subjective Well-Being

Subjective well-being is a well-being condition of individual that is evaluated from cognitive and affective aspects (Diener, 1984; Diener, 2000; Paul & Garg, 2013). Subjective well-being consists of two components: life satisfaction and happiness. Life satisfaction is individual's overall evaluation towards his/her life according to cognitive while happiness is according to affective (Diener, 1984). Happiness is a condition when individual feels positive affection more than negative affection. In happiness, frequency of feeling positive affection is more important than intensity of feeling positive affection (Diener, 2000). Both evaluations are called subjective evaluation because the evaluation did not have standard about good life as reference. Standard of good life is determined by each individual.

Factors that Affect Subjective Well-Being

According to Diener (1984), factors that affect SWB are:

a. Age

Younger individuals tend to be more expressive in showing his/her positive affection while older individuals tend to be more satisfied and evaluate life positively.

b. Educational Status

Educational status affects individual's SWB level, because education is a foundation for other factors that affect SWB such as income, social network, etc. Education mainly affects SWB level in women.

c. Marriage

Married individuals have higher SWB level than unmarried individuals. This condition

happens because love toward partners and family welfare enhance SWB.

Participation Frequency

The frequency of the participation is the amount of time that participant use to participate in voluntary activity (Chong, Rochelle, & Liu, 2013; Dulin, et al., 2012). In this study, the frequency of the participation is the total hours per week that participants use to participate in PKK activity.

Factor which Affect Participation Frequency

Factor which affect the frequency of the participation is age. Middle-aged individual has a high frequency of participation, because middle-aged individual is usually a pensioneer and has an adult child which caused middle-ager to have more free time to volunteer (Chong, Rochelle, & Liu, 2013; Dulin, et al., 2012).

Research Dynamics

Individual's subjective well-being could be increased by having a frequent interaction with others and wide social network (Van der Horst & Coffé, 2012). SWB could also increased by social trust which was gained from wide social network. In women volunteer, social support from co-workers alleviated workload (Hombrados-Mendieta & Cosano-Rivas, 2011). Social support also enhanced work satisfaction which also increased life satisfaction.

Voluntary activity could become a medium for individual to channel their help. Individual who participated in voluntary activity was usually middle-aged or elderly people. At such age, individual was in generativity stage. Generativity stage was the stage when individual felt the importance to help other and contributed toward social welfare (Kahana, Bhatta, Lovegreen, Kahana, & Midlarsky, 2013). In society with collective culture, generativity was important to raise positive aging, including life satisfaction (Chong, Rochelle, & Liu, 2013). Helping others could raise individual's SWB (Tang, Choi, & Morrow-Howell, 2010; Kahana, et al., 2013). The individual's level of happiness is higher when he/she helped others more. In addition, individual who was happy also tended to spend time to help others (Anik, Akin, Norton, & Dunn, 2009; Barker & Martin, 2011).

Individual who participated in voluntary activity would have a high rate of SWB since volunteering is one of a medium to channel help (Plagnol & Huppert, 2010). The amount of time spent on volunteering also provided more chances to interact with friends that participated in the same voluntary activity. Frequency to meet and interact directly with friends increased SWB level (Van der Horst & Coffé, 2012).

Based from various explanations above, the hypotheses of this study were:

H1: There is a positive correlation between the frequency of the participation in PKK activity and life satisfaction.

H2: There is a positive correlation between the frequency of the participation in PKK activity and happiness.

Method

This study used quantitative descriptive approach. Correlation analysis by Pearson Product Moment was used in order to see the correlation between participation frequency and SWB. Participants in this study consisted of 78 women of PKK member in hamlet level urban village TDU. Participants were chosen by census.

Research Instrument

The frequency of the participation variable in this study was measured by question as follow: “*Dalam waktu satu minggu, saya berpartisipasi dalam kegiatan PKK selama.... jam.*” or “In a week, I am participating in PKK activity for.....hour(s).” This question was asked alongside with the demographic data (age, marital, and educational status). SWB variable was measured by adaptation from two scales: The Satisfaction With Life Scale (SWLS) that developed by Diener, Emmons, Larsen, dan Griffin (1985) to measure life satisfaction and The Scale of Positive and Negative Experience (SPANE) that developed by Diener, Wirtz, Tov, Kim-Prieto, Choi, Oishi, & Biswas-Diener (2009) to measure happiness. SWLS scale consisted of five favorable statements with a Likert scale from one (strongly disagree) to seven (strongly agree). SPANE scale consisted of twelve statements to measure frequency of positive and negative affection. Each aspects consisted of six statements with a Likert scale from one (never) to five (always).

Scale test was conducted to 35 women who volunteered as the church administrators. SWLS scale internal reliability was $\alpha = 0.819$ with validity ranged between 0.362 – 0.813. SPANE scale was divided into two which are: SPANE P (to measure positive affection) and SPANE N (to measure negative affection). SPANE P internal reliability was $\alpha = 0.804$ with validity ranged between 0.483 - 0.692. SPANE N internal reliability was $\alpha = 0.740$ with validity ranged between 0.361 – 0.594. In accordance to Diener’s theory about happiness state, which said happy individual was when individual felt positive affection more than negative affection, the result from SPANE scale was acquired from subtracted SPANE N’s score from SPANE P’s score. The resultant difference could be varied from –24 (unhappiest possible) to 24 (highest affect balance possible, which was the state of happiness) (Diener, et al., 2009).

General Description of Research Participants

Participants’ characteristics in this study varied in age, marital, and educational status. Participants’ characteristics were described as follow:

Table 1
Characteristic of Participants

Age	Amount (n)	Percentage (%)
20-30 years old	3	3.8%
31-40 years old	2	2.6%
41-50 years old	30	38.5%
51-60 years old	31	39.7%
61-70 years old	10	12.8%
71-80 years old	2	2.6%
Marital status	Amount (n)	Percentage (%)
Married	62	79.5%
Single	5	6.4%
Widowed	11	14.1%
Educational Status	Amount (n)	Percentage (%)
Elementary	6	7.7%

Junior High	17	21.8%
Senior High	48	61.5%
College	7	9%

Results

According to analysis result using Pearson Product Moment correlation, the correlation between the frequency of the participation and life satisfaction was negative and insignificant ($r = -.049$, $p = .335 > .05$). Correlation between the frequency of the participation and happiness was also negative and insignificant ($r = -.060$, $p = .302 > .05$). Both hypotheses that said there is positive correlation between the frequency of the participation with life satisfaction (H1) and there is positive correlation between the frequency of the participation and happiness (H2) rejected. Members' frequency of the participation ranged between the highest of 20 hours per week, and the lowest of 0.5 hours per week. The overall average of participation frequency of participant in this study was four hours per week ($M = 4.481$, $SD = 4.2045$). Life satisfaction level ($M = 26.92$, $SD = 4.233$) and happiness ($M = 9.65$, $SD = 6.002$) of PKK members were high.

Researchers conducted correlation test between age and the frequency of the participation as additional data. Correlation between age and the frequency of the participation was insignificant ($r = .120$, $p = .148 > .05$). Correlation between age, life satisfaction, and happiness were also insignificant ($r = .085$, $p = .458 > .05$ and $r = .025$, $p = .830 > .05$). There was insignificant difference between life satisfaction level and happiness according to marital status ($T = .081$, $p = .936 > .05$ and $T = .025$, $p = .980 > .05$). The result of the T-Test was still robust even though there was unequal size of the sample, because the Levene test of variance indicated both sample groups (married and do not have partner; e.g single, divorced) were equal ($p = .735 > .05$ for life satisfaction by marital status and $p = .484 > .05$ for happiness by marital status). There was also insignificant correlation using non-parametric correlation test Spearman Rank, between educational status with happiness and life satisfaction ($r = -.123$, $p = .283 > .05$ and $r = .092$, $p = .423 > .05$).

Discussion

This research found no significant correlations between volunteers' frequency of participation in PKK activity with both life satisfaction ($r = -.049$, $p = .335 > .05$) and happiness ($r = -.060$, $p = .302 > .05$). It also showed that life satisfaction and happiness rate of the participants in this study were high. Majority of the participant responded "agree" or "strongly agree" with each question of life satisfaction's scale (SWLS). The same thing happened for the happiness' scale (SPANE). Most of participant responded "often" or "always" to the positive affections and responded "rarely" or "never" to the negative affections part of the scale. Thus both life satisfaction and happiness of the participant were high.

The high rate of life satisfaction and happiness did not have any significant correlations with demographic data of the participant such as age, and there was also no significant different on SWB level based on marital and educational status. This result was quite shocking, remembering the previous studies (Diener, 1984; Kahana, 2003) found that life satisfaction increased with age but happiness decreased along with the increase of age. The other studies (Rahayu & Hamadi, 2016; Diener, 1984) also implied that educational and marital status affected SWB.

This research was also different with the study of Dulin, et al. (2012) which resulted a positive correlation between volunteers' frequency of participation with happiness, despite the volunteer type and culture of the participants. This difference might come from the

different method of the happiness' measurement. This research used a multi-item scale to measure the frequency of happiness, whereas, Dulin, et al. (2012) used a multi-item scale to measure the intensity of happiness. According to Diener (2000), an intense positive affection was a rare experience even to the happy individual. It was also hard to measure the intensity of affection since it would be compared with other intensities of happiness which the person had already experienced. Therefore, this research measured the frequency of positive affection that occurred over a specific time (within two months) to make it easier for the participants and to get more accurate result.

In fact, this research was almost similar to Pilkington, Windsor, and Crisp (2012), which stated that there was a negative correlation between the volunteer participation rate and SWB. Participants' characteristics of both researches were similar. In this research, the participants were all women with the average age of 52.5 years old, married, at least graduated from Senior High School, and were not a full-time worker anymore (pensioner). In Pilkington, Windsor, and Crisp (2012) study, the participants had higher average of age (65.2 years old) but the other characteristics matched.

Usually in several previous studies, an increase in age determined an increase in the frequency of participation (Chong, Rochelle, & Liu, 2013; Dulin, et al., 2012). Elder people would spend a longer time at voluntary activity since they did not have a fulltime job and did not have to take care of their child anymore. Elderly also spent a longer time in voluntary activity to channel their generative impulse. However in this study, correlation between age and the frequency of participation in PKK's activity was also insignificant. This difference in finding could be caused by the difference in culture. Participants in this study were indeed mid-life, but they lived closely or with their relative. Therefore, participants would still take care of their grand-child. This phenomenon could also contribute to insignificant result between the frequency of participation with SWB, because mid-life and elderly participants in this study distributed their generativity by helping their child to take care of their grand-child. Tsai, Motamed, and Rougemont (2013) found elderly who lived closely to relative and help to take care of their grand-child had a lower level of depression and loneliness. Besides, family was the source of happiness for women in Indonesia (Patnani, 2012).

This research measured frequency of participation by counting hours spent to volunteer at PKK in a week. There were also several impromptu and unplanned voluntary activities that did not include into the measurement. Routine probably affected the correlation between volunteers' frequency of participation and SWB. Therefore, for further research, researchers suggested to develop a scale that could measure another aspects of volunteer, such as; routine, frequency of participation per type of activities in PKK (administrative, socialization, and monitoring), and also measured the intention of being a volunteer.

Another limitation of the study was this study conducted to measure at one time only. Therefore, there was no exact result to point the effect of participating in PKK to SWB level. Based on these findings, researchers suggested for PKK organization, PKK coordinator, and government to enclose a meaningful activity such as sharing within PKK member. This activity might help members to share positive affection and built closeness which could increase the SWB.

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Part 2: City as Memory Sites

Urban Nostalgia: Memories of Living in Jakarta among Former Menteng Residents

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ABSTRACT

How has urban life in Jakarta changed in the past decades? This paper will discuss life in Menteng, a Jakarta residential area built during the Dutch East Indies colonial times as an extension of Batavia. After independence it became an elite area with residents coming from various parts of Indonesia, mostly working in the civil service. Semi-structured interviews were conducted with former Menteng residents. Fifteen respondents, now in their 60s and 70s, shared what they remembered most about living in Menteng in the past and how they view urban life in present-day Jakarta. Secondary data were also obtained from the social media homepage of GAMENT, a community of ex-Menteng residents. The most dominant response shared were their views of Jakarta being a peaceful place where neighbours of diverse backgrounds lived in harmony. Respondents compared this to contemporary Jakarta which in their views is becoming more conservative and primordial. This paper is part of a larger project to document collective memories of GAMENT members.

Keywords: Urban Living, Collective Memory, Jakarta

Jakarta has often been described as a fast growing metropolitan city since the 1980s, comparable to neighbouring cities like Bangkok and Kuala Lumpur, with rapid changes taking places through the decades. Jakarta has also been negatively labelled as a city where urban development often times neglect the human welfare factor. Halim (2007) portrayed Jakarta as a city where its citizens have an “I don’t care” attitude. Jakarta as the melting pot of multi-ethnic Indonesia, has not yet become a place where its inhabitants have a sense of belonging and unity. This certainly can be observed during the annual festive season of Idul Fitri, where about 60% of its inhabitants “return home” to hometowns (*mudik*) for at least a week, leaving the city as it is (“Jumlah pemudik”, 2017)..

Modern Jakarta itself was decribed by Castles (1967) as a busy metropolitan where one can find the latest fashion style and newest ideas from around the world. Jakarta was probably the “most Indonesian” city in the archipelago, because of it multi-ethnic inhabitants, which has always been the case since the 17th century. Castles even romantically described Jakarta as the place where “God is making the Indonesian”. The 1961 census data indicated that many Jakartans did not identify themselves according to ethnicity, but more based on city or place of origin, even though ethnic customs were still strongly observed by its inhabitants.

Correa (2016) stated that metropolitan Jakarta has witnessed a rapid growth through the last five decades with a blurred distinction between urban and rural life. Urban development has given new clothing to old modes and geography of social and infrastructural inequity stemming from the city’s colonial history. The process of eradication of *kampungs* and paddy fields in order to accommodate large-scale urban enclaves has paid limited attention to the development of public works projects, which made the city itself unable to keep up with the current pace of urbanization. Halim (2008) considered Jakarta as a place where inhabitants are psychologically distant to each other (“*cuek*”) and do not really care about their neighbours. The population density may also be the cause of stress among its residents. People spend most of their leisure time in this “city of malls” since the late 1980s. Halim also characterized contemporary Jakarta as a place where shopping malls are rarely built in

harmony with the surrounding environment, and people tend to mind their own business and are indifferent towards the needs of others.

However, many older Jakartans who grew up in this city, often times convey positive nostalgic feelings about the past. They talk about the “good old days” when Jakarta was not as crowded as it is today and when people lived in better harmony compared to today. But is that really true? This preliminary study will focus on former residents of the Menteng area as representatives of early, post-Independence Jakarta and how their views may give insights as how the development of this city could be made better. This is part of a larger project to document stories of these residents as a legacy of oral history on Jakarta.

Menteng, a sub-district of Central Jakarta, covers an area of 6,5 square km, with a population of 68,309 in 2010. The area was initially developed between 1905-1912 as a well-planned extension of Batavia, the capital city of the Dutch East Indies colonial government. The new residential area was artistically designed by P. A. J. Moojen, a Dutch architect who envisioned an environmentally-friendly and esthetically-pleasing suburb with modern structures suitable for life in tropical climates. The city was planned accordingly to give residents a pleasant feeling as a garden suburb in the south (Heuken, 2012).

During the Japanese occupation (1942-1945) most of the Dutch residents had to leave the country (or were imprisoned in concentrations camps) and the Japanese government allowed Indonesians to occupy Menteng. But development of this area did not continue until the early 1950s, where more houses were built to accommodate the needs of new residents, as a result of the first wave of migration or urbanization to Jakarta during mid- to late 1950s². Menteng became one of the most affluent neighbourhoods in Jakarta, an elitist area for upper-middle class citizens. Classy shopping areas were established to cater to these residents (e. g. shophouses in Jalan Jawa, Jalan Cikini and Jalan Sabang). Schools were also built for the younger generation of the newly established republic, including the state-owned University of Indonesia in the nearby Salemba area (Heuken & Pamungkas, 2001).

However, in the 1980s as the land price and property tax increased, many houses in Menteng were sold by its residents, rented to foreign expats, or converted in to offices. Former residents moved to other parts of the city, or to the surrounding satellite cities in the Jabodetabek (Greater Jakarta) area. Heuken (2012) observed that the new Menteng residents, the ‘newcomers’ (*pendatang*), could be considered as people who do not meet the standards of a modern urbanite (*tidak berbudaya kota modern*). They do not care about the surrounding environment, are indifferent to each other, and have little interest in the historical past of Menteng.

There are many books written about life in Jakarta of the past, mostly as collections of anecdotal stories in Batavia, but rarely are there literature on contemporary, urban Jakarta residents after independence. Heuken (1982) published a few books on modern Jakarta and their historical background, but focused more on architecture and urban planning, including one specifically on Menteng (Heuken & Pamungkas, 2001), whereas Lubis (2008a, 2008b, 2010) published a trilogy of his memoirs living in Jakarta in 1950s, 1960s and 1970s, which covered his adolescent years living with his parents in Menteng, until he became a medical doctor.

GAMENT, an acronym of *Geng Anak Menteng* (“Gang of Menteng Kids”) is a social media-based community organization established in 2010, where former residents of the neighbourhood reconnected. Most of them were former Menteng residents who lived there as children in the 1950s and 1960s. They often time share many nostalgic moments in the GAMENT facebook page, such as posting old photographs and ask fellow members to guess who the people were, or what the building was and where it was (“*Remember when...*”, “*Do you remember....*”). Some put personal family portraits, and other members would recognize someone else in the photograph, and everyone feels connected again to each other and start

romanticizing the past as they reminisce their childhood in Menteng, and more collective memories would emerge in the discussions. This could somewhat be related to a psychological phenomena often described as *place attachment* where people consider their dwelling place as part of their identities (Lewicka, 2011).

GAMENT now boasts a membership of more than 3,000 persons, living not only in the Jabodetabek (Greater Jakarta) area, but also in other countries in Europe and USA. They occasionally hold gatherings and parties for the sole purpose of reconnecting and having fun. The facebook page itself became more like 'extended family' gatherings, not unlike the typical Indonesian *arisan keluarga*. The term 'extended family' (*keluarga besar*) in this case is not unique to Gament, as Indonesians tend to consider their community organizations as family, which has nothing to do with blood relationship, but rather a psychological and cultural connection with members of the same organization.

Method

To explore what urban life in Jakarta in the past was like for these Menteng residents, members of GAMENT were contacted and asked if they would like to participate in this preliminary study which would give some insight on how Jakarta was like in the past. Participants were invited through the GAMENT Facebook page. Twenty-nine members have shown interest and were willing to be interviewed, however, only 15 were able to give their time for the actual interviews.

Data were gathered using semi-structured interviews with one basic open-ended question: *what do you remember best about life in Menteng when you were younger?* Interviews were conducted by various methods: face-to-face, telephone or virtual interviews (through email and messenger), whichever was convenient for the participants.

Probing questions included inquiries on school, family life, festive occasions, and any unpleasant memories, if any. Additional information was also collected from comments on the GAMENT facebook page which could complement the questions about life in Menteng as other former residents perceived it.

Results

There were three major themes which appeared in participants' stories about the past, namely (1) a real sense of community where residents frequently socialized with their neighbours, (2) the feeling of safety and security in the neighbourhood, and (3) the diverse background of people living in harmony.

Sense of community. When sharing about the sense of community they felt was significant to their lives, nearly all participants mentioned about knowing their neighbours, not only those living in the same road, but around Menteng in general. Many participants had school classmates whose parents happen to know each other. Most participants had relatives (grandparents, uncles or aunts) who also lived in Menteng, and they frequently visited these relatives. Paying visits to their neighbours with parents was also a common activity they remembered.

Some mentioned about childhood games which they enjoyed playing with their neighbours. Some of these traditional games are almost unknown by Jakarta children these days, such as *gasing*, *samse*, *kasti*, *galah asin*, *tak kadal*, kite flying, and rope jumping. Another participant mentioned about the joy of playing fireworks with neighbours as a memorable experience during the holiday season (usually during Idul Fitri, Jakarta Anniversary and New Year's Eve).

One participant mentioned about having a neighbor who runs a local cinema and would often invite him and other neighbors to watch children movies. Three participants mentioned about the fun of riding bicycles and roller skating along the streets which had less traffic

compared to today. Another mentioned about visiting a nearby bookstore (which has now been demolished) in Jalan Jawa every afternoon.

Another participant who has lived for twenty years in a semi-rural part of central Bali mentioned that the sense of community in her village often times reminded her of Jakarta in the 1960s where people greeted each other and *gotong royong* (mutual help) is still strongly practiced by its inhabitants.

The sense of community was even stronger during religious festivals such as Idul Fitri and Christmas. Neighbours would have an “open house” gathering where people visit and greet each other, regardless of religious affiliation, a fact that many participants regret is no longer the case in Jakarta today. None of the participants mentioned about the tradition of “going home” (*mudik*) for Idul Fitri, except one participant who was of mixed Javanese-Betawi origin, shared her experience of going to her Betawi Ora (name of ethnic group) extended family in Tangerang but only for a day visit. Tangerang today is very much a part of Greater Jakarta.

Independence day was also a special occasion where the sense of community became stronger. Participants only remembered the fun of playing games, joining competitions and participating in carnivals. One participant remembered that every morning of the 17th of August, the whole family would first gather in their living room and turn the radio on to listen to President Sukarno’s annual inspiring speeches before they went out to the street festivities.

Safety and security. Participants mentioned about safety and security in Menteng. Streets were less crowded with traffic. One participant even mentioned that the strongest memory she had as a child in Menteng is that she go anywhere with her friends by foot. Children could walk to school or visit neighbours, or ride *becaks* to go to the market, without having parents feel worried.. Compared to Jakarta today, this is almost impossible, according to participants.

Houses also usually had low fences (either wooden or shrub fences), with no gates at the entrance. Front doors were also often left open during the day. Neighbours could frequently drop by without notice just for friendly visits and rarely would residents feel unsafe (in comparison to the Jakarta they know today).

Diversity. All participants mentioned about the diverse background of their neighbourhood when it came to ethnicity, but never once did they experience any ethnic-based conflict in Menteng. (Participants interviewed in this study had the following ethnic background: Betawi, Batak, Chinese-Indonesian, Javanese, Minahasan, Minangkabau, and Sundanese).

Some participants described that in those days it was common to mention ethnicity to describe somebody (e.g. “the Ambonese family next door”, “my friend, the Chinese kid”) or even using stereotypes for teasing (“oh, you typical Javanese kid – *Dasar Jawa kamu*”) and nobody would consider that offensive. One participant boldly crowned Menteng as “Little Indonesia” as he said most of his friends were of various ethnic backgrounds. They knew that they had different backgrounds, but strongly identified themselves as being Indonesian. Nobody used local languages (*bahasa daerah*) in their daily conversations outside of the family. Everyone used Indonesian (Bahasa Indonesia) as their medium language, but mostly mixed with colloquial Jakarta slang.

Unpleasant memories. When asked about unpleasant memories, most participants mentioned very personal ones, such as witnessing a train accident in front of her house, witnessing a thief being beaten by a crowd in the street, seeing cows and goats being sacrificed for *Idul Adha*, or facing a foreigner conducting an indecent act (showing his genitals to little girls). Only four participants associated unpleasant memories with the social-political and socio-economic context of the 1960s. One participant who lived in a road near the Hotel Indonesia roundabout, vividly remembers see the British Embassy being burned

down by demonstrators during the times when anti-Neocolonialism movement was strong. She remembered the looting and burning and that the whole family had to stay at home. Another participant mentioned about the rising price of goods and items at that time and two others mentioned about the 30th September Affair (G-30-S).

It is assumed that other parents may have taken precautions in protecting their children during those times, so that they did not have significant bad memories about that period. One participant, however, mentioned an incident when she was 11 years, walking home from her dancing classes and having to pass a checking point with military personnel guarding the road. She was interrogated not knowing why she was asked so many questions. She kept the incident to herself, and never shared the experience to her family. It was only when she grew up that she realized how scary the situation was in reality.

Views on Menteng today. How do the participants now view Menteng, and life in Jakarta in general? All participants mentioned that Menteng is no longer the friendly neighbourhood as they used to know. Three participants who still lived in Menteng, mentioned that the “newcomers” are often the new rich (*orang kaya baru*) who moved in this affluent neighbourhood without having interest in the surrounding. They renovated their houses (mostly starting in the 1980s) with modern, outlandish styles, with high fences, as if living in their own castles of fortresses, and transformed part of their gardens or front yard into car ports. Whenever there are neighbourhood and community association (Rukun Tetangga and Rukun Warga) meetings, the “newcomers” rarely participated, but send their domestic helpers, guards, or drivers to represent them instead.

Discussion

Contrary to what most people think about the spatially dispersed interactions in urban areas like Jakarta, former residents of Menteng shared many positive experience of living in a peaceful, harmonious neighbourhood which was the Jakarta they were familiar with in the 1950s and 1960s. If the first urban planners during the Dutch colonial times had envisioned a garden suburb where life would be more peaceful than the hectic lifestyle in Batavia, then it perhaps had achieved its goal in the 1960s. Was it the reality of life in Jakarta, particularly Menteng, that the spirit of *gotong royong* and sense of community was always part of our nation? Or were participants overly romanticizing the past and thus giving biased, nostalgic responses? Could this be related to what environmental psychologists name *place attachment*, the emotional bond between person and place (Florek, 2011), which is highly influenced by an individual’s personal experience (Lewicka, 2011)? This would be subject to further discussions.

Perhaps the early urban planning of Menteng, which took into account factors such as climate (more buildings appropriate to the tropics), socio-economic factors (houses were grouped according to size and price), and building a green environment (a concept which is very relevant to the 21st century), could be a model for future urban planning in Indonesia with the idea that physical environment does affect interaction of its people, as often studied in environmental psychology. But again there is much more to be explored before we come to a conclusion.

Participants of this study, and scholars such as Heuken (2012) cynically mentioned about the “newcomers” in Menteng. The newcomers were somewhat perceived as those who destroyed the peace and harmony of Menteng. Was this a manifestation of a stronger, in-group identity, or even snobbism? Or is this a genuine observation that urban newcomers lack the sense of attachment to place and thus tend to be more self-centered in their own family lives? These questions should also be further explored to provide more insight to urban living in Indonesia.

What is interesting is that all participants, and also comments on the GAMENT facebook, mention about their concern, and even bitterness, about the current social and socio-political situation in Jakarta today. The growing prejudice and recent conflicts between religious groups, the tendency to label people according to ethnicity, which occurs in Jakarta and throughout Indonesia, has been mentioned by some participants as an annoying setback (*kemunduran*). Could it be that citizens living in Jakarta as “the most Indonesian city” (Castles, 1967) felt a stronger sense of unity as a new, independent nation in the 1950s and 1960s as compared to Indonesia in 2017? Societal changes in the past decades in Indonesia has been a great concern to most GAMENT members, without knowing any practical solution to suggest. Were these negative changes related to education, socio-cultural factors or the dynamic changes of the Indonesian political environment, or all of them? Or perhaps the values of unity in diversity as a multicultural nation still remain strong within the hearts of Jakarta citizens in general, but may have often been clouded by negative news of certain events?

Again more studies and discussions need to be conducted, particularly on the collective memory, or as Werstch (2002) termed the more active “collective remembering”, of these former residents as narrative history of Jakarta. Collective memory is defined as a shared pool of knowledge and information in the memory of two or more members of a social group. Halbwachs (1992) mentioned that spatial images play an important role in collective memory which creates an adherence of a group to its location. GAMENT members often shared collective memories of places, rather than historical events. Examples would include discussions on a famous ice cream parlour (Tjan Njan) and horse-cart ice cream vendor (Es Kuda), market places (Pasar Cikini and Hias Rias), noodle houses in Jalan Sabang, and the two iconic cinemas (Menteng and Metropole theaters).

Another example of collective memory linked to a specific place is the *depot es* (ice cube vendor) located in Jalan Lombok. When the *depot es* was demolished by the municipal government in 2015, many GAMENT members resented it and numerous past experiences related to the place was shared on facebook. Many members regretted the demolition and bitterly mentioned the fact that the provincial government officials (i.e. the Governor, Mayor and *Camat*) were all “newcomers” (*pendatang*) who had no emotional attachment to the city artefacts. The *depot es* itself was not something esthetically pleasing, nor was it economically a big business, but for most Menteng residents it had a sentimental value and many GAMENT members shared a collective memory of this place. Pictures and stories of other landmarks like the Menteng Theatre and Persija Stadium (both demolished), Metropole Theatre and Persija Stadium were also often shared on social media, bringing back pleasant collective memories of the “good old days”.

To conclude this paper, I will quote a post from the GAMENT facebook page, which indicates the pride of former Menteng residents and how they identify themselves:

We, members of Geng Anak Menteng (“Gang of Menteng Kids”), are descendants of various ethnicities across the Indonesian archipelago as well as other parts of the world, who were born and raised in Jakarta. Since our childhood, we have been socialized to see ourselves as part of the Jakarta community. Jakarta is our home. We share our joys and sorrows as equals, and work and live together as Indonesian citizens in the capital of this republic. (Harry Kawilarang, 20 July 2017)

Kami yang tergabung dalam kelompok Geng Anak Menteng berasal dari berbagai turunan suku bangsa kepulauan nusantara ataupun pendatang berbagai penjuru dunia lahir dan dibesarkan di Jakarta. Dengan pergaulan sejak kecil, kami merupakan bagian dari masyarakat Jakarta dan Jakarta adalah rumah kami. Saling

berbagi nasib sama rasa dan sama rata dan bekerja sama di ibukota republik ini sebagai bangsa Indonesia.

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²Dwianto (2008) stated that there were three waves of urbanization in post-Independence Jakarta. The first two intensive flow of urbanization, as initially stated by Tomagala (2002), took place between the late 1950s and early 1960s and between the late 1980s and early 1990s, and the third wave took place after the monetary crisis of 1997. In all these

urbanization flows, most of the migrants were of lower class and lower educational level from West, Central and East Java, who later became informal sector workers in Jakarta, except for the first wave. During the first wave, there was also a significant proportion of people migrating to Jakarta who had higher educational attainment and were of middle and higher class, originally coming from North and West Sumatra, North and South Sulawesi, and Maluku, besides Java.

A Social Representation about Cultural Heritage among Youth in Kauman Semarang

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ABSTRACT

Kauman is an area in Semarang that has historical value related to the spreading of Islamic religion. The existence of Kauman could not be separated with the existence of Islamic boarding schools (*pesantren*) and large mosques in the region. The uniqueness of the historical side supported by the trade make the *kampung Kauman* area become one of potential urban tourism destinations that focused in education-religious. This study aims to provide an overview of the social representation dynamics of the *kampung Kauman* in Semarang as a cultural heritage that would be developed into an edu-religious tourist destination. Twenty-six youth who live or get involved in organizational activities in Kauman Semarang were the respondents of this research. Data collection was conducted through word association technique, open questionnaire and interview to inquire the response. The result of this study shows that cultural heritage is represented in categories, several forms of cultural heritage and good value.

Keywords: social representation, youth, Kauman, Semarang, cultural heritage, urban tourism

Culture is defined as way of life, which is developed and owned by a group of people (Timothy, 2011). Culture appears in form of artifact or tangible attributes and intangible attributes like indigenous knowledge. Cultural heritage is an important asset for a nation, especially Indonesia with its various cultures supported by their historical values. While foreign culture threatens local cultures in the Internet era, Indonesian people face challenges to preserve the culture.

Heritage, basically, is an object inherited from the past and used at present. Cultural heritage is a term employed to define tangible and intangible attribute acting as the characteristic of a community, which is inherited from previous generations, and preserved for future generations. Besides tangible and intangible attributes, the term natural heritage is used to define natural sites and cultural heritages related to humankind and its various manifestations. Indonesia has several cultural heritages, which has not been preserved and maintained well. Some of them are in forms of documents and some others are intangible attributes in forms of memories that are fragile and easy to be forgotten. If this is allowed to happen then Indonesia is facing the risk of losing its cultural heritage. Knowledge management system has been applied in several cultural sites as an effort of cultural preservation (Tanaamah & Wenas, 2014).

Indonesia has many cultural sites rich of social, economy, and historical value. Some of them are located in Semarang. As one of cultural sites in Semarang, *Kampung Kauman*, a Moslem neighborhood, had an important part in the spreading of Islam in Semarang. *Kampung Kauman* is characterized by several *santri* (students of *pesantren*) living surrounding Kauman Mosque in Semarang. The Mosque has an important role in the history of the spreading of Islam in Semarang. People in the area are familiar with some activities like *dugderan* that is conducted before *Ramadhan* or fasting month (Kurniati & Yuliani, 2017). From an interview with native, Kauman is believed as an acronym from *kampung orang beriman* (Kampung of Faithful People).

As a historical site, Kampung Kauman is an important object of conservation to maintain its characteristics and an effort from the natives is needed to preserve its cultural heritage. One of the efforts was initiated by the religious leaders to establish Kauman as an Edu-religious Tourism Destination branded as Kauman Kampung Qur'an or *Kauman as Kampung of Koran*.

Cultural tourism has already established since the 15th century and continues to grow (Timothy, 2011). The earliest form of heritage tourism was pilgrimage to the religious site. Tze-NGai Vong and Ung (2012) mentioned several generic measures of a city's cultural and material components of heritage such as historic architecture, authentic scenery, museums and heritage sites, culture and festivals, cultural distinctiveness and cultural diversity. To attract more tourists, intangible heritage like narrative, storytelling, and anecdote is also highlighted, while tourist guide like tour guides, book, pamphlets, and smartphone applications are provided to facilitate visiting tourist. Soerjoatmodjo (2015) mentioned that storytelling attracts public engagement in cultural heritage.

Cultural heritage that will be developed into cultural tourism destination needs supports in forms of local awareness to maintain and develop it. The efforts emerge from individuals who truly understand what happens in that area or the moral story of the cultural tradition. It also needs supports from the youth living in the area. Unfortunately, the convenience to access information through media, like television and internet, results in the decreasing desire for culture preservation in the younger generation. Wirastari dan Suprihardjo (2012) mentioned that one of the influencing factors to community participation in preservation of cultural heritage is age, the older the age shows the higher level of participation.

Satries (2009) stated that youth is the important pillar in life of nation and state. Active contributions from youth remains important including in preserving cultural heritage. Sadly, youth are less attracted to local culture, which is considered as old-fashioned, and more attracted to western culture. Related to consumers of culture, Boukas (2013) mentioned that youths are important consumers of culture. They are satisfied with the basic attributes of the site such as monuments, landscape, and accumulated experience. However, they are less satisfied with man-made interventions such as facilities, amenities, and operational features.

Phinney (1989) stated that during the process of ethnic identity in adolescence, most of the adolescents from minor ethnics are faced with questions related to the meaning and the role of culture in their life. The most important component of ethnic identity is the sense of belonging (Phinney & Ong, 2007). Tajfel (in Tarakanita and Cahyono, 2013) defined that ethnic identity is a part of individual self-concept developed from one's knowledge and value. In psychology, study on ethnic identity in adolescents is related to ego identity in the development process of adolescents, according to Erikson.

The study analyses social representation of cultural heritage among youth, specifically of cultural heritage located in the area of Kauman, Semarang. Youth living and performing activities in the area gave realistic understanding on the situation including existing cultural heritage. Social representation theory provides a framework to the research that is how knowledge is created and possessed by the community, which establish a common reality in a social group (Prawiro, 2017). Based on social representation point of view, individual psychological condition is a social product that serves as guidance for individual actions in certain environment. Related to cultural heritage, the statement previously mentioned includes the aspects of tangible and intangible attributes related to social identity.

Social representation is socially shared beliefs widely held ideas and values, including our assumptions and cultural ideology (Myers, 2008). Moscovici (in Prawiro, 2017), stated that social representation is a system of value, ideas, and actions which provides opportunities for individuals to adapt or place themselves in material and social environment. There are two mechanisms, which are related to each other in the establishment of social

representation, namely anchoring and objectification. Anchoring is the mechanism that relates unknown signals to the system of categorization or previous image, while objectification is the mechanism of understanding concretization. By understanding youth social representation on cultural heritage in Kauman, Semarang, strategies to preserve cultural heritage can be defined to accomplish the objective to establish a sustainable edu-religious tourism destination.

Method

The research was conducted in August-September 2017 by appointing youth living or performing activities in Kauman, Semarang as the subjects. The research was a descriptive research. The sampling technique used was non-probability sampling using purposive sampling method which involved 26 participants. Respondents are youth living or performing activities in Kauman, Semarang. Boukas (2013) defines youth aged 15-35 as the sample of the research, while in the research, the respondents are between 16-30 years old (M=20,9 years old).

Data were collected by means of questionnaire employing word association technique, open questionnaire, and interview. Word association technique was previously used in the research conducted by Putra, Wardhani, & Muwardhani (2008). Participants were asked to write five words associated with "cultural heritage". Then, the responses were ranked by participants from the most representing to the least representing. Participants were also asked to explain their words. The technique helps the researcher to define mental representation of a group on certain object. In open questionnaire, the questions were: Does cultural heritage exist in Kauman? From your point of view, what cultural heritage forms can be found in Kauman? In your opinion, how to preserve cultural heritage in Kauman? The last technique, interview, was used to confirm the response for open questionnaire.

The words written by the participants were encoded for further analysis. The process of coding was started by sorting words used to define the word *cultural heritage*, and then similar words with similar characteristics were categorized. The response that often appears and gets the highest order in degree of importance is the *central core* of social representation, whereas the rare response but the highest order in degree of importance is the *peripheral element*, including the responses that often appeared but positioned in lower rank.

Results

The analysis, conducted to the responses of 26 respondents, results in 110 words representing cultural heritage. The result of word association from the finding of the research shows that there are many words associated to *cultural heritage* obtained from youth in Kauman, Semarang. The words from the participants were categorized into six groups namely *forms of cultural heritage* (29,62%), *valuable* (26,85%), *conserve* (17,59%), *good character* (12,03%), *history* (11,11%), and *others* (2,7%). It shows that the most dominant association is in the category of *forms of cultural heritage* and *valuable* with more than 20% appearance. For youth, cultural heritage is identified in the forms of cultural heritage and valuable object. Both attributes appear as *central core*, which acts as the structure of social representation of cultural heritage. In the approach of social representation, what is identified, believed, and practiced by youth related to their understanding on cultural heritage might be different from previous theories.

Forms of cultural heritage can be divided into two groups: tangible and intangible forms. The most prominent impression for the subjects when they hear "cultural heritage" is the forms and value. Other impressions of cultural heritage are historical value and good character. Youth in Kauman represents *Masjid Kauman* and *Kauman Kampung Quran* as tangible form of cultural heritage, while *traditions*, *legends*, and *art* are considered as

intangible forms. Further analysis based on the most appearing response, the words such as *tradition, preservation, relics*, and *maintain* are considered important by the participants to describe cultural heritage.

After giving responses by writing some words, respondents were asked to rank their words based on the most representing *cultural heritage*. At the first rank, the category of conserve, valuable and history appears as the most dominant words. The words: *forms of cultural heritage* and *conserve* take place in the second rank. The result is in line with the general finding.

From the open questionnaire, the question *Does cultural heritage exist in Kauman?* results in 100% positive response. Cultural heritage in Kauman appears in both tangible and intangible attributes, while the responses from 26 participants consist of 39 words: 20 words (51,28%) represent tangible attribute like *artifacts, inscriptions, food, masjid kauman, alun-alun kauman, ancients building, bedug (drum in mosque), heirloom, dance, and Islamic trading area* while 19 words (48,71%) represent intangible attribute like *religion, social, arts, social activities, tradition, dugderan, ceremony, Quran recital, mutual respect, history, and culture*. Furthermore, the interview shows that Kauman is known as the area to recite Quran and every activity is started with *tahlil* (praying in group):

“...kalau di Kauman itu pastinya mau ngaji gitu, pokoknya istilahnya gitu, jadi banyak ulama-ulama yang ada di Kauman, yang lahir di Kauman, dan, di Semarang ya kalau mau ngaji ya di Kauman”

“..if you visit Kauman, the purpose is to recite Quran or such things, so there are many religious leaders live in Kauman, born in Kauman, and in Semarang, Kauman is a place to recite Quran”

Respondents, who are youth living or performing activities in Kauman, stated that the strategies to preserve cultural heritage are studying the culture and getting involved within, protecting and preserving, supporting youth to preserve the culture, establishing organizations, socializing, and establishing cooperation between locals and Government. Those responses show that youth in Kauman pay attention to cultural heritage and are interested in the efforts to preserve the cultural heritage. It can be seen from the following interview:

“...jangan sampai Kauman yang udah bagus, maksudnya udah punya citra yang bagus terus ilang redup gitu, apalagi kayak kemarin yang ulamanya udah.. ada yang meninggal berarti itu kan berarti harus ada penggantinya gitu lho, mungkin anak-anak mudanya gitu”

“...don't let Kauman lose its good image, just like what recently happened, a religious leader passed away.. it means there should be a successor, maybe from the youth”

Discussion

Cultural heritage as an inherited characteristic remains an interesting topic, since the heritage-based tourism has been developed recently. Kampung Kauman is a historical kampung surrounded by Islamic ambience (Yuliana & Kurniati, 2013). Community leaders of Kampung Kauman have come up with the idea to establish Kampung Kauman as an edu-religious tourism destination. The concept of edu-religious tourism is an activity to gain religious experience by reciting Quran, while religious tour refers to a visit to a place acting as the center of religious activities, within the context of Kampung Kauman, Masjid Agung

Semarang (Masjid Kauman) as the center of culture and Kampung Kauman as the place of Islamic boarding schools. From the history point of view, Kauman was the center of government, characterized by Masjid and *alun-alun* (public square)

Although Kauman is well known as one of cultural heritage areas, it has not integrated with other destinations. Vong (2013) explained that perception of the quality of heritage interpretation is significantly associated with destination cultural image and site visit satisfaction. Therefore, to be able to develop the potential of these areas, cooperation from various parties is needed and supported by community participation.

Factors influencing community participation in preserving cultural heritage areas are the length of time living in the area, the motivation underlying an individual to participate in the preservation of cultural heritage areas, age, education level, and occupation (Wirastari & Suprihardjo, 2012). The ease of obtaining information making the younger generation tends to ignore the history and less concerned with the local culture. Youth prefer the culture from abroad and make it a model of their behavior.

Through the study, the research aimed to observe the utilization of social representations theory to explore concepts of cultural heritage. Youth knowledge on cultural heritage related to Kampung Kauman is obtained from their daily life because they live and get involved with youth organization in Masjid Kauman. Their knowledge is the result of obtained from community, and in the research, the community refers to those who perform activities in Kauman.

The result shows that in youth, cultural heritage is represented through forms of cultural heritage, both tangible and intangible attributes and a belief that cultural heritage is a valuable entity. There are several ideas to preserve cultural heritage such as studying the culture and getting involved within, protecting and preserving, supporting youth to preserve the culture, establishing organizations, socializing, and establishing cooperation between locals and Government.

The dynamics of youth social representation on cultural heritage is established from influencing factors such as the experience in working together with surroundings. The experience develops understanding and meaning to the youth. The understanding can be observed from the mention of cultural heritage forms in Kauman while the meaning emerges in one's mind that cultural heritage is valuable. Cultural heritage appears in tangible attributes such as artifacts, inscriptions, food, Masjid Kauman, alun-alun Kauman (public square), ancients building, bedug, heirloom, dance and Islamic trading area, and in forms of intangible attributes like religion, social, arts, social activities, tradition, dugderan, ceremony, Quran recital, mutual respect, history, and culture. There is a positive perception on cultural heritage observed from the mention of positive characteristics of cultural heritage. It influences the response from youth in preserving the cultural heritage.

The research conducted by Christian and Sanjaya (2013) mentioned that social media is able to educate the people of Indonesia in terms of culture. Tanaamah dan Wenas (2014) also mentioned that web-based management is a model to manage and record all physical or non-physical culture files. Cultural heritage preservation in Kampung Kauman should employ the usage of social media and web-based management.

The research has a limitation i.e. the limited number of the subjects. The next research should cater more subjects and get a deeper understanding on social representation on cultural heritage in different group of age.

In conclusion, youth in Kauman, Semarang comprehends cultural heritage through their understanding on tangible and intangible attributes as the forms of cultural heritage and believes the value of cultural heritage. Cultural heritage in Kauman is identified from its tangible attributes like *artifacts, inscriptions, food, Masjid Kauman, alun-alun Kauman, ancients building, bedug, heirloom, dance, Islamic trading area* and its intangible attributes

such as *religion, social, arts, social activities, tradition, dugderan, ceremony, Quran recital, mutual respect, history, culture*. The strategies to preserve the cultural heritage are studying the culture and getting involved within, protecting and preserving, supporting youth to preserve the culture, establishing organizations, socializing, and establishing cooperation between locals and Government.

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Part 3: Diversity in Organization

Contribution to the Community in Seminary Wacana Bhakti

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ABSTRACT

Seminary Wacana Bhakti is a community of teens (male, high school students) living together and having the same purpose to prepare being priests someday. Under the process of learning and experience guided by Priests as *formatores*, strongly intended to make them aware of their own community since the most are from different cultures, lower income families, and lack of self-esteem. Through such situation, this paper will discuss and analyze how the person having lack of self-esteem can contribute for the better community. For this reason I want to use the concept of one and many, individuation in Carl Jung theory, and the evolutionary theory. One and many can be found in the terms of collective unconscious and conscious. The consciousness in the context of Jung means bringing the unconscious to the conscious. The process of individuation happens in the consciousness itself. The process of individuation will help individual to be fruitful to the community to contribute better event they work with other race or people who are from other backgrounds. He can be unique in person but enhancing the strength of the community.

Keywords: one, many, archetype, conscious, unconscious

Background

Seminary Wacana Bhakti was established in 1987, producing 68 and 1 brother through 30th years. In the seminary they learn Catholic tradition, regular high school lessons and also how to be leader in the church.

Although most of seminarians are from lower income families but they go to Gonzaga High School which has wealthy students. Whereas, they have to communicate and make relationship with Gonzaga students under the feeling of inconvenient as the gap of economic status.

The lack of self-esteem makes them exclusively in the group and do not want to go out of the group. Even in the community, the ability to lead seems not really good. Each of them feel inconvenient to lead and asking the others to go first. The situation needs to be changed. They want to be leaders for the next and it means they need to embrace the bold of self-esteem.

One and Many in Jung's Theory

Carl Gustav Jung never mentions the concept of one and many directly. He said them implicitly in the terms of personal and collective unconscious. Personal unconscious is a place where forgotten memories or unpleasant feeling are repressed during individual's life time. The Collective unconscious is in collective memories that happen before individual's life. The memories have handed down from one generation to other generations in one's life.

Collective unconscious.

We can find 'many' in the context of collective unconscious. The experiences from other people embedded in one's life. The memories could be from parents, grandparents, and can go further from tribe or ancestors where the person derived from. The collections of memories are in one person. They contribute many things to the person, such as spirit helping the others, motivating the others, seeking the truth and also sometimes having handicaps to the person, such as anger, sadness, depress, etc. Through the collective unconscious, we need

to understand who we are to be more positive and more be matured. It is good to understand our parents, grandparents, and also our ancestor's life to remain. Our actions and the way we are in our daily activities never be separated from who we really are. There are some tasks that we need to continue from people who are in bloodlines behind us.

Archetypes

Archetypes are the powerful images which are held in the collective unconscious and recur frequently in folk art and mythology. Robert A Johnson in his book *Inner Work* says that archetypes are like blueprints. He calls these blueprints because they are in the collective unconscious. They are inborn within people as a part of the inheritance as members of the human race. Not all of the images which come in a dream are archetypes. The greater numbers are not archetypes. They are merely personal energy systems of the dreamer.

Carl Jung reflects about a figure which plays in his and the others' inner life. He finds that the term of the "soul" in the religious context is like male and female figure in one's inner life. He calls the male figure as animus and the female figure as anima. In a man the anima will present in his inner life and in a woman the animus will do either. The archetypes contain the universal values, such as love, brave, heroine, justice, etc. they come from the myth and the time that one never experiencing in one's life. That comes from our ancestors.

Carol S. Pearson finds twelve archetypes in the human being. The understanding of the archetypes will help people to understand their own journey better, to increase communication between their conscious and unconscious minds, to trigger a greater sense of meaning and fulfillment in their life, to inspire and motivate others, to cope more effectively with difficult people, to have greater flexibility to respond to the challenges of life, to be more effective within their family, workplace, and community context.

The twelve archetypes are categorized in three groups. The first group is socialization archetypes, such as innocent, orphan, warrior and caregiver. The second group is change archetypes, such as, seeker, destroyer, lover, and creator. The last is re-stabilization archetypes, such as ruler, magician, sage, and jester.

The first group is called as preparation. These archetypes work in the family of origin. They work in the inner child (innocent and orphan) and in inner parent (caregiver and warrior). The purpose of this group is to prepare the child to grow up. In these archetypes people need to develop themselves through the ego process. They learn how to be a good person in morality.

The second group is called as the journey for transformation and change. This kind of group invites people to find meaning, to destroy the structures that no longer serve life, to love God and the others, and to express ourselves. The archetypes are Seeker, Destroyer, Lover, and Creator. In this group people find mystery. People meet with his soul and become a part in their lives.

The third kind of group is called as the return: the archetypes of the royal court. This kind of archetypes invites people to know who they are in a deeper level. They live and work in ways that express their values, commitments, and talents in a socially responsible manner. The ruler inspires us to take responsibility to our own lives, in our fields of endeavor, and in the society at large. The magician searches out the fundamental laws of science and/or metaphysics to understand how to transform situations, influence people, and make visions into realities. The Sage archetype seeks the truths that will set us free. The Jester archetype urges us to enjoy the process of our lives.

Understanding the kind of archetypes that a person has, will help to understand the strength of person and how he or she contributes to the community where he or she lives.

In the context of seminarians, if we want to use Carl Pearson theory, they need to imagine which archetype they fit in. For example when one choose the innocent. Innocent

within wants to be loved and be a part of things. It wants us to be socially acceptable, to fit in, to make others love, and be proud of us. Seminarian can embrace the innocent within and make it as persona when they communicate the others.

The other example is magician. The seminarians who fit in this archetypes can transform the lack of self-esteem become bold self-esteem. They can communicate to inspire and motivate the others to acclaim it in their life.

The archetypes will help seminarians to embrace the self-esteem and know their role in the community to enrich. They can wake the archetypes those are embedded in already in their bloodlines' memory.

The Consciousness

Jung uses the term of consciousness as a process of becoming conscious. The consciousness has two dimensions. The first is relative to the whole psyche. Jung names this in German term as "*anschauung*" which highlights the fact that consciousness consists of the life-process reflecting upon itself. The second is relative to the subject. Consciousness consists in the relation of a psychic content to the ego. Anything not associated with the ego remains unconscious. The point here is those two dimensions explain why the expansion of consciousness brings about a transformation of the subject. We will discuss more about this in the following topic.

Relation between the unconscious and the conscious: The Individuation

The individuation is the central concept of Jung's psychology.

Through the study of these collective transformation processes and through understanding of alchemical symbolism, I arrive at the central concept of my psychology: the process of individuation. (Ellie, 1988, p. 115)

"Individuation is a process by which a person becomes a psychological 'in-dividual' that is, a separate indivisible unity or 'whole'." In this process the unconscious and the conscious have a good relation. When the unconscious comes up in a dream, fantasy or image, the ego receives the message and works on it. The unconscious becomes the consciousness. If we reflect the collective unconscious and find the archetypes we become more authentic. We become more aware of the blueprints. Those are the energies in one's life. Robert A Johnson wrote

Individuation is our waking up to our total selves, allowing our conscious personalities to develop until they include all the basic elements that are inherent in each of us at the preconscious level. This is the "actualizing" of the blueprint. (Johnson, 1986, p. 115)

Through the individuation we become so unique. The individuation is different from individualism. Jung asserts this.

Individuation does not shut one out from the world, but gathers the world to oneself. Individuation has two principal aspects: in the first place is an internal and subjective process of integration, and the second it is an equally indispensable process of objective relationship. Neither can exist without the other, although sometimes the one and sometimes the other predominate. (Jung, 1985, p. 448)

In the seminary they learn about the reflection and action. Everyday seminarians have to write reflection about what is going on in their lives. They need to use ego to find out the meaning their life that they experienced. The contents of reflection are about the interested event and how it can be interested; the feeling when they experience it; insight that one can

gain from the event; the movement that they sense; and the list of to do for better life. Through day by day reflection, the seminarians can be in the process of individuation.

One and Many in Our Days

As a person, one needs to integrate his or her life to be a whole in the concept of individuation according to Jung term. The awareness of one's life will bring the self-esteem and also contribution to the others and community wherever he or she belongs to. To reach individuation, she or he needs to be aware of one and many in his or her self.

Awareness of many means we realize the strengths that we have from the past or our ancestors gave us through the bloodlines. Carls S. Pearson helps us to understand archetypes. She mentions there are twelve archetypes. We can sense some are in us through temptation and reflection. We can call them out and help us to do in work or in life that we need to go through.

The presence of one we can sense through our daily experience in life. Meeting and acting to the world give us meaning. We can change the world through consciousness. Through temptation and reflection we bring the personal unconscious to the conscious mind. When we do the process we become better person. It will give positive influence to people around us especially to the community where we belong to.

The process of individuation brings the past, now and future become one. There is not cut off, but continuum. When we realize about this we remember about the evolutionary psychology. According to the evolutionary psychology, living creatures need to survive in the world. To survive they must adapt to the life where they are. In the process of adaptation, living creatures could be different from the past generations. The place and situation where they live now can change how they behave and also act.

Through this theory as a person in community, especially in the seminary, one needs to challenge his or her life to be better from the past. He or she can learn more how to understand the community value and the conditions of the community. Through situations he or she will adapt and bring new to his or her consciousness. He or she will evolve to be new generation which is different from the past and gives contribution to the next generation.

In conclusion, one and many is a paradox. They are not against each other, but helping. They make a person a whole. The whole is from the past, now and future. The past can help a person to face the reality that one has today. In today life a person can be different from the past generation because of the consciousness and adaptation to the world itself. In so the person in the context of individuation will bring contribution to the community because he or she knows the strengths that he or she owns. Through adaptation he or she can push his or her limits to answer the community's needs. It will change him or her, and it will give another contribution to the next generations.

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Online Buying Decision Process among Gen Y Instagram Users

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ABSTRACT

The rapid growth of cosmetic industry give an opportunity for companies to acquire and engage consumers by using a new e-commerce paradigm called social commerce (s-commerce). One of the most prominent s-commerce among Gen Y is Instagram as this social networking site enables users to browse online stores through its visual interface via mobile device. They are also used to online shop through this platform. Recent researches have shown interests in investigating factors that affect the online shopping behavior in social networking sites but very little is done to understand the process of online buying decision, notably Instagram. In this study, the data were collected by interviewing four participants who have experienced the buying of lip product through Instagram. Online buying decision process framework by Karimi (2013) was adapted for this purpose. The interview was carefully transcribed and analysed using qualitative content analysis (Mayring, 2000). The result of this study shows that the process of online buying decision process on Instagram differs from e-commerce or other social networking sites (SNSs), in terms of how they function this SNS as a platform to search and make buying decision. Major factors affecting its process are habitual Instagram usage and trust to Instagram storeowners. The result also signifies consumers impulse buying tendency. As there is no adequate research on this phenomenon, consumer behavior implications and further research directions are discussed in this study.

Keywords: Online Buying Decision, Instagram, Gen Y

The emergence of digital commerce in the past few decades have also significantly changed and improved people's way of shopping (Al-Mukhaini, *et al.*, 2015). While they might still visit the physical store to shop, the aid of information, and modern communication technologies have allowed them to shop via internet using social media and different websites (Toomey & Wysocki, 2009). The wide popularity of shopping via internet along with the wide adoption of social networking sites (SNSs) have recently given rise to a new e-commerce paradigm called social commerce (s-commerce) (Che, *et al.*, 2017). S-commerce is considered a subset of e-commerce that uses SNSs to facilitate social interactions between consumers and vendors and thus promotes the buying and selling of products and services (Kim & Park, 2013; Hajli, 2014; Chen & Wang, 2016 as cited by Che, *et al.*, 2017).

Increasing number of businesses utilize s-commerce paradigm as their marketing or advertising approach in urban area, as Generation Y (Gen Y) is playing a significant role in the marketplace. Gen Y is a demographic cohort refers to people who were born in 1978 to 2000 (Kothandaram, 2015). It is the first generation who knows technology and the internet from a very early age, and they consider modern technologies as inevitable for their life (Petra, 2016). They grow up in a world infused with brands (Martin and Turley, 2004) and have been socialized in a materialistic society (Bakewell and Mitchell, 2006). These antecedents exert a different pattern of consumer attitude compared to previous generations (Wolburg, Pokrywczynshi, 2001 as cited by Kothandaram, 2015), in a sense that they have a lot more disposable income and they tend to buy products through e-shopping (Kothandaram, 2015).

In the past few years, Instagram has become the most popular s-commerce site among Gen Y (Che, *et al.*, 2017). This might be due to the fact that this generation tend to communicate with the aid of screen casting videos and images (Carr and Ly, 2009), and the information sources they acquire should be instant (Jain and Pant, 2012). In short, Instagram interface provides an intricate visual environment that is beneficial for users who utilize this platform as visual stores. On a survey conducted by JakPat on 670 Indonesian active Instagram users, 50.2% respondents aged 21 to 25 accessed Instagram to explore online shop accounts (Jejak Pendapat, 2016). Instagram users as sellers open an account, post sample pictures of products and descriptions, and encourage their followers to shop online (Che, *et al.*, 2017). Consumers usually show interest in the products they like by leaving comments on the posts or by contacting the storeowner using messaging apps, such as WhatsApp or Line (Che, *et al.*, 2017). The following act is the payment which is usually made through various methods offered by the storeowner.

Recent researches have shown interest in investigating factors that affect the online buying behavior among Gen Y. However, very little is done to understand the process of online buying decision, notably Instagram. The fact that this phenomenon is happening in heavily penetrated digitalized areas (e.g. urban area), the lack of understanding on this particular topic needs to be appointed.

Therefore, the aim of this study is to provide an understanding on the process of Instagram online buying decision among Gen Y users based on adapted model of online purchase decision-making process by Karimi (2013). The model provides a non-linear and dynamic process of buying decision in online environment, which includes the following phases: (1) need/want recognition, (2) formulation of decision problem, (3) search and decision making, (4) appraise, (5) purchase, (6) post-purchase. To better understand the buying decision process on Instagram, we also looked at several other factors i.e. consumer characteristics, store characteristics, situational factors, and product characteristics.

According to Euromonitor International BPC (Beauty and Personal Care) data, the cosmetic industry shows 5 percent overall global growth from 2009-2011 and is continuing upward across Western Europe, North America and Asia Pacific (Premium Beauty News, 2012). The overall global growth in cosmetic industry also takes place in Indonesia. The Indonesian Ministry of Industry sees the increasing consistent demand from consumers range from 10% to 15% per annum, with the highest demand on make-up products (International Trade Administration, 2016). Researchers presume that the distinguish growth in make-up category, especially lip product, is based on an economic phenomenon coined by Leonard Lauder – “The Lipstick Effect”. It explains an increasing demand on small packaged cosmetic, such as lipstick, when overall economic condition is on crisis (Young, 2017). Therefore, to study the process of Instagram online buying decision among Gen Y users, we choose subjects who have experienced online buying of lipstick through the Instagram.

Method

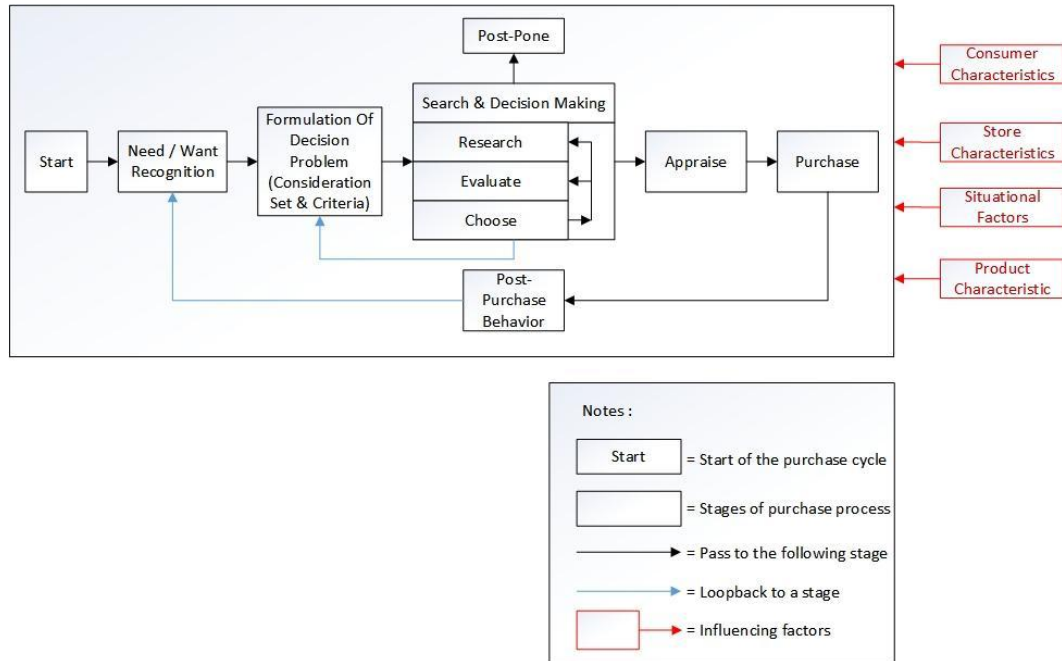
Four subjects participated in this study. They are selected using purposive sampling method based on the following characteristics (1) women in Gen Y cohort, age between 18-25 years, (2) have monthly income, (3) have personal Instagram account, (4) are active Instagram user, and (5) have ever bought lip product through Instagram.

Data are collected through interview; build upon adapted online buying decision process by Karimi (2013). The data are transcribed and analysed using Qualitative Content Analysis (Mayring, 2000).

Results

The analysis and interpretation of the qualitative data will, where appropriate, refers to the framework on Figure 1.

Figure 1. Adapted Online Purchase Decision-Making Process (Karimi, 2013)



The first participant began her buying process when she was exposed by information about the product from a beauty vlogger on YouTube, which exerts her needs of the product. Then, she immediately visited her Instagram account, inputted the keyword she aimed for on the search menu on Instagram. She looked for trusted virtual store based on popular results and criteria in her mind: content design, number of followers, and testimonial from other consumers. Afterwards, she contacted the virtual store that she trusted through messaging apps and proceed the ordering process.

Second participant bought two different lip cream products from different brand. Both buying process began and processed differently. On the first brand, initial information came from her family member when they had a conversation about make-up. At that time, she and her family member visited the brand's Instagram account and contacted the store admin. When her family member decided to order the product, she also made the same decision. So, she transferred her money to her family member, then, her family member processed the order for her. On the second brand, the buying process began when she was in a classroom, exploring her Instagram account. When she was accidentally exposed with the content from the second brand, she remembered her conversation with her peers about this brand along with their plan to buy this product as a gift for their other peer. At that time, when the conversation about the second brand occurred, she had not gained much information and confidence to immediately buy the product, so she postponed it. Then, she contacted the store admin to gain information about the stock availability of the colour that she was interested in. After she gained information from the store admin, she contacted her peer, asked her peer to order the product for herself. Then, she transferred the money to her peer. The ordering process was conducted by her peer.

Third participant began her buying process when she watched a YouTube video from her favourite make-up artist (MUA). She started to exert the need of the product when she saw the MUA applied a lip tint gloss product. She thought she had not tried this product, so she explored several renowned e-commerce sites. But, she was not sure whether these stores are trustworthy enough. Then, she visited her Instagram account, looking for trusted virtual store. She found out an account where the storeowner sold preloved original make-up product that had been repackaged into smaller size. She also saw that this store was followed by her friends, so she contacted her friends to figure out their satisfaction toward this store. When she felt sure, she contacted the store admin to proceed with the ordering process.

The fourth participant began her buying process when she was hanging out with her peers. When she and her peers had a conversation about make-up, one of her peer showed a lipstick that her peer really like. Fourth participant tried it out and immediately liked it. At the same time, she remembered that her friend had a make-up virtual store on Instagram. So, she opened her friend's store account and saw the availability of the product. Afterwards, she contacted her friend to proceed with the ordering process.

The buying decision process started when consumers were triggered to start the buying process. In this study, two participants were triggered by beauty experts on YouTube and other participants were influenced by their peers. Therefore, information about the product triggered consumers to start the process.

After that, they formulated the decision problem based on consideration set and criteria. This mental model carried them throughout the whole buying process. Since each participant in this study was not new to the lip product category, they retained their set and considerations based on their knowledge, experience, and ownership of previous lip products.

Then, consumers entered the next phase where they visited Instagram to search for lip product information based on their mental model of decision problem; evaluated generated alternatives according to their criteria; and made a choice. The information was not limited on the product itself. They also looked up for trusted virtual store based on number of followers, designed contents, and testimonial from other consumers. One participant postponed her decision to buy, since she had not gained sufficient information to buy. In this case, she may enter the second phase of the buying process where she, again, formulated her decision problem.

When they had finally made their choices, they contacted the storeowners via messaging apps to gain information about the product. Frequently asked questions were price, the availability of the product, transaction method, and shipping process. In accordance to the dealing, they transferred the money to the storeowner (except for second participant, who transferred the money to her peer/family member). Afterwards, consumers entered the last phase where they evaluated their buying process with the storeowners. It included their reviews on the shipping packaged product, congruity of the product and the sample picture on Instagram, storeowners' communication style, and their intention to buy the same or different product from the same store.

In conclusion, participants were mostly influenced by the informational and design factors which lead them to take the best decision in choosing the most suitable SNS (Instagram) to buy their preferred product (Lip Product). However, further insights and implications on this study will be discussed in the next section.

Discussion

This study yields several insights into the role of Instagram on the buying decision process among Gen Y as lip product consumers.

The first thing that researchers notice is the consumer characteristics. As they are mostly digital natives and inherit enjoyment in online shopping, they have familiarized themselves on the buying process through habitual Instagram usage. They can distinguish trusted and non-trusted virtual stores for their shopping destination, thus, making them experienced online shoppers.

The second thing that researchers have found is the role of Instagram on the buying decision process. It plays a significant role when consumers are searching and evaluating information. Since Instagram is built especially for mobile apps with its main visual features, consumers can perform such task at the tip of their fingers instantly, hence making it easy to make the decision to buy.

Lastly, researchers also notice an impulse factor that is affecting the buying decision through Instagram. This may be explained by the facts that they skipped the appraisal phase on their buying decision process and they also admitted their enjoyment on shopping, which affiliates to impulse buying (Tinne, 2010). This possibility needs further investigation in the future.

This study has some limitations that need to be considered in future studies. Beyond the reason that this paper is the first attempt to understand the process of buying decision on Instagram and is qualitative in nature, there is a need to use different methods e.g. mixed-method with greater number of subjects. Variability on products as well as gender and age of the Gen Y will be also useful.

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Part 4:
Indonesian Psycho-cultural Consortium
(Konsorsium Psikokultural Indonesia/KPI)

Budaya *Batobo* Dan Ketahanan Sosial Keluarga

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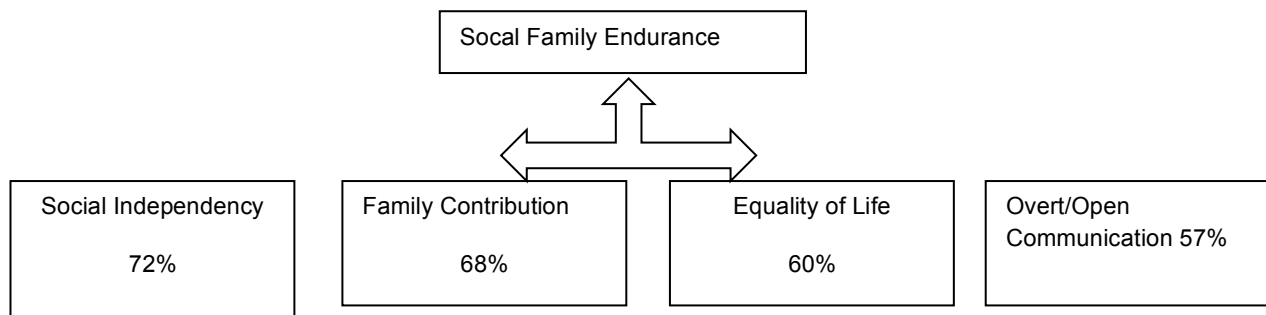
ABSTRACT

Developing family endurance can be achieved by improving quality of family in group activities in their society. One of group society activities in Parak Laweh, Kabupaten Sijunjung is called *batobo*. *Batobo* is one of farm group activities in society that can be impactful to economic, social, and psychological aspect. This research aimed to describe *batobo* culture values in developing family endurance. Qualitative approach is used in this research, in which using case study as a methodology. This research used 2 groups of *batobo* and 3 traditional leaders as sample. Data collected by group or individual interview and analysed by NviVo program. The result showed that *batobo* culture values obtained in developing social family endurance are socially independent, strengthen society contribution, equality of life, and have an overt/open communication each other. Furthermore, *batobo* in Parak Laweh society can be an alternative to develop social family endurance in their society nowadays, that their society becomes more individualist.

Keywords: Batobo, Social Endurance, Families

National development is being leaded to the implementation of a peaceful, democratic, competitive and fair society, in which physically and emotionally prosper, independent and religious. Family is an important social institution emerging as a key role in enhancing quality of society and foster nation's character. Faction of family is resulting a society, which will named as nation in a wider scope. Family's social quality can be improved by initiating several ways to enhance it, as well as community activity. On the other hand, family is vulnerable from several threats (family vulnerability). Those threats might emerge from several aspects such as social, emotional or environmental aspect (Azwar, 1997).

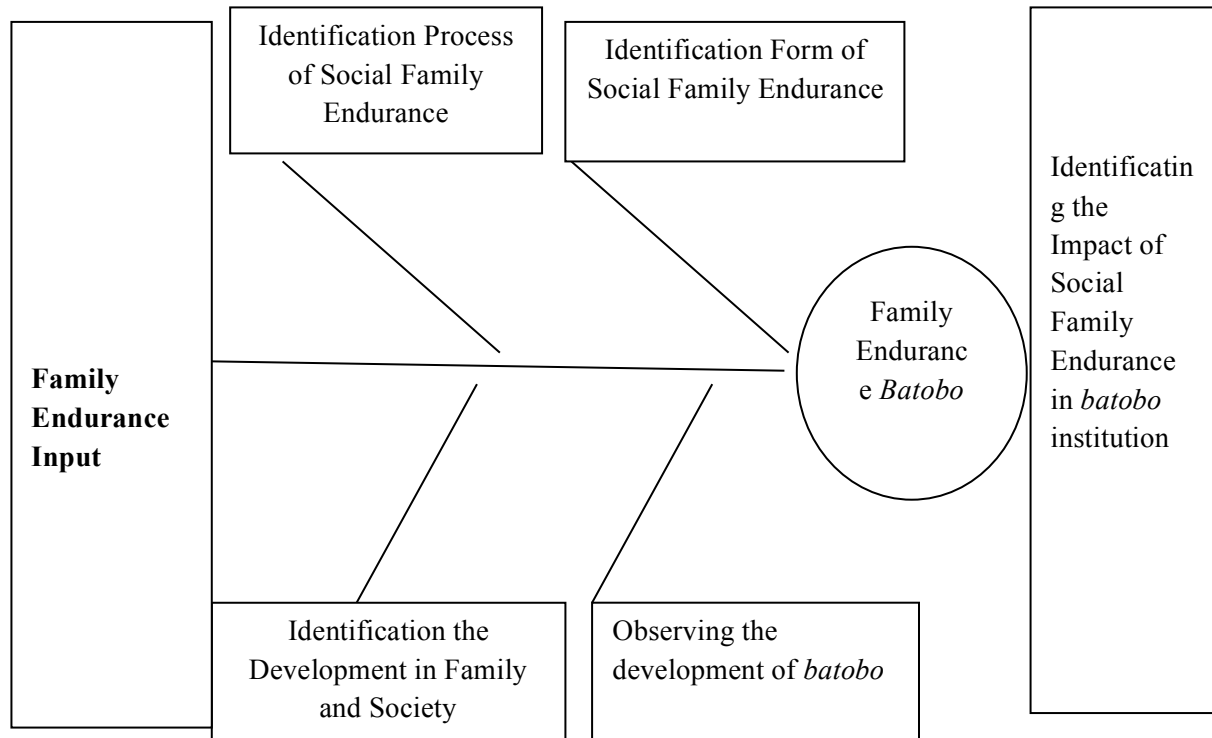
People nowadays regrettably has been discarded their group activity, including in Kanagarian Padang Laweh Kecamatan Tujuh Koto Kabupaten Sijunjung. Particular group activity in this region is called as *batobo*. In accordance to Alfindo (2016), *batobo* is a farm group upholding mutual interaction (*tobo*) in their group. The real meaning of *tobo* is a peer, which the ancient added prefix *ba-* as a meaning of persuasion (*Ayo, mari*). *Batobo* can be a potential local power to reactivate the function of family in this region. In one hand, social and religion aspect used to play significant role in society. However, social and religion aspect had also been discarded by some people during this modern era. Social, cultural and religious principle is a key factor to enherit particular people's attitude and principle. Local pattern in several region play a wider role in the development of culture, character, and quality of society (Pelly in Suastra, 2009). Traditional local pattern developed by indigeneous knowledge, moral and customs immersed by the local people and inherited. This research is still scarce to be found, since another researches are focusing on intervention form to strengthen family endurance by economical aspect. The purpose of this research is hopefully could put a significant contribution, which purposes to acknowledge local genius in a form of strategy used by society to enhance their family quality in a framework of family endurance. Prior study in 2016 resulted that *batobo* as one of several institutional form as a strategy by society to develop family endurance.



Method

This research is using qualitative approach by case study method. Qualitative approach is used to describe subject's daily activity and have a deep interview with subject to acknowledge their experience in family endurance. Qualitative approach considered as a more suitable approach to acknowledge subject's perspective by their personal experience about society's potential relating to family endurance in Kanagarian Padang Laweh Kecamatan Tujuh Koto Kabupaten Sijunjung.

Case study research is an empirical inquiry that investigates somebody's experience by using the description of research partisipant which may guide the researcher to have a deeper understanding of particular topic (Roesadi, 2014). Data is obtained by doing the interview with 2 groups of *batobo* and 3 traditional leaders in Kanagarian Padang Laweh Kecamatan Koto XII Kabupaten Sijunjung. This research is using purposive sampling as sampling method, in which the researcher chose the sample based on specific consideration. Data analysis is using NviVo program, meanwhile the credibility testing is using data triangulation. Triangulation used in credibility testing in purpose to review the data from several resources, either from the technique or the time. Fish bone diagram below describes the detail of this research:



Results

This section is reporting the result of this research about respondent's perspective on the process of family endurance by *batobo* activity in Padang Laweh. This perspective can be seen through the observed aspects during interview process. Diagram below shows the description of social family endurance by *batobo* as a result of this research:

1. Social independency

Batobo activity can explain the group's social independency. *Batobo* formed when a group of people assembled and understand each other by their particular purpose with particular value system which decided by deliberation. Member of *batobo* learned value system which regulates each other to reach *batobo*'s purpose, improving member's involvement in *batobo*'s activity then put all the decisions based on deliberation. *Batobo* regulates the members by its discussion, function of the members, down to punishment for all the members. *Batobo* advises leadership system in society. *Tuo tobo* is named for the leader of a group. Meanwhile, *kociok tobo* is the youngest member with a role to serve the other members of *batobo*. *Kociok tobo* should have learned from their elders, in which the elders responsible to inherit their experience in processing the farm or ricefield. This indicator can be seen from a record of interview below:

"batobo is not only teamwork, but also how to train the members. Batobo have some regulations from tuo tobo... as a leader.. kociok tobo... as a servant until the value of accepting each other in batobo."

This value presented that *batobo* educated the members to constitute a substantial idealism. The members of *batobo* also learn to obtain some values and socialize them to others.

2. Contribution for The Family, Society and Nation

Data obtained from this research shows that *batobo* contributes for the family and society for the reason that *batobo* activity found to be impactful in changing society's social system. The impact can be seen by the value system in society and economy innovation which increases society's social mobility. *Batobo* has a significant status in the custom, which also called as "*ayam baiduk suring banjung*" in Minang language. This philosophy correlates with the leadership system and norm in society. On the other hand, *batobo* also found to be significantly correlated with small mosque (*surau*) in the group, which stated below as the previous interview:

"We gained some positive impacts from batobo by economy sector, we have our own profession. By this profession we may live equally as other people.. besides that, batobo's value system can be implemented in our social life.. for instance, living in society, well-adapted and some others.."

By interview above, *batobo* provides strong values to develop family and society since society's social life also developing by the movement of *batobo*'s members in society.

3. The Equality of Life in Family and Society

Batobo also describes the value of endurance in equality of life. This equality can be seen in coordination of society in *batobo*'s activity, there is no inferiority in this group. Likewise, the members stated that status in *batobo* also called as "*duduk samo randah tagak samo tinggi*." This statement shows the equality of members. Citation below also describes the equality of members in *batobo*:

"We gained some positive impacts from batobo by economy sector, we have our own profession. By this profession we may live equally as other people.. we live here as duduk samo randah tagak samo tinggi."

Respondent stated in citation above explained that equality is described by the value of rights and responsibility of the members as their own status and function.

4. Overt or Open Communication Pattern

Batobo has a distinct open/overt communication pattern. This pattern can be identified by how the members communicate each other simultaneously with their social relationship in *batobo*, as well as citation below:

"we are delighted to be in batobo. Batobo makes our life to be more meaningful, as we can share our laugh and joy to our peers, also our hope and trouble in the future."

Citation above describes how the open and overt communication pattern are the value immersed in *batobo*. Furthermore, one of respondents mentioned that the group has a strong boundary as a family which protects their members.

Discussion

Batobo shows that the members are having social independency in society. *Batobo* can be found when a group of people gathered through their specific purposes and initializing specific value system reached by deliberation and having an ability to understand each other. The activity reflects how *batobo* group educate a powerful social foundation with all the members and fellows. *Batobo* members learn to gain values and socialize the value to other people, which can be used as an instrument to survive.

Zastrow in Soeradi (2013) cited that one of family function is to socialize the value to other members of family. Family considered as the smallest unit in society which has variety of rules, as follows: i) *batuh* family as a protector of the family, ii) *batih* family considered as social-economy unit fulfilling family's needs, iii) family initiate basic concept of daily life, iv) *batih* family is an onset of socialization process, a place where human learns and obeys regulation in society.

Social independency found to be a significant aspect in family endurance, which can be applied in continuity of group activity in society, in which *batobo* is one example of it.

Batobo is impactful for the change of social system in society. The change can be seen as a constructed value system and improvement of economy system. *Batobo* has specific boundary with arrangement of society because of tradition. *Batobo* also called as “*ayam baiduk suring banjung*” in Minang language, which means having a strong relationship with norm value and leadership in society. *Batobo* may provide a strong value to build society and family as the development of society’s social life and the members of society.

Development of society can be called as social change. In the research of Lubis (2003), he found the impacts of social change in two processes: *Endogen* process as an inner process, and *exogen* as a process because of the impact of external contact with society. Moreover, social change in society can be found more frequently in the term of unintended change.

In conclusion, *batobo* plays a role in the change of social aspect in the formation of newer norm. This norm is meaningful as a substance key in life to reach a sustainable group. The impact can be seen in the change of family function since it has been occupied by another social unit in society. In traditional society, all needs already been provided by the family. In comparison, modernization make the delegation of family task to another unit such as government, school and another social group (Lubis, 2003).

Batobo also describes the value of endurance in equality of life. The equality explained from the value of right and responsibility of the members based on their status and function. In accordance to Fraser (2004) and Greene (2002), the equity is shown by the value of right and responsibility of members based on their own status and function. Endurance needs capable support by social resources in the form of instrumental assistance, emotional support and a given chance to be impactful for others. *Batobo* contributes in giving an open communication between the members. An overt and open communication is needed to develop members’ ability to fairly take control of live events. Overt means an integration between messages and action, and also put an effort to seek for explanation of uncertain information. This pattern of communication is reversible, which also important in family endurance because an effective communication may solve specific problems and develop the trust. Pearson in (Yan, 2013) also stated this statement. A good communication might not solve all problems in this world, but might be helpful to solve several problems.

In conclusion, *Batobo* may strengthen family endurance in the form of group activity. *Batobo* may provide the value of social independency, equality in society, family contribution and an overt/open communication. *Batobo* can be an alternative for social family strength in promoting a high quality family.

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Woman Resistance against Poverty: Case of Women's Lubuk Raya Group Tebing Tinggi

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ABSTRACT

This paper departs from the field work from the authors during interaction and accompanying the Lubuk Raya Women Group in Lubuk Raya Village, Padang Hulu Subdistrict, Tebing Tinggi City. This paper aims to describe the forms of women's resistance to poverty. What and how they do it, and what containers, they use to fight the poverty. Using this feminist ethnographic method, this paper will look at women's problems and poverty as they experience it. This paper a described the forms of gender relations that occur within the household. Women always experience a double burden, especially natural Toba Batak family that adopts patriarchy. On the one hand, they have to take care of the household well, on the other hand. They also have to work to help the family income. This double burden causes his whole life to be centered on family and others. Likewise, for some women in Lubuk Raya Village, did not make them as women who resign and accept the situation. On the contrary, this double burden pushes them to fight and get out of their poverty. Through the women's organization Lubuk Raya Women they are trying to open access so that women can be involved in the existing development process. Consciously they have gathered and tried to get out of poverty. Increased access and participation is done by building the capacity of women through training and monthly discussions, then involving women in every development activity ranging from discussion at urban village level to city level.

Keywords: feminist ethnography, poor women, women's organizations, resistance strategies

Based on the data from the Central Bureau of Statistics (CBS, 2013), the population of poor people in Tebing Tinggi reached the number of 17,200. This figure is lower than that of 2011 by the Integrated Data Basis (IDB) which was 38,339. The high figure of the poor people naturally causes many problems in the community leading to a lower quality of life. The problems include scarcity and low quality of food, low quality of health services, low quality of nutrition for children, low quality of educational participation, and construction of dirty settlements, increasing rates of crime accompanied by social unrest which in the end will erode the cultural values and create a culture of poverty [1].

The impact of poverty is much felt by women and children. When a family experiences poverty, it is the women who will become its victims. They are impelled to tackle the problem by fulfilling the needs of the family. Women have to allocate enough time to manage their families as well as increase the family incomes. For the purposes, they are willing to work hard as laborers, hired peasants, small-scale vendors, house servants, garbage collectors, nannies and even woman labor force of Indonesia (ILO, 2004).

The excessive burden leads women to a complex position or situation. On one hand, they had to do the house chores well and on the other they had to do the jobs to earn the family income. Consequently, women's daily life is centered around their families and other people.

Even so, for most of the women at the village of Lubuk Raya, the excessive burden did not make them hopeless to deal with the reality of life. On the other hand, the burden motivated them to fight for and resist against poverty. They established a women's group called Woman Group of Lubuk Raya. Through this organized group they tried to hold an access to their involvement in the existing development process. They had gathered conscientiously to try to escape from the poverty. This was the background of this research to be conducted namely to find out how the women fought to resist the poverty.

By applying the method of feminism ethnography, this research was intended to discover the relationship between women and poverty as perceived by the local people under investigation. This is what was called by Chambers [2] "starting from the rear side", that is, making the poor women as teachers. As poor women are always left behind, there should be an approach to reach them. There are six approaches suggested by Chambers. First, the researcher just sat, asked questions and listened to them. Second, the researcher learned something from the poorest women. Third, the researcher learned about the technical knowledge of the community like a glossary and local games. Fourth, the researcher conducted a survey and collaborative development. Fifth, the researcher learned as well as worked with them. Sixth, the researcher conducted simulated games.

The informants were those women who joined the women's group at Lubuk Raya. The group consisted of 18 petty vendors, 11 farm laborers, 6 garbage collectors, 8 house servants and 2 retired individuals. Following Chamber's method, the research began by looking for the group members who were most susceptible and helpless.

Woman and Poverty

Women and poverty are like the two different sides of the same coin; one cannot be separated from another. Poverty is even illustrated like a feeble woman who carries a heavy load on her shoulders. The close relationship between women and poverty has been noticeable from the inside of a family which is even a determining factor of discrimination and subordination over women [3]. This is evident in cases of ownership, access and control of women over their own human resources.

In connection with the case, Noerdin further mentions nine aspects that cause woman poverty (femalization of poverty) such as (1) woman access to political affairs, (2) woman access to jobs, (3) woman access to equal wages, (4) woman access to land property (production assets), (5) working woman access to legal protection, (6) woman access to production health services, (7) woman access to education, (8) minimum budget allocation for empowerment and improvement of woman welfare, and (9) heavy load of work by women. The aforementioned aspects by Noerdin indicate that by denying their access and control over their resources, they will become poor. In the end, poverty leaves women no choice except accepting the double burden in the areas of production, reproduction and social responsibilities. In the area of production, the women had to work hard to support the families, but in the real performance they experienced inequality. The same was true in reproduction. The aspect looked like the only domain for women untouched by men. After working outside, the women still had to deal with their house chores at home. As a result, the time for the women was all spent to take care of their families and other people. There was almost no time available for themselves. On the contrary, the women should get involved in social activities and community services, however, due to the heavy load of work, they would be trapped in their jobs. The absence of the women in the social domain was even worsened by a system of representation. A woman was just represented by her husband in expressing her opinions or suggestions for development. It was undeniable that many products of policy and development brought disadvantages to the woman.

Concept of Poverty

As in understanding the nature of women, poverty must also be understood with a holistic and multidimensional view. Poverty is no longer perceived as the amount of income, or food consumption per se. Poverty also includes dimensions of economy, politics and social welfare which include aspects of self-determination, choices, assets, capabilities, inclusion, equality, human rights, susceptibility, empowerment and subjective welfare [4]. Even so, the development of the concept of poverty has not been matched with a change of poverty measurements. Poverty is still measured by using the economic-centered concept of poverty line and poverty indicators.

Based on the above concept, poverty is defined as a condition in which the basic needs to survive and develop a decent life of an individual or a group of people, both men and women, are not fulfilled (Board of National Development Plan, 2005). Similarly, Suparlan [1] stated that poverty is:

A low level of living standard is the existence of material scarcity experienced by a group or a community of people in comparison with the living standard of the community in general. The direct effect of the low living standard is evident in the level of health conditions, morality, self-esteem of those who are categorized as the poor.

There are many theories that explain why a community becomes poor. One of them is the theory of *deprivaion trap* as suggested by Chambers [2]. According to Chambers, the core of poverty problem is in the *deprivation trap* which consists of (1) the poverty per se, (2) physical weakness, (3) alienation, (4) susceptibility, and (5) powerlessness. The five components are overlapped and cause a devastating deprivation trap that kills a chance of survival for a poor family.

Like a domino effect, poverty is the determining factor for someone to become poor. The undesirable poverty makes someone physically weak because of the lack of food which later leads to disease susceptibility. As the person is physically weak, he will find it difficult to interact with his community and in the end he will be isolated from the daily affairs. When he is isolated, he becomes susceptible to life difficulties. Therefore, the poor community has no power to settle the poverty and falls into an exploitation.

Resistance

According to Hollander and Einwohner [5], there are four components of resistance namely (1) self-action for vested interests, (2) active efforts to oppose, protest and resist against cooperation, (3) involvement in behavioral opposition, (4) arguing and objecting.

An act of resistance is normally performed in the daily activities as described by Scott about peasants' resistance in Kedah, Malaysia. According to Scott [5], marginal people rarely possess resources or opportunities to oppose openly against their superiors. Therefore, they stage a resistance silently through their daily activities such as pulling their feet on the road, cheating, false obedience, stealing, pretending, ignoring, slandering, arson, sabotage, and so on.

Women in Dangs, India staged a different resistance. Varghese [6] saw the women staging the resistance in the form of open daily opposition against the local Service of Forestry. The daily resistance was performed by calling the rangers "bird hunters" or uttering a sarcastic call for the forest rangers.

One day the women openly staged a fight by confronting the officials of forestry service. Each of them got ready by carrying a sharp-bladed tool like a sickle. The women then threatened the officials by asking them to leave the village immediately or they would

take the risk of having a punishment. The women were not afraid of a shooting warning. They were ready for a confrontation. The forestry officials in the end gave up and left the village on foot.

Although the resistance was staged by women, Varghese thought that it was a patriarchal act. This act gave advantages to the local people because in terms of patriarchal culture, men would feel embarrassed and guilty when they had to fight against women.

The same case happened in Central Java as perceived by Peluso [7] in which the community who lived at a forest borderline staged resistance against the Indonesian Forestry Company in the following ways: (1) seizing the forest land and clearing it to be farmland, (2) cutting off the old trees and damaging the new plants, (3) staging a strike or prolonging their work and migration, (4) inculcating continuously and imparting a culture of resistance. However, the resistance in Central Java was politically very weak, that is, what the local people did was not responded to by the forestry officials.

There are two discriminating factors in the two regions that may be the cause of the success or failure of the resistance. First, the women were involved in the act. Second, there was an organization that worked and supported the community. In Dangs, India, the resistance was motivated by the women who had been enlightened by the community organization that stated that a forest belonged to them and not the state especially the forest ministry. When the forest was not available for production and the people who cultivated the land were considered criminals, then, the community should fight for it.

The question is why women can play an important role in staging resistance. To give the answer, Varghese uses a moral concept of peasants' economy as applied by Scott. The women's involvement in forestry is that a forest is not only a place to raise cattle or look for firewood but also a place for life resources, for daily activities such as looking for food, fishing and collecting firewood. As a result, they should interact with the forest without any choice and deal with the forest rangers sooner or later. Such an interaction led to an accumulation of anger which could burst any time.

In conclusion, woman resistance can occur when the problems the women face have touched on their survival and when there is a medium that unites the women in a social movement. This is not just a matter of different functions and roles between women and men in the society or the unequal relations between men and women in which women are subordinated.

Women and Poverty at Lubuk Raya

The population of Lubuk Raya village consists of 4,237 people (Central Bureau of Statistics, 2015). Out of this number, 2,881 people (68%) are poor (according to the census by social solidarity workers of the district in 2004). The data on the population here cannot be completed on the basis of types of job. The lack of data makes it difficult to precisely determine what types of job are done by some of the people in this village as shown in the following table.

Village	Agriculture	Industry	Civil Servants and Armed/Police Force	Trade	Others	Total
Pabatu	-	27	72	67	354	520
Lubuk Baru	47	117	49	99	326	638
Persiakan	-	32	267	20	977	1296

Bandar Sono	10	43	152	302	963	1470
Tualang	-	13	107	53	2158	2331
Lubuk Raya	-	17	128	152	2070	2367
Padang Merbau	-	16	26	30	862	932

The table lists only four types of job namely agriculture, industry, civil servants and trade. The rest are not described in details such as the jobs as a driver, a pedicab puller, factory worker, construction worker, farmland worker, garbage collector, and others. The unlisted jobs reach the fantastic number of 2070 out of 2367 people who worked.

Less than 90% of the jobs by the people at Lubuk Raya are categorized as incidental occupations. Generally, they became street vendors moving to another area. However, they didn't work as vendors every day depending on the purchase power situation of the community. When they had no occupations for the day, they would gather in a coffee canteen to get information about the location for trading or supplies to sell or to be bought by people. Many worked as construction workers. This job was not permanent either because the job depended on who had the construction project. As construction workers they often had to go to another area. When there was no job, they would gather in a coffee shop. Some of them chose to become pedicab pullers, drivers and loaders. Even when they had no jobs to do, they always gathered in a coffee shop.

In all those jobs there was no certainty about the time and income. This was the beginning of woman poverty. To fulfill the needs of the family everyday, they would do the side jobs (moonlighting). The common jobs which the women at Lubuk Raya could do were to become house servants, petty vendors, farmland workers, craftswomen and garbage collectors.

The woman jobs initially were meant to "help their husbands". In a later development, they began to work to support their families. The example was the case of *Mak Fit* (mother of Fit) and *Mak Sur* (mother of Sur) who had woken up at dawn at 4 a.m and began their activities. They prepared the "lontong" (cooked rice with vegetables) by first cooking the vegetables, mincing the lontong and arranging it in a special bowl. This was done alone. At 6 a.m they began to open their lontong stands in front of their houses. Fitri, the old daughter woke up and helped her mother to run the stand. Mak Fit later continued the preparation by frying bananas and taroes. She then prepared other things for her daughter to go to school.

Meanwhile, Mak. Fit didn't care about what was going on. He just got busy with his plans. After taking a bath, he sat at the *lontong* stand and asked for his breakfast. The wife had to give him a plate of lontong with eggs and (a kind of cracker), a cup of sweet coffee and a pack of cigarettes, nothing more, nothing less. When the request was less, he would be angry and ridiculed her. Later he would ask for money to buy gasoline for his motorcycle.

Even in such conditions, Mak Fit didn't respond to the emergency: he just kept silent although when he put down the plate, he just ignored the sounds of plates clinking the table or when he gave some money, he just put it on the table. Many times her children asked her to fight against him or even divorce him, however, Mak. Fit just said, "*don't teach new tricks to an old dog. Mother is just thinking about you. One day when you grow up and get free from me, then, I will think about it....*" But then deep in her heart she was crying and would go to see her catfish to share her sufferings. "*..catfish..our destiny is the same. I am raised by someone but don't get any food but you are better because you still have food from the remnants of lontong...*"

It is a different case with Mak. Sur. She got busy with the preparation of the breakfast. Unlike other families, her family still uses firewood to cook the food. By using the firewood, she indeed had saves some money as the spending. However, the negative impact of burning the firewood was unavoidable. Smoke from the kitchen blew into the rooms of their rented house as big as four times eight meters wide. Surya, her 14-year old daughter got up immediately to help her mother in the kitchen. She helped her mother prepare the tools for the farming. After her daughter had gone to school, Mak. Fit would bring a gunny sack. Besides the container for her supplies at the farm, the gunny sack was used as a container for boxes or drinking bottles collected along her trip to the farm. As she was going to the farm, her husband went out to work as a construction worker or collect used materials after he had dropped in the coffee inn.

Mak Sur was not a peasant who owned farmland. She rented a rice field as big as 8 acres (3,200 m²). She preferred to do the farming alone. On the farm she could do anything without anyone's control. The freedom of expression was never enjoyed when her husband was around. Pak Sur would act crazily when he joined her to the farm. There was always something wrong with her. Even the land owner who was also the chairman of the Group of Collective Peasants felt offended by Pak Sur's actions.

"...this man is crazy...last season this man rented our farmland in the front side but he acted crazily...every time a farming trainer came over, he would make some trouble because he thought that he was being disturbed. Also, he felt that he was the cleverest person and wouldn't listen to any suggestions of other people. Now we let him rent the land behind so that he is far from other people. If Mak Sur wants to cultivate the land at the front side, she can but she should do it alone without her husband..."

The income from the farming was used by Mak Sur to pay for the rest and keep it as the savings. The productive work, though it looks quite simple, can bring much benefit to the family economy. Even in many families like those of Mak Fit and Mak Sur, the work was the source of main income. But then the work done by the women was considered a common job to earn extra income. It was not the main occupation. As a result, they suffered from poverty in which the heavy load work was not matched by equal appreciation.

Factors of Woman Poverty

Referring to the concept of deprivation trap, there are several factors that cause poverty with women at the village of Lubuk Raya. First, the women didn't have permanent jobs. They found it difficult to seek a job which gave them adequate pay. The reason was that they didn't have the required skills. Actually, there were many government programs of traning them to be independent, but they had no access to the information because their time was limited due to the productive and reproductive occupations. Second, the level of women's education was low without expertise. Normally, the women's education was rated a secondary skill. Since childhood they had been conditioned to deal with reproductive work and when they grew up, they got married and learned how to do productive work. Their time for work ran out and so they had no time for social activities. Consequently, they had little access for useful information and development of knowledge and expertise. Third, the women had little access for the assistance from the government. All the information for the development programs was difficult to obtain and access to.

It is a fact that inadequacy for information makes women weak. Their productivity is very low with the assumption that their performance is not as good as that of men. In the end they are isolated from the government programs. This condition makes them susceptible to difficulties of life. They don't know to whom they should go for help. When they are

powerless, they will take a short cut to solve their problems and become exposed to exploitation. The forms of exploitation can be seen from the low rate of wage they earn, sexual harassment, money-lender's trap and heavy load of work.

Based on the observation above, the women at Lubuk Raya were poor when they had no access to information or knowledge related to their existence and that made them powerless.

Woman Resistance at Lubuk Raya

The occurrence of poverty at the village of Lubuk Raya motivated Mak Grace to resist it by summoning up her neighbors who were mostly her relatives. They formed "arisan" (fund-raising by collecting money to share). At first, they started with ten thousands rupiahs per week which later increased to one hundred thousand rupiahs per month. However, this arisan couldn't spread out to another area. The community saw it as a family "arisan".

In 2013 Mak Grace formed a group called Woman Solidarity Forum of Tebing Tinggi. It had a political purpose. She hoped that through the forum the women could get involved in development projects in Tebing Tinggi. According to Mak Grace, "...the women are sexy..many government projects are offered on behalf of the women and for the women, however, many of them have no access to the programs..." As the forum was not solidly organized, it went on beyond expectations.

Mak Grace in her daily activities also managed the farmland belonging to her family. As an agriculturalist, she concentrated on how to improve the peasants' income. She made many breakthroughs but they were counterproductive because of the policy of the committee members of Union of Peasant Groups (UPG). The policy of the UPG committee was dominated by men who happened to be civil servants. They seldom took sides of petty peasants who were the farmland renters and also woman peasants. The petty peasants often did not receive subsidized fertilizer and hold access to government loans. The committee of the UPG who should have protected the rights of the peasants turned to become the enemies of the peasants.

Mak Grace later coordinated the petty peasants so that they could express their aspirations in a staff meeting. In the meeting, under the pressure of the petty peasants, the committee of the UPG resigned and through acclamations the peasants appointed her as the new chairwoman.

Encounter of Two Ideas

By the end of April, 2015, Mak Grace, Mak Sur and Mak Jos went to meet the village chief to discuss the status of the UPG committee which had been taken over. The heat of the sun provoked their emotion as they didn't see the Village Chief there. With disappointment they later went to the village hall which was crowded with the local people. In the hall, a socialization for the importance of woman organization was held. Looking at the situation, they became even more provoked. They didn't recognize the people who were present. Even those who were familiar to them were the people who never struggled for the cause. These people always attended the village events.

They later met the organizing committee of the event who obviously were members of an NGO (Non-Government Organization). The committee persuaded the women in Tebing Tinggi to get involved in an organization. After the event was over, Mak Grace asked questions about the background of the activity such as who was invited and why they were not invited at all. The event organizers promised Mak Grace to let her join them in the next event.

In the next month precisely in the end of May, 2015, Mak Grace and her friends were invited to attend a training of woman organization in four villages in Tebing Tinggi. At the

end of the training, it was suggested that they form four woman groups based on each village and the groups would be facilitated by the institution. In June a special meeting for women at Lubuk Raya was held. In the meeting they discussed what the group would do. They agreed to establish a Credit Union (CU).

In June meeting they talked about the CU. What is it? How do we run it? What are the advantages? Many questions about the CU appeared especially those about working capital because in their mind the participatory institution which was the channel to unite the women in a social movement would provide them with the capital in form of money. On the other hand, the institution just facilitated the group in motivating and training them, not giving them money. At the end of the discussion, the CU of women at Lubuk Raya was established. It was managed by one chairman, one secretary and one treasurer plus two committee members for credit.

Woman CU of Lubuk Raya

The Woman CU of Lubuk Raya held its first meeting in August, 2015 and was attended by 24 members. In line with the minutes of the meeting it was agreed that each member should submit one hundred and thirty-five thousand rupiahs which was divided into the premium as much as ten thousand rupiahs, main savings for one hundred thousand rupiahs, and obligatory savings for twenty-five thousand rupiahs. The premium and main savings were submitted by the members when they registered their names in the group whereas the obligatory savings was given every month.

In the first CU meeting they could collect funds as much as five million five hundred eight thousand rupiahs. In the first day the credit committee had selected eleven members worthy of receiving loans and distributed the collected money as much as five million two hundred fifty thousand back to the members. Each member who borrowed money was charged one per cent for the service and two percent decreasing for the duration of ten months.

Every month the collected money would be distributed to the members who needed it and so there was nothing left in the cash. With the circulation of money among the members, it was expected that they could improve their welfare and the CU would develop.

In August 2016 the first member meeting was held and the money collected from the members for one year reached thirty million eight hundred thirty thousand rupiahs. The funds distributed to the members reached fifty-four million eight hundred three thousand rupiahs. The balance of transaction was four million three hundred eighty thousand rupiahs. From the transaction balance each member received some share according to the transaction at the CU. The biggest share was six hundred sixty five thousand rupiahs and the lowest was thirty thousand rupiahs.

Gender Relation in Family

It is not a surprise why most of the members of the woman group at Lubuk Raya were Batak people. It is easier to understand the gender relations in family as described by Errington. Based on Errington's classification, Batak tribe is categorized into the group of *Exchange Archipelago* [8]. Hence, a relation among individuals is regulated on the basis of exchange in marriage. The relation then forms a social structure in Batak society which is called *daliha na tolu* (tripod system) which consists of brothers or cousins of the same family name (*dongan sabutuha*), wife-giving party (*hula-hula*) and wife-taking party (*anak boru*) [9].

In his relations with the three parties, an individual has his different rights, obligations and responsibilities. When dealing with his *dongan sabutuha* he should be careful and wise to

interact with them. When dealing with *hula-hula* he should show his respect and loyalty to them. On the other hand, when he deals with *anak boru* he should be persuasive with them.

In reality, the relation is only applicable for men whereas women, according to the social structure, are in a confusing or liminal position [10]. The existence of a woman depends on a man. Before getting married, she uses her father's family name but after getting married she will automatically exit from her father's family name and join her husband's family. The existence of the woman is unclear and confusing because in reality she is neither in both groups. This is evident of the fact that a woman has no access to traditional ceremonies, legacy distribution, land property and pattern of residence either in from her father's family name or her husband's family name.

Based on the given relations between women and men is very dichotomous. The man is head of the family who earns a living and controls all the wealth. The man takes care of public affairs and makes political decisions. Meanwhile, the woman just deals with family affairs. In fact, they work as a peasant and a The job she does is considered only an activity that helps her husband. Her main job is to take care of her family.

The dichotomous gender relations are not obviously a deadend forever and can be applicable everywhere. As explained by Baiduri [10], this happened in the cases of *inang-inang* (working mothers) at the central market in Medan. The *inang-inang* changed their roles to become the ones who earned their living while their husbands acted as family heads (feministic men). The change of roles was consciously done as their strategy for adaptation or even a resistance against the conditions they faced.

As happened to the family of Mak Grace *boru* Purba and her husband Pak Grace Damanik, they lived with Mak Grace's mother (uxorial local). Their only daughter Grace studied in the first year of Junior High School. In daily life they worked together. After taking Grace to her school, Mak Grace and her husband Mr. Damanik went to a market for shopping of the supplies of their canteen. Afterwards, Pak Grace would bring out a pail of washed clothes but he didn't hang them ; he only put them outside the house. The clothes were hanged out by Mak Grace while Pak Grace would take care of seeds of plants and wrap up the guavas. As an agriculturalist, Pak Grace was active in cultivating rare and valuable plants. Besides selling the plants, he would also grow the plants on his farm in Simalungun. Meanwhile, Mak Grace just took care of her shop.

Unfortunately, when there was nothing to do, Mak Grace would follow Pak Grace to go to a charcoal factory and see its production and distribute it to their customers. In handling the charcoal factory they helped each other. For the purpose of looking for raw materials and customers, it was Pak Grace who was the expert but for the finance, it was Mak grace who handled it. With pride, Mak Grace described her husband's qualities:

...It looks as though Pak Grace webyre a reticent person but in fact he is easily welcomed by our community. We ever went to a field to search for wood. On the way, we made a bet who would get the wood first. As we arrived at the kampong, he waited on the car and I got off. I asked the wood seller how much she would charge me for the wood on sale. The seller said that it was already ordered by another person. When it was the turn for Pak Grace, he just said to the seller that he wanted to buy half of the stock. "The price is just the same, right?. The woman answered "yes". "where is your friend? Why are you alone?. Just the same when she put the charcoal, he just said" how much more do we give you"? thirty or fifty?. The woman just put down the charcoal. When I asked if there was any more charcoal, he would say a different thing to the seller..."

Unfortunately, the organizational ability of Pak Grace was not practiced in dealing with social activities like Mak Grace in the Union of Peasants Group and woman groups.

According to Pak Grace, he was now more interested in building up his business because it is more lucrative. Nevertheless, Pak Grace didn't forbid Mak Grace doing social activities. He even supported her by giving insights and of course support to take and fetch Grace from her school and handle the charcoal factory when Mak Grace had something else to do.

Unlike the family of Mak Sur, a Batak Toba who is *boru* (family name) Simanjutak and Pak Sur Simanungkalit, Mak Sur comes from Batangkuis and so she has to live with her husband's family (virilocal). Before getting married, Mak Sur worked in a factory and joined a labor union. Through the labor union she became very vocal with her aspirations and often did anarchic actions. Her unstable temperament is still prevalent. In the early years of her marriage, they often had quarrels. When Surya, their son, was still a baby, she ever ran away to Batangkuis. In her runaway she got pregnant with a second child. When she was fetched and found out to be pregnant, Pak Sur was suspicious. Ever since that time, their relations had been like a time bomb.

Mak Sur in woman groups was very excited. In group meetings she was very vocal, dominant and ambitious to be the centre of attention. Similarly, when she met government officials, without hesitation, she would express her concern. Her courage, enthusiasm and unpredictable temperament were just a camouflage. In the woman group she acted like a tiger who was not afraid of anything but when she was at home, she was just like a "*sitting duck*" sitting gently, listening to and obeying her husband. When Pak Sur forbade her to go out, she would stay home. She tried not to argue with him because she might be afraid of quarrelling. Only when she worked or attended a group meeting did she look energetic.

It is a different case with Mak Fit who married a Siagian. Pak Fit had no job and entirely depended on his wife's income. His rudeness, anger and selfishness had been the topic of conversations among her relatives. His wife's family had advised him not to be rude although he didn't have a job. He should have helped his wife without becoming a burden for her. He didn't take the advice but on the other hand he felt offended as if he had been attacked. When Mak Fit told his family about it, she didn't even get their attention. She was blamed for being unable to take care of her husband, understand his wants and pay attention to his conditions.

In fact, Mak Fit lived near her family and her husband's family. She could have gotten some help immediately when she faced difficulties. In reality she felt guilty when she complained about her life to his family. The husband's family felt that when she told them about her husband, they accused her of attacking him. Only with her children she could share bad feelings. She, however, didn't do this so that she would look okay in front of her children. To hide her feelings, she would kill the time by working from four in the morning until late in the evening. When she had a group meeting, she could escape from her routine activities and take advantage of the time to share with others. At least there was someone who would respond to her story which was different when she spoke to the catfish behind her house.

Role of Organization to Promote Capacity and Access to Development

After joining the Woman Group at Lubuk Raya, they continuously held meetings every month. The monthly meeting was intended to discuss the savings and loans. The topics of discussion started with the direct affairs related to women, children and family including the government issues concerned.

In terms of institutionalization, this group had been introduced to the Task Unit of Service Instruments (TUSI) in Tebing Tinggi so that it could play an active role in development process. At least there were TUSIs that cooperated with the group. First, the Board of Regional Development Plan (BRDP) which from the beginning had responded positively to the needs of the group. This was due to the fact that there had been no woman

groups existing , Then, whenever there was a “discussion for development plan” at the level of village, district and town, the groups were invited to participate. Similarly, when the Forum Group Discussion (FGD) made a draft of strategies in eliminating the regional poverty, the woman groups were involved in collecting the problems that happened to women and children.

Second, the Welfare Service for Women and Children (WSWC) which had persuaded the groups to get involved in their activities. Even the chairwoman of the woman group of Lubuk Raya was appointed as the chairwoman of a social institution in Tebing Tinggi. Since the chairwoman became a team leader, her activities with other instances concerned like police department, court justice and National Narcotics Agency (NNA) were heightened. The group was motivated to socialize and campaign for actions to defend the oppressed women. The woman group had got involved twice in defending cases of family violence and child pornography.

Third, Cooperative Service (CS) CU of Lubuk Pakam became the only woman cooperative existing in Tebing Tinggi. This was an achievement because the CU originated from the poor women. Although the CU was not a cooperative yet in terms of legal institution such as having permit, legal body, however, the good relations with the UAH made the CU a good example for villages to duplicate.

Fourth, Social Service which had originated from the discussion of FGD in designing the TUSI (tasks) had made the woman groups propose Collective Business Group (CBG) for garbage collectors. The CBG consisted of 10 female members who worked as garbage collectors. They received fresh funds from the Social Service as much as Rp. 20,000,000. As the additional capital. The money was used to buy pedicabs, scales and warehouses. All this time they had looked for the garbage and sold it to an agent, but after the CBG was established, they acted as petty agents. They bought the supply from the members and after collecting much, they sold it to a major agent.

In addition to having cooperation with the TUSI, the woman groups of Lubuk Raya also worked together with other woman groups existing in Tebing Tinggi. And until now there has been a representative non-government woman institution acknowledged by the Tebing Tinggi municipality namely Forum of Woman Solidarity of Tebing Tinggi (FWSTT). As such, the FWSTT was considered minor and it needed more assistance especially from other regions and later this forum had also cooperated with other woman forums in neighboring regencies such as regencies of Sergai and Batubara.

In conclusion, poverty has trapped women into a double burden, that is, the burden or load of work of women is heavier compared with that of men. Therefore, the women have to resist the poverty to escape from deprivation conditions. The forms of resistance can be like the formation of groups, involvement in development programs, proposals for funds from the government and establishment of CU.

The forms of resistance not only influence the position and status of women in the society but also defines a form of gender relation in a family. By staging a resistance, women can show their identity to their community. At the same time, they keep their life and family better. Only one problem remains unsolved that is how to get husbands involved in understanding the women's resistance against poverty as their collective struggle.

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Part 5:
Families in Global Upbringing

The Influence Of The Socialization Of Gender Roles On Patriarchal Culture and Masculine Ideology On The Emergence Of Gender Role Conflict In Men Of Karo Tribe

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ABSTRACT

The background of this paper comes from considering the lack of research and article about men and gender role conflict in Indonesia. As we know, the term of gender generally associated with gender injustice conditions experienced by women. Nevertheless, men also experiences gender inequality in their daily life, which led to the emergence of conflict within them that increased the possibilities of problems. Until now, research of gender role conflict experienced by men has been done in Europe and many other countries in Asia. Unfortunately in Indonesia, the research about gender role conflict experienced by men is still limited. Since the late 1970s concern for gender role conflict in men has begun to emerge. The gender role conflict in men rises many problems in man who is not only disturbing himself but also others. The conflict arose from the socialization of rigid gender roles in patriarchal society and masculine ideology. The purpose of this paper is to provide an overview of the importance of research on gender role conflict in men in Indonesia. Author relates this paper to the Karo tribe cultural context which is one of the tribes with patrilineal kinship.

Keywords: gender role conflict, gender role socialization, masculine ideology.

Conflict can arise anytime and anywhere. According to Deutsch (in Cox, 2003), conflict is defined as a clash or struggle that emerges when a reality or something is perceived as a threat or difference to the wishes, thoughts, attitudes, feelings, or behavior of two or more parties. Coser (1956) defined conflict as a struggle over values and demands for limited status, power and resources in order to neutralize, injure or eliminate opponents. In addition, Sigmund Freud (in Aronson et al, 2016) stated that conflict arises as a result of civilization or culture, where individual's goals or needs often conflict with the goals and needs of other individuals. Meanwhile, according to Gillin and Gillin (in Ahmadi, 2007), conflict is part of the process of social interaction that occurs due to differences, whether they are related to physical, emotional, cultural and behavioral. Based on the above definitions, it can be concluded that the conflict is a condition in which there is a difference in desire, goals and needs between individuals or groups and other individuals or groups.

Generally, types of conflicts are varied. Rahim and Bonoma (in Cox, 2003) proposed four types of conflict that may emerge, they are intrapersonal or self-conflict, and interpersonal that includes intra-group, inter-group and intra-organization conflict. Suryanto, et al. (2011) and Ahmadi (2007) also stated that conflict may emerge among individuals (inter-individual), individual with other individuals (intra-individual), inter social group as well as inter organization. Intrapersonal conflict emerges within an individual and involves internal struggle to determine contrary values. According to Zey-Ferrell (in Cox, 2003), intrapersonal conflict occurs in individual cognitive and affective conscious. Those individuals may feel that they have done something in contrary with another organization or individual. Moreover, Price (in Cox, 2003) also emphasized that intrapersonal conflict may cause interpersonal conflict, which is a conflict between individual and other.

In intrapersonal level, Kurt Lewin (in Cox, 2003) argued that such conflict emerges due to reversed situation that results in pressure or power experienced by individual. Common incapability or improper perceptions includes a situation when individual feels that s/he performs something in contrary to her/his interests, determined skills and values. Conflict may occur when significant irrelevant condition emerges between expected roles of individual and another institution. Some experts call it as role conflict.

According to Baron (in Chusmis & Koberg, 1986), role conflict is the outcome of individual experiences, where there is inconsistency between one's and others' expectation. This inconsistency emerges due to socialization process differences within individual, and it is generally initiated by intrapersonal, intra role, or inter role incompatibility. Naylor et al (1980) pointed out that role conflict may arise once individual expects roles on more sources, but s/he cannot satisfy all of those expectations. For instance, an individual is unable to achieve expected roles from family as a father or husband, and as a man expected by society. According to Miles (in Naylor et al, 1980), role conflict commonly leads to dissatisfaction. This persistent negative feeling tends to cause a stressful experience which affects individual's physiological condition and behavior.

Role conflicts that emerge because a man or woman cannot perform the expected role of the community or the norms/rules prevailing in the environment are generally referred to as gender role conflict (O'Neil, 2015). The concepts of gender role conflict among men was initiated in the late 1970s, when research topic was more focused on female rather than male. Women movement in 1970s, or known as women's emancipation was the foundation of the increasing concern for women's rights (O'Neil, 1981b), so men seemed to be neglected. O'Neil (1981b) stated that the late '70s to early '80s was known for an era when men began to realize that they were also the victims of restricted gender role socialization and sexism in society.

In accordance with history, men conflict emerges due to differences between expectations and reality that has been developed since World War II. This condition brought major influences to American masculinity. The phenomenon of job loss and economic crisis at that time led to the decline in men's self-esteem, concerning to their role as predominant individual. The negative impact of this issue caused men to start blaming themselves for their inability to get a proper job. It brought more pain for men as their wives could finally find themselves jobs outside home. Many men felt more alienated from their family, while others decided to cope this situation with their family. Number of alcoholism, mental disease and suicidal ideation increased because of such issues. Finally, this phenomena portrays contrasting condition in which men should be stronger in surviving obstacles (Lindsey, 2016).

According to O'Neil (2008), gender role conflict is one's psychological condition as a result of gender role socialization that brings negative consequences to individual and others. Generally, gender role conflict emerges when gender role is portrayed strictly and restrictedly (O'Neil, 1981b), where the outcome of these conflicts is a limitation of others' or individual's potentials. Corresponds to the definition above, it can be concluded that gender role conflict is psychological incongruity perceived by individual related to the performed gender role and people expectation, in which both factors have negative impact for the individual.

Gender role conflict among men, as O'Neil (2008) suggested, consists of four patterns or factors, including *Success/Power/Competition* (SPC), *Restrictive Emotionality* (RE), *Restrictive Affectionate Behavior between Men* (RABBM) and *Conflict Between Work and Family Relations* (CBWFR). RE is defined as an individual limitation and anxiety to express idea, feeling, as well as limitation in obtaining words for expressing basic emotion. RABBM is a limitation to expressing one's feelings and thoughts to other men, as well as difficulty of physical contact. Third factor, SPC, is described as a personal attitude about the achieved

success through competition and power. Meanwhile, CBWFR reflects a limitation in balancing work, education and family relationship that leads to health problems, overwork, stress, as well as lack of leisure and relaxation.

Behavior experts have argued that gender role conflict has similar resource to role conflict as it has differences between the expected role socialization process in individual and individual's expected role (Chusmir & Koberg, 1986). The argument is supported by O'Neil's (2008), in which he stated that gender role conflict emerges because of rigid and strict gender role socialization, so when someone runs a role that is not expected by the family or the environment it will arise inner conflicts associated with gender roles. The gender socialization requires men not to show fear, weakness, vulnerability, strong and able to face challenges, able to be leaders, and responsible for their personal and family life, able to control their wives and children and keep the distance between himself and parenting and household duties, in fact according to Farrel (1975) these things can have a negative impact.

Such negative impacts emerge as a consequence of gender role socialization which tends to be sexist and rigid, thus once men perform action different from the expected gender role, the insecure feeling of negative consequences may occur. According to O'Neil (2015), gender role conflict in men generally has a very adverse negative effect, such as stress, depression, drug use, heart attack, alcohol drinking, and suicidal ideation. Gender role conflict commonly causes self-devaluation, self-limitation and threats to self or other (O'Neil, 2008). Englar-Carlson (in Szymanski & Carr, 2008) also argued that generally, men experience gender role conflict as they find or fail to acquire masculine gender role; deviating from gender role norm; experiencing a discrepancy between real self-concept and ideal self-concept which is based on gender role stereotype, personal limitation, devaluation and self-harassment or to others due to gender role norm; experiencing personal barrier, devaluation as well as interference from others.

The followings are some research findings that illustrate psychological problems experienced by men related to gender role conflict, such as (1) men's involvement in drug and alcohol abuse (Pleck, et al, 1993; Mahalik, Logan & Morrison, 2006; Blazina & Watkins, 1996); (2) tolerance of aggressive behavior and sexual abuse (Jakupcak et al., 2005; Good, Heppner et al., 1995; Mahalik, Lagan & Morrison, 2006; Wade & Brittan-Powel, 2001; Cohn & Zeichner, 2006); (3) the emergence of anxiety to interact with people of the same sex and perform femininity, homophobia as well as inability to express emotion verbally (Wilkinson, 2004; Kimmel & Mahalik, 2005; Jakupcak et al., 2006); (4) tendency to self-harm (Jakupcak & Green, 2016; Whitlock et al., 2011); (5) the existence of depression, anxiety, stress and low self-esteem (Mahalik & Rochlen, 2006; Mahalik, Pierre & Wan, 2006; Blazina & Watkins, 1996); (6) anxiety (Thompkins & Rando, 2003); (7) denial to accept others' help (Mahalik, Lagan & Morrison, 2006; Blazina & Watkins, 1996) and; (8) decreased satisfaction in relationship and making love (Sharpe & Heppner, 1991). Such difficulties are serious problems and cannot be taken for granted because they often bring negative impact to individual as well as others. In addition, the consequences of such conflicts may limit individual or others' potential needs because they feel trapped in living and showing their masculinity.

Moreover, Adler (in O'Neil, 2015) pointed out that patriarchal values also contribute to every men's problem. He described this case in his well-known theory called theory of masculine protest which becomes one of the first psychological constructs related to masculinity. This is also supported by the statement of philosopher named Arthur Schopenhaur (in O'Neil, 2015), who said that the difficulties faced by a person, especially men in their past and present, are caused by gender role conflict as a result of patriarchal culture. The demands of patriarchal culture as agents in the socialization of gender roles have shaped men to be tougher in performing their activities (William and Best in

Courtenay, 2000). Therefore, conflict emerges when men fail those social expectations. Williams and Best's finding is consistent with Liu's study which suggests that male social perception to ideal masculinity values leads to conflicts. Joseph Pleck in his book entitled *The Myth of Masculinity* (in O'Neil, 2015) asserted that a limiting gender role also becomes a factor causing the emergence of psychological dysfunction due to gender role strain.

As one of Batak tribes in North Sumatera, Karo is a tribe that embraces patriarchal values where the highest authority resides in men. As a tribe which embraces patriarchal culture, the tribe also generally recognizes diversity and classifies humans by sex—not only from physical realities, but also their influence in social life (Bangun, 1981). These diversities are reflected through the rights and responsibilities of each sex. For instance, carpentry is identical to men, while cooking in the kitchen is inherently linked to women's duty. In Karo culture, men have an important role as ruling leaders in making decision, including during traditional ceremonies. In contrast, women traditionally inherit lower-level positions than men (Tarigan, 2009).

Sex in Karo culture also determines position on social coating. Karo people judge men are higher than women. It is the manhood that has put someone in a higher position. The family or in the Karo tribe called *jabu* is never referred to as a female family, but always uses the male name. This is evident from how Karo customs put men or husbands as parties who can only make decisions (Bangun, 1981). In addition, the position of a male or a husband higher than a woman or wife is also seen in the reverence given. For example, in traditional ceremonies or family gatherings, men sit in places considered more honorable (on mats of webbing), in front and served first (eg at mealtimes) than women (Bangun, 1981).

Moreover, in Karo culture, performing improper activities by specified sex may cause decreased or reduced dignity. For example, male parenting in the midst of traditional ceremony can lower his dignity. Men who often perform such activities, or other jobs that are supposed to be women's jobs, are eventually labeled as *pa diberu* (men who are governed by their wives or have womanish nature) (Bangun, 1981). Inner conflict will emerge as a result when men are forced or volunteered to perform tasks or roles contrary to the cultural or environmental demands. The conflict may trigger discomfort and even brings greater impacts such as feeling of shame, anger or disagreement with others.

According to Wiersman and Willis (in Chusmir&Koberg, 1986), gender role conflict is a major problem that has significant increase among men. Therefore, this increment brings fear as findings in previous studies revealed that gender role conflict among men bring serious consequences to both intrapersonal and interpersonal. O'Neil (2008, 2015) argued that gender role conflict among men is also caused by differences or contradictions between men's current roles and what have been taught to them since childhood. Men's inability as breadwinners and their responsibility in administering domestic affairs are in contrast to their perceived ideology. Moreover, differences between reality and belief of men's gender role also become the cause of self-conflict among men, which Pleck and O'Neil called this as masculine ideology.

Masculine ideology as Pleck (1995) proposed is a belief about the importance of implementing predetermined cultural standard of men behavior as well as men's involvement in supporting internalization of cultural belief system about masculinity as well as male sex. Masculine ideology is the main means for boys and men to live up to the sexist and patriarchal values that have negative consequences in their interpersonal relationship with others. This argument is consistent with O'Neil's (2008) statement, in which he argued that masculine ideology triggers conflicts and tensions of gender roles among men. This ideology depicts how a man is associated with masculine stereotype, which is the belief in the importance of men achieving standard of behavior in their culture. Masculine ideology arises because of gender roles that tend to limit and generate negative consequences for men in their

interpersonal relations (O'Neil, 2008; Pleck, 1995).

O'Neil (2016) pointed out that gender role conflict is commonly associated with childhood's gender role socialization as well as masculine ideology possessed by men. On the other hand, Pleck (1995) argued that masculine ideology is a belief about the importance of implementing predetermined cultural standard of men behavior as well as men's involvement in the internalization of cultural belief system about masculinity and male sex. As stated in the preceding paragraph, masculine ideology is the main means for boys and men to live up to the sexist and patriarchal values that have negative consequences in their interpersonal relationship with others. Along with this, O'Neil (in Beaglaioich et al, 2013) asserted that there are situational contexts, in which gender role conflict emerges among men. One of the contexts is deviation or violation of gender role norm from men's masculine ideology.

Interpersonal relationship with others can be disrupted if a man realizes that he has contrary ideology to society's. This statement is in line with a phenomenon experienced by a priest's husband, where he found that his internalized masculinity principal was different from reality he experienced when adults or married. His failure as a breadwinner and his responsibility in administering domestic affairs are in contrast to his perceived ideology that has been embedded since childhood. Furthermore, Baron (2000) argued that masculine ideology is likely to associate with gender role constraint among men. Results of his study confirm that men, who rely heavily on friend's, family's as well as community's view, tend to have higher masculine ideology value.

Discussion

In Karo culture, sex differences are not only regarded as a means of distinguishing between male and female physically, but they also relate to differences in rights and responsibilities of each sex. These rights and responsibilities are reflected through Karo's daily activities or works. For example, carpentry refers to men, while cooking rice at home belongs to women activities. Karo society typically perceives that a man has higher power than woman (Bangun, 1981); therefore, the culture enables a man to occupy higher position. It is also supported by patrilineal system existed in Batak Karo. In this system, tracing family line and using family name is identified through male lineage. Likewise, only men are considered "permanent members" of lineage, while women will become the member of their husbands' lineage. (Bangun, 1981).

In Karo society, decision making is one of men's rights. Therefore, man is the only one who has right to deliver ideas and make a decision in a discussion and traditional events. Socialization of gender-related rights and responsibilities has been occurred since childhood. With the socialization performed by family and society, gender-related ideology is expected to be embedded into men's mind. Ideology or belief about the importance of a man following the standard culture of men behavior is called masculine ideology (Pleck, 1995). Masculine ideology is a main means for boys and men to live up to the sexist and patriarchal values that have negative consequences in their interpersonal relations with others. Such negative consequences may trigger a gender role conflict experienced by men, particularly when they fail to fulfil gender role demands.

In the Karo tribe, doing work deemed less appropriate to the sex is considered to reduce or decrease dignity, especially men. Rearing children in the midst of traditional ceremonies, for example, can reduce the dignity of men. Men who often do such work, or other jobs that are supposed to be women's jobs, are called *pa diberu* (men controlled by their wives or girls). That Called (*pa diberu*) is assumed to cause feelings of shame, worthless, and low self-esteem in Karo men, especially for those who have high masculine ideology.

The statement above is also supported by Adler (in O'Neil, 2015), who stated that

patriarchal values bring significant contribution to men's personal problem. The demands of patriarchal culture as agents in the socialization of gender roles have shaped men to be tougher in performing their activities (William and Best in Courtenay, 2000). Hence, when men fail such social expectation, they will have self-conflict. This argument is consistent with Liu's (2005) statement, in which he stated that men social acceptance of ideal masculine values causes conflict when they try or fail such expectations.

According to O'Neil (2008), gender role conflict is one's psychological condition caused by gender role socialization that brings negative consequences for her-/himself as well as others. Generally, gender role conflict emerges when gender role is portrayed strictly and restrictedly (O'Neil, 1981b), where the outcome of these conflicts is a limitation of others' or individual's potentials. In another study, O'Neil (2015) argued that gender role conflict among men generally brings adverse negative impacts such as stress, depression, drug and alcohol abuse, heart attack, as well as suicidal ideation. In addition, gender role conflict contributes to self-devaluation, self-limitation and threats to self or others (O'Neil, 2008).

In accordance with the statements above, it can be concluded that both gender role socialization in patriarchal culture and masculine ideology may cause gender role conflict among Batak Karo men. This can happen because since childhood children in Karo tribe have socialized their gender role according to their sex not only by parents but also big family and society around. The socialization of rigid gender roles will generally have a serious impact on the future development of boys. Especially when they are faced with situations where it is not possible for them to carry gender roles appropriate to their gender, such as at work or marriage. Given that research on gender role conflict in men in Indonesia and specifically in Karo tribe is still very limited, in the future more researchers who are interested to examine this are needed.

This topic can also be useful for society in general because most of the culture in Indonesia is dominated by patriarchal culture. By knowing the negative consequences of the rigid gender role socialization and sexism, especially in boys, this paper is expected to change the perspective and treatment of parents and extended families in child care.

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The Role of Positive Family Behavior in Children's Wellbeing

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ABSTRACT

Family is the basic aspect in the development of child's well-being. A positive parent behavior in daily routines and social support will lead to a better and safe environment for the family. This study aimed to investigate how this positive behavior in a family have a role in children's well-being. Children's Subjective Well-Being and Family Positive Behavior questionnaire were administered in two cities, Bandung and Sumedang, with proportionate stratified sampling on a school based sample of children and adolescence aged 9 to 13 years in 2017. Data from 367 children was analyzed with Partial Least Square using Smart PLS 2.0, with subjective well-being was employed in order to control the effect of positive family behavior (eat, connection, movement, play, learn, give, and religious). Findings showed that the amount of time spent with the child during mealtime, play, learn, sport, or worship, had no direct effect on children subjective well-being. We should be considered about the role of environmental experiences that affect wellbeing, not only about the quantities but the qualities. Children should take the meaning of positive family behavior such as safety, love, care and support to improve their self-esteem, self-confidence, aspiration and sense of secure, as the construct of children subjective wellbeing.

Keywords: subjective well-being, positive family behavior, parent-child relationship.

Each member of the family has an important role in building the welfare of the family. The Family provides physical and emotional support to children and also in charge of meeting their physical needs, nurturance, safety, and compassion. Family becomes the basis that forms child's well-being until he grows up. If the family is not properly functioning, then the lives of children and individuals in their units become disadvantaged. Thus, the well-being of the family becomes important both for individuals and society in general (Family Commission, 2013).

The issue of 'well-being', including physical and psychological well-being in the family context or referred to 'family wellbeing' has been studied in Australia, Ireland, New Zealand along with other several countries. Families Australia Inc. (2006), has conducted researches on family well-being, includes physical safe and mental health, supportive intra-family relationship, social connection, and economic security. The study of family wellbeing was also undertaken in Ireland in 2003 of 250 families and showed that there are several factors that affect the wellbeing of a family, including family type, family relationship, and individual attributes of each family member (McKeown, Pratschke, & Haase, 2003).

A safe environment in a family created by positive parent behavior such as positive daily routine and social support. Family connection, close relationships, healthy open communication, and perceived parental support related to healthy youth development and a reduced risk for emotional distress, substance use, violence involvement, unhealthy weight control, and sexual behaviors. Parental support also has been shown to be positively related to higher adolescent self-esteem, higher GPAs in school, and greater academic success (Eisenberg, Olson, & Neumark-Sztainer, 2004).

On the other hand, researches about well-being in Indonesia have mainly focused on adult's well-being. Based on the observations of researchers in the 3 largest universities in Indonesia, the study of psychological wellbeing has been conducted 42 times in UI

(Universitas Indonesia, 2016), 46 in UGM (Universitas Gajah Mada, 2017) and 41 in UNPAD (Universitas Padjadjaran, 2017), referring none to seeing the relationship between family functioning and children well-being.

Thus, the family context is a central determinant of subjective well-being throughout the lifespan, including the childhood and adolescent years (Suldo & Fefer, 2013). Based on Yaxley et al (2012) study about Family Wellbeing: Measuring What Matters, the wellbeing domains included on the Family Wellbeing Index needed to all relate to a tangible aspect of behavior that families can have direct control over. The focus of the Index is on positive behaviors to adopt and can be measure the behaviors thought to influence wellbeing, such as meal time routine, connection, doing exercise, learn and play, and giving back to community (Yaxley, Gill, & McManus, 2012).

It is important to examine children well-being from the perspective of positive family behavior. This study describes the role of positive family behavior in children well-being. Specifically, we aimed to focus on 1) how children perceived their well-being in specific domain area of their life; 2) to explore how often their family doing positive behavior in daily life; and 3) to investigated on how is the role of positive behavior in family context in children's well-being.

Method

Participants

Respondents were elementary school students (N=367), from two different regions in West Java: Bandung (n = 127 students) and Jatinangor (n =240 students). The gender proportion of students were almost similar, 184 (50.1%) respondents were male and 183 (49.9%) respondents were female. The aged of participants ranged from 8 to 13 years (M= 9.94 years, SD=0.77). Based on the grade, more than half of the students were from four years grade students (n=194) and the rest were from five years grade students (n=173). According to a family background, majority of participants were living with father and mother (n=317, 86.4%), mother only (n=24, 6.5%), mother and step father (n=10, 2.7%), father only (n=8, 2.2%) and father and step mother (n=3, 0.8%).

This research used asset-based measures to describe the social-economic status (SES) of the students. The participants were asked the ownership associated with current resources available at home, such as car, motorcycles, television and refrigerator. Then the data were analyzed with principal components analysis to get the index of SES (Vyas & Kumaranayake, 2006). Hence, the students classified as lowest SES were 141 (38.4%) respondents, lower middle SES were 94 (25.9%) respondents upper middle were 79 (21.5%) respondents and highest SES were 52 (14.2%) respondents.

Measures

Children Subjective Well-Being (CSWB) was explored by Brief Multidimensional Students' Life Satisfaction Scale (BMSLSS). The BMSLSS is a five-items self-report measure developed to assess children and adolescent's satisfaction with respect to the areas of life most pertinent during youth development. Specifically, students are instructed to rate their satisfaction with their family life, friendships, school experiences, self, and then living environment. Response options are on a 7-point scale that ranges from 1 = terrible to 7 = delighted. An additional item, measuring students' satisfaction with their overall life, was included in initial data collection opportunities to provide preliminary validation information about the BMSLSS' relationship to global life satisfaction (Huebner, Suldo, & Valois, 2003). High score indicates that the children feels happy in various areas of their lives. In the present study, reliability analysis of the variables-components of CSWB was performed using Cronbach's α coefficient and was found to be acceptable ($\alpha = .83$).

Positive Family Behavior (PFB) was measured by PFB Questionnaire developed based

on Yaxley et al (2012) studies about family well-being. It includes 6 domains: 1) Eat - the nutritional and social context of what we eat and drink; 2) Move – from sport and games through to being active in everyday life; 3) Connect – with family, friends and the wider world around us; 4) Learn – having projects, setting challenges and developing new skills; 5) Play – activities that are fun, stimulating and playful; 6) Give – doing something good for someone else (Yaxley, Gill, & McManus, 2012). In this study one variable was added namely Religious– praying, worship, or reading prophet stories. High score show that children perceive their families as having high frequency in positive behavior. In the present study, reliability analysis of the variables-components of PFB was performed using Cronbach's α coefficient and was found to be acceptable ($\alpha = .90$).

Data Analysis

In this study Children Subjective Well-Being (CSWB) was the dependent variable which determined by reporting the mean (SD) of the six items and the sum scores of the six items from BMSLSS. While Positive Family Behavior as the independent variable, also reported by the mean (SD) of each seven constructs (eat, connection, movement, play, learn, give, and religious). The computation for descriptive statistic was performed using SPSS version 20.

The research model advanced in this study reflects a positivist notion as its formulates an empirical unverifiable theory in relation to the direct effects among in the seven constructs in family positive behavior (eat, connection, movement, play, learn, give, and religious) with children subjective well-being as the criterion variable. The quantitative cross-sectional survey was used in this study. The research model is tested with Partial Least Square path modelling using Smart PLS Version 2.0. Following the recommended procedures by Hair, Sarstedt, Hopkins, & G. Kuppelwieser (2014). The research model question represents in the Figure 1.

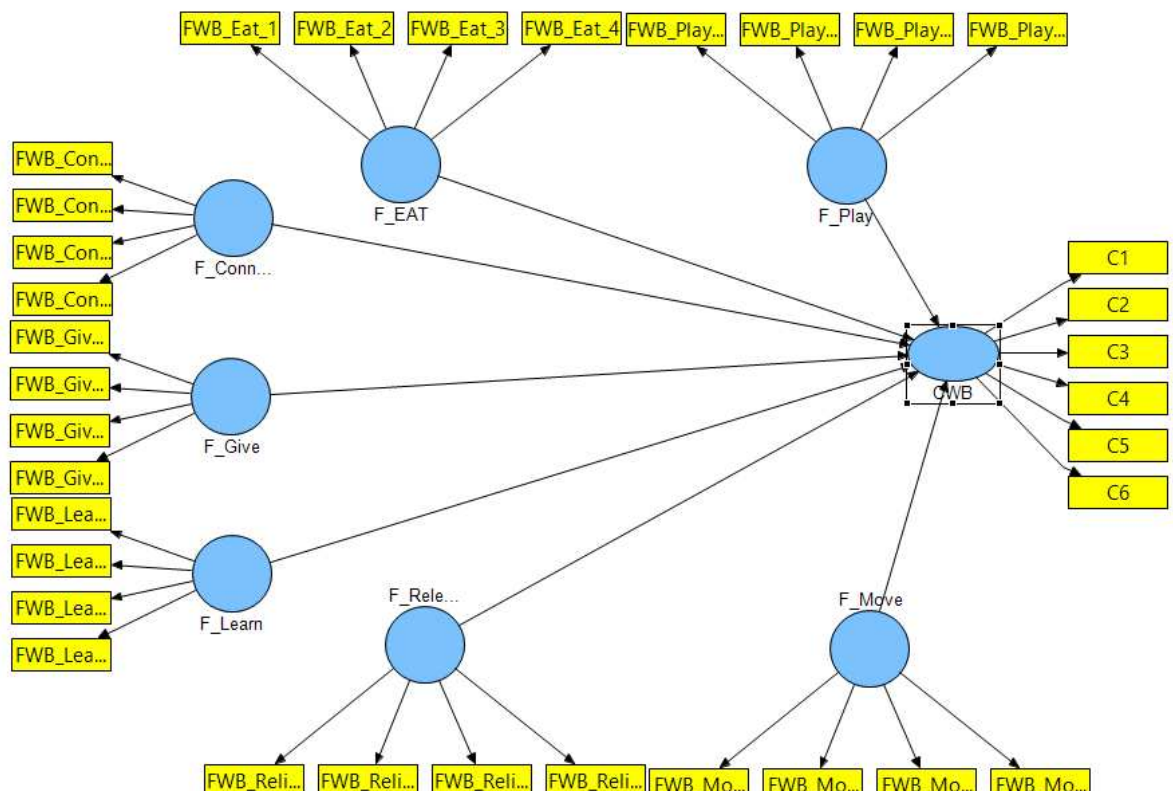


Figure 1 Research model

Results

Descriptive of Children Subjective Well Being and Family Positive Behavior

Table 1 present the mean values and standard deviations for the CSWB and FPB. As mentioned before the children well-being measured with five items related to family, friendship, school experience, home and overall life satisfaction. Meanwhile family positive behavior is related to seven behaviors of the family: eat, connect, play, give, learn, religious, and move.

In the children well-being variable, students showed higher satisfaction in family life followed by area they lived and felt positive through themselves. However, they felt least satisfaction in friendship. In the family positive behavior, even though the mean between dimensions were relatively similar, the play activities with family was higher than other dimensions. Although activities relate to meal with family had the lowest than other dimensions.

Table 1.

Means, Standard Deviations, Ranges and Reliability of Brief Multidimensional Students' Life Satisfaction Scale (BMSLSS) and Family Positive Behavior questionnaire for All Participants (N = 367)

Variable	M	SD	Reliability
BMSLSS (Ranged 1 - 7)			0.83
1. Your family life	5.97	1.46	
2. Your friendships	5.13	1.46	
3. Your school experience	5.32	1.50	
4. Yourself	5.43	1.60	
5. Where you live	5.66	1.58	
6. Your life overall	5.57	1.65	
Total	5.50	1.16	
Family Positive Behavior (Ranges 1 - 4)			0.90
1. Eat	2.29	0.64	
2. Connect	2.30	0.68	
3. Play	2.38	0.75	
4. Give	2.31	0.78	
5. Learn	2.30	0.65	
6. Religious	2.33	0.68	
7. Move	2.39	0.51	

Note: BMSLSS was assessed using seven points scales from terrible (1) to delight (7). Family Positive Behavior was evaluated using four points scales with 1 = "never" to 4 = "always". M= Mean, SD=Standard Deviation, Reliability used Alpha Cronbach

Table 2 present the mean values and standard deviation of detailed behavior for each FPB's aspect, where the mean value ranged from 2.19 up to 2.47 on a scale of 1 to 4. There is no significance difference observable on the mean value for each behavior in the FPB, therefore it is identified that the lowest mean value behavior appears in Do sport with family and Go to a museum or movie theater.

Table 2.

Family Positive Behaviour (FPB) in Details

Activities	Mean	SD
EAT		
Breakfast	2.21	1.17
Eat vegetables and fruits	2.24	0.86
Drink milk and Juice	2.33	0.86
Eating together as a family	2.38	0.98
MOVE		
Do sport excluding activities at school	2.34	0.91
Do sport with family	2.47	0.89
Watching television and playing games	2.44	0.80
Walking or cycling to the school or other places	2.34	0.86
CONNECT		
Share your experience with parents	2.40	0.94
Make time for friends and family	2.29	0.95
Arrange a meet-up with friends	2.33	1.13
The parents ask what happen at school	2.25	1.05
PLAY		
Park games and activities	2.38	0.83
Go to a museum or movie theatre	2.47	1.13
Play card or board games with families	2.35	1.17
Go vacation together with family	2.40	1.08
SHARE		
Support each other	2.42	1.10
Help peoples with disaster	2.36	0.94
Help parents to do some chores	2.19	0.93
Give things to other	2.30	1.12
LEARN		
Learn to do homework	2.31	0.89
Learn to play an instrument, cook, ride a bike, swim	2.32	1.14
Learn new things	2.27	0.87
Read books together with family	2.35	0.91
RELIGIOUS		
Do pray together	2.25	0.95
Go to mosque, church and others	2.35	0.96
Learn and talk about religion with family	2.38	0.95
Do religious services	2.36	0.95

Note: Family Positive Behavior was evaluated using four points scales with 1 = “never” to 4 = “always”. SD=Standard Deviation.

As presented in Table 3, the estimated time consumption which are spent to chat with friends, mother, father, and siblings ranged from 0.1 up to less than 3 hours a day. Mostly, the participant spent a very little amount of time spent (0.1 up to 1 hour) each day to chat with others, such as friends and family. They spent more time for formal education and playing alone or with friend, which took about 6 hours for each day, rather than spending the time to

chat with the family. Identified that only 9% of the participant generally spent often (> 3 hours) times to chat with their mother and father, and only 8% spent often (> 3 hours) times to chat with the siblings.

Table 3.

Duration time participants spend with others

Time duration for	0.1 to 1 hours	1 to 3 Hours	> 3 Hours
Talking with Friend	70%	16%	14%
Talking with Mother	68%	17%	9%
Talking with Father	63%	12%	9%
Talking with Sibling	53%	17%	8%

The Structural Relationship

In answering the third research question, the structural relationships between FPB and CSWB were examined. Figure 2 and Table 2 present the results. The results show that the family behaviors in Eat ($\beta = -0.06$), Give ($\beta = -0.07$), Religious ($\beta = -0.36$) and Move ($\beta = -0.09$) were negatively related. While, the family behavior in Connect ($\beta = 0.08$), Play ($\beta = 0.31$), and Learn ($\beta = 0.33$) were positively related. However, all the relationship was not significant, as we can see on figure 2 below:

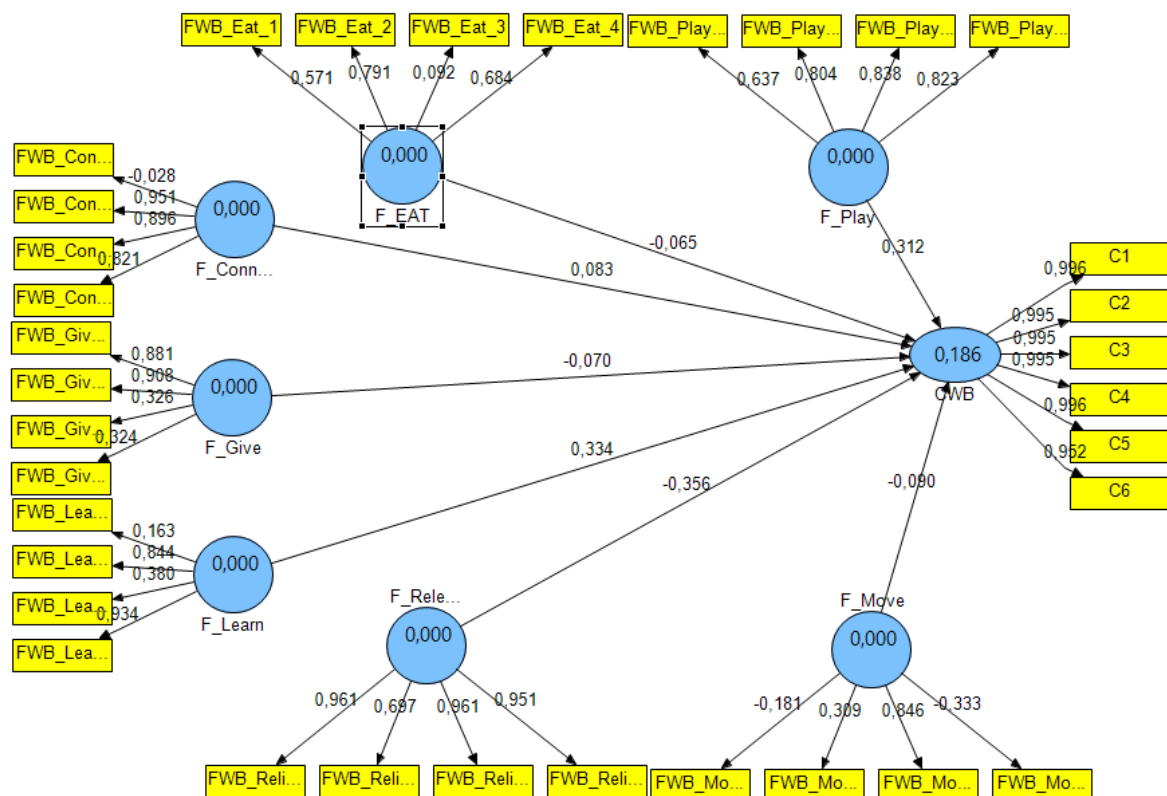


Figure 2. Results of Path Analysis

The R^2 value was 0.186 suggesting that 18.6 % of the variance in extent of children well-being can be explained by family positive behaviors in Eat, Connect, Play, Give, Learn, Religious and Move as we can see on table 4 below:

Table 4.

Significance Testing Results of the Structural Model Path Coefficients

Latent Variable	Predictor	Path Coefficient	T Value	Conclusion	R ²
Children Subjective Well-Being	Eat	-0.06	0.47	ns	0.186
	Connect	0.08	0.23	ns	
	Play	0.31	0.65	ns	
	Give	-0.07	0.16	ns	
	Learn	0.33	0.84	ns	
	Religious	-0.36	0.85	ns	
	Move	-0.09	0.52	ns	

Discussion

Subjective well-being (SWB) is a broad category that includes positive emotional responses, such as joy, elation, happiness, and contentment, as well as long-term moods and cognitive dimensions (Diener & Diener McGavran, 2008). In the present study, Table 1 summarizes the overall picture of young people's happiness across 5 domains of live. It can be seen that, whilst young people are predominantly happy in all areas, on average they tend to be happier with some aspects of their lives than others. The highest domain is Family with average score 5.97 out of 7. The lowest domain is friendship, with average score 5.13 out of 7. High life satisfaction was much more tied to positive relationships with parent than with friends. The family context is a central determinant of subjective well-being throughout the lifespan, including the childhood and adolescent years. Strong relationship with parent have significant impact for children, while peer relationships take on significant meaning during adolescent (Ma and Huebner, 2008; Suldo & Fefer, 2013).

Many areas of life influence the health and wellbeing of families. The focus is on positive behaviors, that six domains (or themes) are the key. These are: eat, move, connect, learn, play, and give, and in the present study we added religious as one of positive family behavior in Indonesia. As we can see on table 1, of all six family behavior domains are in the overall range of 2.29 to 2.39 out of 4. This indicates that in this study, the children in West Java measure the positive family behavior are done once in a while or occasionally in their family. The least activity that they usually done together is meal time, which involve breakfast, healthy snack time such as eating fruits and vegetables, and also lunch and dinner. On the other hand, several studies shown that daily meal time in family has been demonstrated to benefit young people. Eating meals together create general sense of connection to family members and serve as an important time for children to communicate with and spend time with their parents (Eisenberg, Olson, & Neumark-Sztainer, 2004; Yaxley, Gill, & McManus, 2012; Cook & Dunifon, 2012).

The needs of the children to connect with their families measured less according to table 2, activities such as sharing the children experience in their daily activites, like school, to their parents are done occasionally. On the contrary, warm relationship between parents and children can be developed by sharing and discussing the daily routines. For the families in West Java, such activities are ocaasionally done which descibed in table 3, a small amount of the participant spent more time to chat with their mother, father and their relatives. A warm and positive relation in fact will support the children's SWB because it is able to reduce the level of stress among the children (Suldo & Fefer, 2013; Aufseeser, Jekielek, & Brown, 2006). To perform activites with the family could be one of the protective factor in

the development of children wellbeing. This such activities could be carried out through playing, learning, or praying together. In contrast, it is something rarely done by the families in West Java. The activities done by children and families play a role in the increasing of children's mental health development which will lead into children wellbeing (Moore, et al., 2016).

On this research, confirmed that the positive family behavior has not been done consistently, albeit the importance of the activity. Among the children in West Java, PFB was not related with the achievement of children subjective wellbeing which achieve the category of moderate satisfaction on their living aspects. The presence of PFB, neither frequent or not, does not have a significance impact to the SWB results reported by the children. All the family behaviors in Eat, Religious, Move, Connect, Play, and Learn were not significant correlate with CSWB as we can see on figure 2. The result showed that the frequencies of positive family activities contributed only 18.6% to the variance in children well-being. It is confirmed that PFB could be one the protective factor in the development of CSWB, although it would not be the factor that determine the values of CSWB. By the mean that 81.4% is determined by other factors not measured in this study.

According to the study which conducted by Moore et al. (2016) in the United States of America, it is found that there are six domains that will determine the child wellbeing, that are cognitive and academic development, socio-emotional development, social behaviors, physical health and safety, and relationship. Family is one of the promotive and protective factor that could reduce the risk factor to optimize the development of the six domains. The outcome of the optimized domain development is the better children wellbeing condition. Family support, responsiveness, warmth, shared family activities, control, family routines, and religious involvement could support the optimization of the domain that mentioned before are examined from the family context, but will not be a direct factor that determine the quality of CSWB. A responsive and positive parent-child relationship, will helps the children to develop a positive relation with their friend and peoples around them (Ma & Huebner, 2008; Diener & Diener McGavran, 2008), therefore the domain relationship and socio-emotional development will be better developed. Parents that involved in the child's academic achievement would be supporting for the development of children cognitif, with the result that the children will have a better contentment in their school life. Parents that do more sports and playing with their children would help to stimulate the children physical and health development, that could benefited on the child self-esteem.

This study reeled that even though the family is not the main factor that determine the value of the CSWB's score, but the family-children activities are important as the promotive and protective factor on the children development. As the children development optimized, the result would be the life satisfaction of the child for their living aspect, including themselves, the surrounding, family, friends and the school life.

The limitations of this study need to be addressed. First, all measures were self-report. The use of multiple methods of assessment would enhance the meaningfulness of the findings. Second, the sample, although large and relatively diverse, was not representative of the West Java Indonesia population. Additional research is needed to assess the intervening variable between positive family behavior and children subjective well-being. For examples, it will be especially important to examine parent-child relationship, parent and peer attachment, also family stability and dynamic to see the effect for children well-being.

Despites its limitation, this study underscore the importance of family activities as a promotive and protective factor for child development. Thus, developing a sense of connection to family members, safety, love, care and support, improving their self-esteem, and developing their positive sense of self as the basis that forms the children subjective well-being. This study also shows that families in West Java need to increase quality activities

with their children, so as to develop a positive parent-child relationship that will support the development of the children.

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Part 6:
Education Challenges in Multicultural Cities

The Effect of Conflict Self- Efficacy on Work-Study Conflict in Working College students

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ABSTRACT

Nowadays, studying while working is quite popular in the society. The need of self improvement and career development is now important. The activities require the working college student to be able to manage their role. The individual who cannot cope with their roles tend to have a conflict known as work-study conflict. Work-study conflict refers to conflict occur when the work activities interfere the responsibilities as students. According to various studies, self-reliance may affect work-study conflicts. This term refers to conflict self-efficacy which is a self-belief in their ability to cope with their conflict. This kind of self-efficacy is used to overcome their conflict. This research aims to find out the effect of conflict self-efficacy on work-study conflict in working college students. The respondent of this study is 215 respondents. The respondents are from various universities in Jakarta. The results of this research indicate that there is a relationship between conflict self-efficacy with work-study conflict ($r = .211$, $p < .05$). The conclusion in this research is that conflict self-efficacy contributed significantly to work-study conflict, but not the key factor. Other factors such as optimism, motivation, and adversity quotient also considered as the influence factors.

Keywords: work-study, self-efficacy, role conflict

In the last phase of adolescences, individuals usually experiencing the college life. For some people, they are not only engaging in academic life, but also have a role as a worker (Mariana, 2013). They have to work in order to support their family. Economic problems are one of the reasons that the college students choose to work. The other reasons are to gain experience and knowledge (Mariana, 2013).

The researcher conducted a preliminary interview with ten working college students. Based on the results, it concluded that the motivation to work while studying is an economic problem and autonomy. The motivation that encourages individuals to work as well as college is for career development

The individuals who have two roles in their life may experience more strains. As a worker, the individuals should balance his or her role in work and the activity outside work. It is relating to the term of work-life balance (Delecta, 2011). Students who have difficulties in balancing their role between academic activities and work will experience conflict known as work-non work conflict. Goode (1960) stated that the multiple-role could cause conflict because individuals confronted the multiple demands.

Based on the research of Octavia and Nugraha (2013) on working students, this condition can lead to changes in learning activities. These changes lead to a problem in learning activities such as procrastination, decreasing motivation, absenteeism, and even unsuccessful in their study. This phenomenon shows that studying while working can lead to conflict called work-study conflict. Work-study conflicts are characterized by focusing on work than studying, along with the feeling of exhausted, unfocused, and also lack of motivation (Octavia & Nugraha, 2013).

Some factors that can affect work-study conflict are optimism and how to cope with

stress (Mariana, 2013). Meanwhile, Octavia and Nugraha (2013) conclude that adversity quotient can also affect work-study conflict. The results of the research conducted by Octavia and Nugraha (2013) indicated that the presence of intrinsic factors were very important. This belief refers to the term of self-efficacy.

Self-efficacy is a perception of an individual's ability to organize and implementing actions in displaying certain skills to achieve goals (Bandura, 1997). Self-efficacy can also be expressed as a person's belief in his ability to achieve the desired goals (Bandura, 1997). Furthermore, Bandura (1997) states that the belief in our own ability can predict the outcome of our performance. Thus, the individual cannot successfully complete the tasks that are beyond his ability simply because they have no confidence. Therefore, it is important for the individual to have self-efficacy related to the conflict. The stronger the desire of a person to succeed the greater the effort the person will give (Pajares, 1997). This study has two hypotheses:

H0: There is no significant relationship between conflict self-efficacy and work-study conflict in working students.

Ha: There is a significant relationship between conflict self-efficacy and work-study conflict in working students.

The study involved 215 students from various universities in Jakarta. This research is a quantitative research.

Method

The definition of work-study conflict according to Mills, Lingard and Wakefield (2007) is the extent to which the involvement in one role interferes with the ability of students to contribute in other roles, in this way the role of the worker undermines the role of the student.

Definition of conflict self-efficacy according to Henessy (2005) is belief in one's ability. It is the key of psychological change that can influence how to make a choice, the quality performance and the persistence level when individuals experience negative experience. Conflict self-efficacy focuses on the function of self-efficacy to manage the inter role conflict.

The characteristics of the respondents in this study are male or female, has a status as an active student, and also as a worker with working hours of 20-40 hours / week.

The sampling technique in this research is non-probability sampling. The instrument that used to measure the work-study conflict is adapted from Mills, Lingard, and Wakefield (2007). This measuring instrument consists of 15 favorable items.

The instrument to measure conflict self-efficacy adapted from Henessy (2005) that called conflict self-efficacy scale. This scale has 10 favorable items with one dimension. Conflict self-efficacy scale has two factors, called work-study conflict and study-work conflict. Based on Cinamon's research (Henessy, 2003), the two factors in this scale can be made into one dimension. This is because both factors basically measure the same entity.

Item analysis technique used is corrected-item total correlation. Through the calculation of item analysis, it can be stated that this measuring tool has a good item with a score range of .491-.783. Meanwhile, the conflict self-efficacy scale measurement tool is also stated to have a good item with a range of scores .744-.881.

The reliability technique used in this study is Cronbach's Alpha. The results show that both of these measuring instruments are reliable. Reliability for work study conflict scale is .902 and conflict self-efficacy scale is .952.

Researchers tested the hypothesis by using correlation test technique with Spearman's rank, and also with simple linear regression test. The regression used to identify the contribution of the dependent variable to independent variable (Coolican, 2004).

Results

The results of this study indicate that there is a positive correlation between conflict self-efficacy and work-study conflict. The calculation with Spearman's Rank showed that the correlation between conflict-efficacy variables with work-study conflict ($r = .211$). This indicates that the individual experienced conflict in their roles, but at the same time they believed that they can overcome the conflict. This belief allowed them to perform its role when confronted with conflict.

The results in this study are also similar with the function of self-efficacy described by Kasouf and colleagues (cited by Steele, 2008) which suggests that conflict self-efficacy may predict behaviors that are important to resolve conflicts. Henessy (2005) argued that conflict self-efficacy helps the individuals to determine how they sees and overcomes the challenges of the situation they are facing.

The contribution given by conflict self-efficacy to work-study conflict is 2% ($r^2 = (0.20)$). This means that 98% work-study conflict is influenced by other variables. According to Octavia and Nugraha (2013) other variables that influence work-study conflict is adversity quotient that is equal to 15.87%. Meanwhile, according to Mariana (2013) research result shows that stress coping and optimism also give a great deal of contribution.

Researchers reviewed the relationship between work-study conflict with work engagement and study engagement as control variables using the partial correlation. The results of the analysis showed that work-study conflict with conflict self-efficacy has significant relationship with work engagement as control variable ($p = .002, p = .05$). In other words, when an individual have a high commitment in their job, they can cope with their work-study conflict. This result is consistent with Mills, Lingard, and Wakefield (2007) who suggest that work engagement can help to people to undermine work-study conflicts. Henessy (2005) declares that conflict self-efficacy affects the involvement and attachment of individuals in their roles.

Discussion

The results in this study conclude that there is a positive correlation between conflict self-efficacy and work-study conflict. Conflict self-efficacy contributes 2% to work-study conflict. Based on the results in this study that the conflict self-efficacy occurred is the result of the anticipation behavior. This indicates that someone who has experience in dealing with role conflicts, tends to prepare themselves for the future conflict. In other words, the individual, who has successfully confronted the conflict from his previous experience, learns to be resilient, including convincing themselves to form an anticipatory behavior toward the conflict faced.

Work engagement also contributes to conflict self-efficacy and work-study conflict. The students with high work engagement will increase their conflict self-efficacy. Therefore, working students must improve their work engagement. Suggestions for further research is to enrich the anticipation of conflict theory. In addition, individuals who have the work-non work conflict are encouraged to increase their work engagement. This is because the work engagement can help the individual to cope with work-study conflict.

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Emotion Coaching by Preschool Teachers in Jakarta

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ABSTRACT

A proper guidance during kindergarten years is required to optimize the development of children's emotional competence. Emotion coaching is one way to foster children's emotional growth that will result in emotional competence and better academic achievement. In school settings, teachers will be the caregiver with important role in ensuring children's socio-emotional development. Yet, little is known on how teachers play the role. This research aims to describe the emotion coaching done by preschool teachers in Jakarta. Gottman's emotion coaching framework is utilized in the study. Qualitative approach with explorative aim is adopted in this study. Data gathering technique used in this study is individual interview using story vignettes with three female and two male teachers. All participants were chosen to represent gender and school's status variation. Result of the study shows that participants have done five steps of emotion coaching, but needs optimization on the third and fourth steps. There are issues most notably on the use of vocabulary to label emotion and emotion validation. Lack of knowledge on how to do emotion coaching in the latter steps and teachers' perception of proper expression of emotions might be the cause of these results. Further elaboration on the topic and exploration in regard to cultural issues are suggested.

Keywords: emotion coaching, preschool teachers, emotion, early childhood.

In order to achieve optimal emotional development in early childhood, the child must be able to identify and understand their own emotions (National Scientific Council on the Developing Child, 2004). Elements of children's emotional development; knowledge, expression, and regulation; could be fostered by parents and teachers through a strategy called emotion coaching. Emotion coaching should be implemented by caregivers as early as possible (Barlow, Smailagic, Ferriter, Bennett, & Jones, 2010); because knowledge, regulation and child emotional expression increased significantly during preschool years (Denham, 1998). School will be one of the crucial places for children's socio-emotional development because at school, children are separated from their home environment and have to rely on themselves (Shuttlesworth & Shannon, 2015). Emotion coaching requires teacher involvement in guiding students' emotions during school, considering the amount of time children spend with teachers after they entered preschool.

Indonesia with its rooted Eastern cultures, are often limited in expressing certain emotions due to the influence of the culture that shapes children to be silent, obedient, and respectful to authority (Eisenberg, Pidada, & Liew, 2001). Since childhood, children have been limited in expressing negative emotions because they are considered inappropriate (Mulder, dalam Eisenberg, dkk., 2001). With such cultural characteristics, the tendency of teachers in Indonesia have bigger tendencies to embrace emotion dismissing parenting style.

The large amount of time spent at school and significant role held by teachers, haven't been supported with sufficient data on preschool teacher's involvement in optimizing student's emotional development through emotion coaching (Kiliç, 2015). There is a gap of knowledge about teachers' emotion coaching at school. Therefore, research focusing on emotion coaching by the agent of emotional socialization other than parents, is needed (Katz, Maliken, & Stettler, 2012; Kitzman & Howard dalam Kiliç, 2015).

Emotion coaching

Emotion coaching is one of the ways of emotion socialization by Gottman, Katz, and Hooven (1996, 1997); aims to develop children's understanding of the differences between emotions, cause of those emotions, and how to deal with those emotions (Gottman, 2011). Emotion coaching functions in helping children become more sensitive to their emotions, able to manage their emotions, especially when they are in conflict. Emotion coaching aims to help the child realize that all emotions are acceptable, socialize limits in expressing them, and help children develop strategies to control the emotions they're having (Rose, McGuire-Snieckus, & Gilbert, 2015). In contrast to emotion coaching, emotion dismissing will produce children with behavioral problems and higher aggressiveness (Ramsden & Hubbard, 2002). In addition, ignoring the child's emotions or responding to the child's emotions minimally, will impact the child's socio-emotional function negatively; resulting in low level of emotional knowledge, and poor ability to regulate emotions (Havighurst, Wilson, Harley, Prior, & Kehoe, 2010).

Method

Emotion coaching in this research could be defined as a caregiving style where a professional kindergarten (TK) educator in DKI Jakarta is aware of and accepts her emotional experiences and students, and guide students to understand and regulate feelings in solving problems experienced during school, will be measured through semi-structured interviews with results analyzed and interpreted in the form of narrative based on five emotion coaching stages. This is a descriptive explorative research aimed to describe emotion coaching variables in kindergarten teacher in DKI Jakarta and explore extensively about the symptoms and factors influencing emotion coaching in kindergarten teachers (Arikunto, 2006).

In accordance with the explorative objectives of this study, the researcher will select the subject of research by seeking possible variations of teacher and school characteristics that might generate different description of emotion coaching. Sampling of the school where the teacher teaches and the kindergarten level (TK A or TK B) will also be considered in this study, since the hypotheses made in exploring data are differentiated according to levels, religious affiliation, teacher's sex, and school status (private or public). Participants in this study will develop purposively to continue searching for rich findings and will stop when the data is saturated. Three female teachers and two male teachers participated in this study. All participants were chosen to represent gender and school's status variation. With three subjects teaching in private schools and two subjects in public schools.

The data collection occurs within a month, starting from April 04, 2017 to April 28, 2017. The type of interview that will be conducted is one-on-one interview, which is an individual interview. The interview process will be recorded in audio and done after the approval of the school and teachers who were proposed to participate. Method used to ensure the credibility of this research is member checking, which is to confirm the data of research and interpretation of the data to the subject of research (Guba dalam Anney, 2014).

The data collection instruments to be used in this study are semi-structured interview protocols with vignettes and probing list as stimulator. Vignette is a short story about the hypothetical situation and presented on the subject of the research to obtain information from their point of view (Wilks, 2004). The interview protocol will be based on the situation obtained in the field during the preliminary survey results. The preliminary survey was conducted through observation and interview at national kindergarten class setting in DKI Jakarta. The observations were conducted in two randomly selected private schools and interviews were conducted with two kindergarten teachers.

Researcher then arrange the probes in each situation to explore the five stages of

emotion coaching (Gottman, 2011), then name the instrument "Emotion Coaching by Preschool Teachers (ECOPET)". ECOPET research instrument trials have been conducted in three stages; vetting, rehearsing, and piloting (Ravitch & Carl, 2016). During the interview process, the researcher will read out the vignette one by one and then ask the subject to place themselves as the teacher character in the story, then ask the response to the situation. Participants are not allowed to do further probe the situation, giving the participants an opportunity to interpret the situation from their point of view.

Results

In general, the five participants in this study are kindergarten teachers teaching in public and private school with minimum teaching experience for at least one academic year.

Table 1.1. Participant's demography according to gender, last education level, and school's status

Initial	Sex	Pendidikan akhir	Status Sekolah
DB	Female	Undergraduate (Civics)	Private
RN	Female	Undergraduate (Childhood Education)	Public
IF	Male	Graduate (Marketing)	Private
OP	Female	Undergraduate (Counseling)	Public
FR	Male	Undergraduate (Education)	Private

The results obtained in this study will be presented in five sections, in accordance to the five stages of emotion coaching. First, being aware of the child's emotions. Awareness has been shown by the participants through the eagerness to find out the background of the student's emotional expression. All participants tried to find out the factors that may be the background of students' emotional outcomes, resulting in emotion exploration. Some subjects feel that emotional exploration should be done immediately, but still consider the readiness of the child's readiness to receive guidance, as seen in DB, RN, and FR.

"Ya saat itu juga. Kita liat sikon aja. Pokoknya pas saat lagi belajar, gitu aja. Kalo pas lagi bermain dia pas ini, ya kita iniin pas lagi bermain. Pas saatnya apa, liat waktunya aja." – RN

All five subject saw the problem of losing a pencil in one of the vignettes, as a problem that could be simply resolved by replacing it with a new pencil instead of emotion coaching. The first response of OP and RN is to try calming the child by inviting them to find the pencil, and if it was not found, they will advise the child to take care better of their belongings. IF, FR, and DB directly asked the child to stop crying because the pencil will soon be replaced.

"Kita cari dulu, ayok sama-sama yuk cari. Kalo udah ga ketemu, yaudah gausah nangis. Pensil kan nanti ibu cariin lagi. Nantiibu kasih lagi kalo kamu ini... jangan nangis. Kita deketin, tanya dulu deh kenapa itu... hilangnya di mana. Cari sampe ketemu. Gak ketemu yaudah nanti ibu gantiin, cariin. Gitu." –DB

Second, seeing the emotional expression of children as an opportunity to do emotion coaching. Participants see the emergence of negative emotional expression of children as an opportunity to guide their emotions. For DB, RN, OP, and FR; teaching must begin with building emotional closeness with the child by showing the attitude of accepting the child's

emotional expression, not scolding them, but try to wait until the child is more calm.

The easily changed emotion of children are seen by the teachers as an opportunity to create calmness in children by shifting their negative emotions to be more positive, especially when the emotional state of the child is not possible to be discussed. RN and OP chose to use gestures in the form of hugs and pats to calm their students. In contrast to other subjects, IF sees that the emergence of negative emotions of children can be an opportunity to teach, but IF will focus more on easing the emotions of children.

“Hmmm ya susah sih ya kita ngorek gitu. Karena anak-anak kalau cerita juga bisa dibilang 50-70% kita bisa percaya gitu loh. Ya jadi apa pun itu, ooh yaudah. Tapi intinya kita nggak fokus ke penyebabnya sih, cuman fokus gimana dia bisa meninggalkan apa pun itu masalahnya dan buat dia senyaman mungkin selama berada di kelas, gitu doang.” –IF

According to Gottman (2011), the slightest negative emotional expression shown by the child, if not further processed, could increase the intensity of the emotion. FR and OP opine that first of all, child's emotions are better be distracted to create a conducive atmosphere for further teaching. For them, if the student does not show any further negative emotional symptoms, then the teacher may not continue emotion coaching to the stage of exploring the child's emotions further. This can indicate emotion dismissing tendencies.

When conducting emotion coaching on the students, OP and FR see individual events as an opportunity to involve the student's classmates in the emotional guidance. The teacher also held open discussions with all the students about the emerging emotion, but OP and FR continue with individual discussions to make emotion coaching more focused and deep because individual discussion will give students more comfortable environment in telling about their feelings because the child's ego will be threatened when confronted with audiences.

Third, listening with empathy and validating the child's emotions. At this stage, DB, IF, OP, and FR showed empathy by looking at the problem through the students' point of view, although not all of them show active listening. IF and FR argue that children are a "blank paper", so it is necessary for teachers to place themselves in children's positions while providing guidance to shape the student's emotional expressions and knowledge that suits the prevailing values and norms.

Validation of children's emotions is done differently by FR, RN, and IF. FR performs emotional validation by paraphrasing negative emotions, as well as socializing students' values and norms. RN also tried to paraphrase the child's emotions, but has not yet confirmed it to the child. IF himself validates the child's emotions by matching the verbal and non-verbal emotional expressions shown by the child.

“Emang Mr galak ya? Nggak. Oh berarti bukan gurunya kan [tertawa]. Negatifnya ambil. Nah langsung kita cari kan ambil negatifnya. Mr galak banget sama kau ya, memang gitu ya? Enggak... Brarti masalahnya ada di mana? Ah, mungkin ada di rumah.” –FR

The fourth stage in emotion coaching involves providing vocabulary to help children label their own emotions as well as others'. The guidance on labeling emotions is done by RN, OP, IF, and FR by providing vocabulary for students while teaching about emotions. RN and OP use the emotional expression of others as an example in their emotion teachings. Mr IF himself has already mentioned some emotional vocabulary during teaching, but has not yet included these emotional features. FR choose to insert emotional vocabulary in the form of story or role play, because according to him, lessons will be more internalized in students mind by putting emotional teaching in a fun activity. DB herself have not shown actions in helping children label their emotions, but rather focus on solutions to overcome negative

emotions.

The results of interviews conducted showed that some subjects have tendencies in suggesting their students not to feel certain negative emotions. DB, RN, and IF had asked students not to show sad emotion expression because the teacher will help find solutions to the student's problems. This is seen when the subject sees a child crying due to a pencil loss, then tells the child not to cry after the subject asks the student to try to find the missing pencil and offers to give a replacement for the pencil.

“Kita cari dulu, ayok sama-sama yuk cari. Kalo udah ga ketemu, yaudah gausah nangis. Pensil kan nanti ibu cariin lagi. Nanti ibu kasih lagi kalo kamu ini... jangan nangis. Kita deketin, tanya dulu deh kenapa itu... hilangnya di mana. Cari sampe ketemu. Gak ketemu yaudah nanti ibu gantiin, cariin. Gitu.” –DB

Fifth step, setting limits while helping the child to find solutions to their problem. DB, RN, and FR chose to keep socializing the boundaries of behavior on daily basis, according to the prevailing values and norms even though no students express negative emotions. For them, the limits of behavior can be taught through daily habituation and through school rules. DB and RN's point of view is the socialized rules of the student must be accompanied by explanation of the cause and the reasons for the students to follow the rules. FR personally does not want to make the rules a limitation of behavior because the rules do not internalize learning, but only make the student accustomed. OP, RN, and FR see that it is important for teachers to provide examples of concrete behaviors example to form a child's knowledge of a reasonable and harmless expression of emotion. Children will imitate what they see in people around them. Therefore, the direct example of the teacher will be an effective model for the child.

According to two participants, kindergarten students have been able to recognize the consequences of their actions. In addition, students can be invited to discuss about the solutions to improve their emotional expression. On the other hand, there is a subject who argues that the most important thing is to continuously advise the student, until the advice is embedded in the student's mind and become a good habit.

“Emosinya ada bedanya setiap tingkatan. Beda umur itu beda... misalnya aku ini. Anak kelompok B. Anak kelompok B kan hampir mau tujuh tahun ya masuk sana. Ada yang masih enam tahun sebelas bulan. Kan hampir mau tujuh tahun. Ada yang enam tahun tiga bulan ada misalnya ya. Itu ketahuan bedanya... Kalo anak yang hampir mau tujuh tahun itu lebih cepet, kita kasih pengertian itu lebih cepet. Daripada anak yang umurnya masih enam tahun lebih dikit gitu.” –RN

In addition to the findings of emotion coaching in five stages, exploration of data from the results of research shows that there are several factors that affect teachers in implementing emotion coaching. Factors found can be divided into internal and external. Internally; teacher's experience, competence, and willingness of teachers to empathize. Externally; the role of school, parent, child characteristics, and characteristics typical of the school context.

Experience will make teachers learn case by case, and recognize the diverse characteristics of children, but experience will fail without teacher's empathy for the child's emotion. For IF and FR, even an experienced teacher must remain empathetic when facing the students' negative emotions. The teacher must have the will and ability to fit the mind with the child's mind so as to see the situation through the child's point of view. Assessment based on experience that is not balanced with empathy will be speculative. In conducting emotion coaching, the teacher's role in directing the child toward the proper emotional

expression must be supported by knowledge on how to solve the problem. Teachers must also be willing to enrich knowledge in handling children's emotions through books and researches.

“Emotional... contohnya kita belajar tentang kepribadian, ya kan. Kalau kita mau belajar tentang kepribadian kan... tahu kita mengatasi kepribadian gini, gini, gini, gini. Jadi itu kan pembelajaran.” –FR

In achieving good development, students must receive the right emotional guidance. Schools can play a role in providing the opportunity for children to play as much as possible. Through play, especially cooperative play, children will get the chance to interact with their friends while playing. Interaction will expose the child to various types of emotions shown by their friends. Interaction accompanied by teacher guidance, will make children learn to recognize the various emotions, and know how to respond to emotions around them. The school itself should not only play a role in selecting and providing a curriculum that accommodates the development of children's emotional intelligence, but the school should also ensure that teachers implement the curriculum properly during teaching and learning.

*“Tapi memang sekolah itu buat bermain, jangan dibebanin PR atau apa. Ketemu banyak orang aja. Atau misalnya nanti dia ketemu temennya yang gampang marah. Ya dia juga harus punya skill.”
–IF*

Although teachers have considerable influence on the child's emotions on a daily basis, parents remain the child's primary caregiver when the child is no longer in school. Emotion coaching might not be successful if done alone by the teacher. It needs cooperation with parents to guide the child's emotions. This is because the child's emotional and personality patterns are mostly formed in the family environment. Communicating with parents will make teachers more familiar with the appropriate emotional approach for their students. When teachers fail to explore the cause of the child's negative emotional outcomes, parents can help provide information about events that may trigger the emergence of negative emotions.

“Bisa sih, asal kita koordinasi dengan orangtuanya pastinya. He eh. Jadi dari orangtuanya sendiri, dari rumah, istilahnya walaupun anaknya sedang emosinya lagi nggak bagus nih, lagi marah. Ya dari rumah dulu saya kira diiniin kan, baru misalnya kalau udah di sekolah enak lah gitu ya. Banyak temannya, gitu kan. Saya mungkin yang pertama saya iniin (informasikan) sih ke orangtuanya.” –OP

“Jadi gini, sesuai dengan komitmen kita, kita harus dari awal. Kalau orangtua menitipkan anak, mau belajar di sini. You harus percaya 100% kita yang mengelola dia. Itu awalnya. Jadi apa pun yang kita mau lakukan di sini, you harus percayain ke kita. Situasi apa pun anakmu, you harus percayain ke kita.” –FR

Participants in this study hope that emotional teaching does not stop at school, but expected to be a continuous activity between teachers and parents. Parents are expected not only to notice the physical needs of the child, but also the emotional needs. Four participants expect parents to intervene in guiding the child's emotions, but for FR, teachers should be able to provide emotional guidance on children independently. According to FR, at school, the child has become the responsibility of the teacher both physically and emotionally and the teacher must carry out the responsibility well.

The lack of knowledge that students have about emotions and how to express them makes the teacher's role crucial in the formation of child emotions. According to the

participants, the age of the child is quite influential on the cognitive ability to receive emotion teachings by the teacher. DB and RN argue that the older the child, the easier it will be in doing emotion coaching because understanding of the vocabulary will be easier and the discussion can be done more optimally. Despite the age, children with special needs will be guided differently. For DB and IF, the process of emotion coaching will be more complex in special needs students. Guiding the emotions of a child with special needs takes a longer time and deeper emotional exploration. Children's inability provides bigger opportunities for teachers to give emotion coaching.

RN and FR point out that emotional coaching in school will be more complex than emotional coaching at home environment. In school context, teachers have a responsibility not only to educate children to achieve certain competencies academically, but also emotionally. The teacher's challenge in doing emotion coaching will be limited time and large number of students; making teachers not always be able to focus emotional coaching on one student.

Discussion

In general, it appears that kindergarten teachers in Jakarta have done emotion coaching, but few stages haven't been done optimally. The five participants in this study have indeed passed through all phases of emotion coaching. In stage three, the teacher has shown empathy to the students, but validation has not been done. This can be because teachers feel they can rely on their experiences and observations to interpret the emotional expressions shown by the child. Empathy, as the foundation of emotion coaching (Gottman, 2011), does not guarantee an optimal emotional teaching process. In the fourth stage, teachers show little teaching of emotional features and vocabulary, but instead focus directly on finding the solution in the fifth stage. The tendency to skip phase four and move directly to the stage of setting the limits can be due to teachers focusing on finding the solution to solve the cause of students' negative emotions. The possibility that can explain it is the teacher's little knowledge of the importance to socialize the vocabulary and emotional features in children.

Some participants thought that emotional shifting does not necessarily continue with emotional coaching of the child. They state that if the child's negative emotional symptoms are gone, then the emotional coaching process may not be proceeded to the next step. This can be caused by cultural contexts in Indonesia that neglect the expression of negative emotions (Eisenberg, Pidada, & Liew, 2001). In addition, teachers also show that there are some emotions that seems "simple", so it does not need to be discussed further.

In situations where children show problematic behaviors that can lead to fatality, there is a difference between the responses of the female and male teachers. IF and FR see that the dangerous behavior is the result of reflexes and was not done with intention, so teachers do not need to focus on it because there is no victim during the conflict. In RN and OP, the response given to the student performing dangerous action is; emphasizing sympathy for the encouraged friend, even though the behavior is merely the result of reflexes.

Different responses between female teachers and male teachers in viewing themselves in the position of children who are physically abusive to their friends can be seen through differences in gender characteristics. Men tend to discuss problems with the orientation of finding solutions and doesn't feel necessary to discuss interpersonal matters (Baslow & Rubenfield in Merchant, 2012). On the other hand, women are more oriented towards relationships with others and concerned with the process of finding the solution itself (Mason in Merchant, 2012). It may explain the response of female teachers who advise the students not to repeat the abusive behavior; and the male teacher's response that would not focus on the effects of behavior, but rather the solution to reduce the behavior.

There are differences in some subjects in empathizing with the child's emotions. The

difference is seen when facing students of different gender, even under similar circumstances. OP, IF, and FR see that boys should have a stronger mentality than girls. Therefore, male students will be advised with a firmer intonation and louder volume. Generally, boys will also be directed to not cry because it will be shameful for him. These differences can be explained through the demands of gender roles in Indonesian culture, however, further research is needed.

Researchers found interesting findings during interviews with the participants; the fact that teachers conduct discussion and teaching about negative emotions in large group. The tendency to engage all students in the discussion can be seen through the perspective of Indonesian cultural characteristics that is high in collectivism (Hofstede, 1994). Communities with high collectivity will view harmony and homogeneity as important matters (Kitayama & Markus, 1997). The harmony intended is maintaining balance in relationships with each other, with low individualist attitude; as characteristic of the collective culture shared in Indonesia (Hofstede, 1994). The behavior of teachers who try to involve all students in doing emotion coaching can be intended to create a balance while teaching in the classroom, so that emotion coaching is not only focused on one student.

The collective culture in Indonesia not only affects the way teachers do emotion coaching, but also affects teachers' judgment of certain negative emotional expressions. Comparing the results of studies conducted in countries with lower collectivism levels (Kiliç, 2015), it appears that teachers in those countries support more various types of negative emotions without exception. Teachers in Indonesia views emotional expression as important, but the negative emotions shown through crying are considered inappropriate. Even teachers tend to eliminate the underlying emotions. According to the teachers in this study, the expression of crying will cause embarrassment when seen by classmates. The teacher is likely to see the expression of negative emotions as a disruption to harmonization in the classroom (Kitayama & Markus, 1997).

Methodologically speaking, data collection using the vignette method in viewing the teacher's emotion coaching practically shortens the data collection time and provide less-threatening situation during interview. Vignette becomes an effective stimulus to provide a situation that the subject can respond to. However, the effectiveness of vignette in exploring emotion coaching still can not be ascertained. Situations that require emotion coaching vary widely, while the number of vignettes that can be presented in the instrument is limited, considering the limited time of the interview and the participant's comfort. The interpretations done by the subject in each vignette also vary from one to another, in line with the vignette characteristics that might rise ambiguity. Therefore, the responses are situational, depending on the experience, values, perceptions, and imaginations of each subject on the given situation (Barter & Renold, 2000).

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Integrating MLE Training in Pos PAUD: An Attempt to Enhance Parent-Child Quality of Interaction

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ABSTRACT

The Indonesian government has programs called Bina Keluarga Balita (BKB), Posyandu and Pos PAUD (early childhood education). BKB is used to provide knowledge of child development and the importance of children's health. Posyandu and Pos PAUD are used to facilitate health and education of children. But, these programs didn't facilitate parents to be an optimal mediator for their children. This conceptual paper consisted an idea that Mediated Learning Experience (MLE) need to be taught to parents. The Mediated Learning Experience could be integrated in Pos PAUD to attempt to enhance parent-child quality of interaction. Parents who are able to mediate their children will help their children to be more optimal in their cognitive development. Parental role in educating children in Indonesia has less emphasis on analytical aspect so it impacted the children's analytical capability. However, there is a need for the young generation to have competencies such as critical thinking, communication, collaboration, and creativity in today's globalization and rapid development era. Parents are role model which will influence the attitude and development of their children. When parents are able to be good mediators, the cognitive abilities of children will develop more optimal.

Keywords: Mediated Learning Experience, Early Childhood Education, Parents-Child interaction, Training, Government Program, Pos PAUD

Globalization is a challenge for young people in Indonesia today. The development of technology and science make the world grow faster. Our world needs individuals who can be both adaptive and responsive in their work (Falik, 2001). The world of work today is even filled with four generations at once: the generation of paper-pencils, the generation of computers, the generation of the internet, and the generation of smartphones (quoted from "Guru dan Perubahan", 2013). Older generations have individuals meeting by official travel, young ones using computers. Different work styles, different ways of thinking, parenting experience of course could be a challenge in working.

Competitive education is an issue that is often discussed and used as a benchmark in human development (quoted from "Pendidikan untuk Daya Saing", 2014). In a paper compiled by the National Education Association entitled Preparing 21st Century Students for A Global Society, it emerged that there are competencies needed for the 21st century. The competencies are critical thinking, communication, collaboration and creativity (Hernandez, 2017).

Critical thinking is used to analyze whether a solution or thing' is done is useful or not. It is also included by comparing, evaluating, creating, and applying ideas on the problems faced. Communication skill is applied to share ideas, questions, thoughts, and solutions that one has. The communication involves making their views through face-to-face presentations, as well as writing. Collaboration requires individuals to work together both directly and virtually. Cognitive ability in processing information that must be combined is required to collaborate. Thus, the ability of this collaboration also requires individuals to be able to communicate appropriately. Creativity is also needed to think and work in the digital and

non-digital world. In other words, creativity will make the individual possible to develop unique and useful solutions in the face of future challenges. Adequate cognitive abilities and capacities are required to possess those abilities (Hernandez, 2017).

A global competitive educational is an education whose quality must be same or higher than that of developed countries. Initially, competitiveness came from Darwin's concept of natural selection (quoted from "Education for Competitiveness, 2014). Likewise, with humans in the 21st century, if he cannot adapt and compete he will be removed from global competition. Graduating from a national education program should have meaning that learners should be able to scent the name of the nation. One of the individual educational indicator, which shows competitiveness is innovations made by learners.

The UNESCO report in 2012 reveals that Indonesia ranks 64 out of 120 countries in terms of educational quality. While the 2011 Education Progress Report states that Indonesia ranks 69 out of 127 countries (quoted from "Menuju Pendidikan yang ..", t.t.n.d.). In fact, the Ministry of the Republic of Indonesia has made a high-quality education design and the ability of science and technology and innovation to support the competitiveness of the nation. The most recent draft is stated in the RPJPN 2015-2025. Here it is indicated that the Education policy targets are still not fully addressing improvements in the quality of educational outcomes.

Law Number 20 Year 2003 states that education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual power, self-control, personality, intelligence, noble character, and skills. This does not forget the role of the family in educating the young generation. The rights and duties of parents in caring and educating the child are also regulated in the Marriage Act of Chapter X Number 1 of 1974. The law states that the parents must care for and educate the child. Caring for and educating in this case means playing a role in meeting the needs of the child.

Indonesia's government also build project for early children in which take many forms such as Posyandu, and pos PAUD. The services are intended to cater children from birth to age six (Jung & Hasan, 2014). Posyandu is an integrated health service and Pos PAUD will provide preschool program. This early childhood services are under the purview of Directorate General at the Ministry of Education and Culture. Each type of early childhood service is intended to a specific age of children. But in practice, the age cut-offs are hard to enforce. For example, there are children who continue in playgroups despite his age of 4 and others may enroll in primary school at the age of 6 (Jung & Hasan, 2014). This is because attending kindergarten is not mandatory and the fees of its are high. On the other side, primary school is more economic.

In 2015, the government established a Technical Guidance for the Implementation of Pos PAUD in which the goals and objectives of PAUD education are described. In practice, usually Post PAUD earmarked for families whose with low social economy down. Activity in Post PAUD is usually divided according to the stage of development of toddlers. There are for children aged 0-1 years, 2-3 years and 4-5 years. To enter the school also varied according to the stage of development of the child earlier. These services are meant to enhance parents' knowledge in childrearing process.

But However, Agniya Khoiri (in "Sebagian besar anak Indonesia...", 2014) writes that Indonesian children tend to be raised with social limitations. Indonesian children are directed by their parents to focus on academic achievement so that they have limited play outside. In fact, children who play outdoors have better cognitive abilities. Physical activity performed by children will increase the attention of children so that children do not get bored in learning. It is also found to be positively correlated with confidence (Coe, Pivarnik, Womack, Reeves, Malina, 2006).

Another article mentions that there are Indonesian citizens who still act childish despite their role as parents. Santi Hartono's article ("Sudah Menikah ..", 2008) illustrated that her source never took care of his own son. Parents of the resource persons always pamper him with a household assistant until his son marries. Fardana and Tairan's (2012) research in 2012 in PAUD Rural District of Gresik concluded that the relation of parent and child at home is less oriented to the concept of learning. Parent-child relationships rely on inherited parenting. Amini (2015) in his article also mentions that parents impose cognitive development of their children to read, write, and count on the teacher. So, stimulation from parents is lacked. The various signals that appear in the article and the research above show that many parents are incompetent to prepare their children to become independent individuals to compete in the 21st century. The quality of the next generation is conceivable if this situation is not improved.

The role of parents is the main source of problems related to the competence of children in Indonesia (Vassi, Velsista, & Bakoula, 2009). When parents take care of their children, they should teach, train, and direct their children to be better prepared in the future. Retnaningtya and Paramitha (2015) studies supports the argument that parental involvement in child development affects the child's cognitive development that appears in his academic outcomes. Children whose parents want to be involved in accordance with Hornby's theory have a better performance than those who do not. Therefore, when parents actively engage in the cognitive development of their children, their children will have more optimal competencies (Chang, Park, Singh, Sung, 2009, Park, Byun, Kim, 2011 in Diadha, 2015).

Parental response in capturing children's signals contributes to the formation of behaviors, even the maladaptive behavior of children (McGinley, 2014). Parents who are involved in the development of their children must be able to recognize the potential of the child. It is also influenced by children who learn to feel secure because parents respond to the needs of the child (Ainsworth, in McGinley, 2014). Parallel with that, Feuerstein (in Tzuriel, 1999) says that the interaction between parent and child will develop the child's cognitive abilities. Children learn from mediations by their parents as they play, learn, and even eat. When there are adults who mediate in the activity the child has a sense that he is able and more understand about the meaning of activities that occur every day.

Participation of parents in child development especially when the child is still early (4-5 years) becomes important, because it is when the child is just starting the formation of character and cognitive (Mansur, in Diadha, 2015). The importance of parental participation is even one indicator that an educational institution is considered good or bad (Wortham, in Diadha, 2015). Parental involvement includes the presence of a parent in the learning process followed by the child, as well as parental participation in the education and experience of the child. When parents are able to intercede for their children in learning actually parents themselves are also increasingly familiar with children and themselves (Diadha, 2015).

In Feuerstein's theory of mediated learning experience (MLE) it is said that less cognitive functioning is the result of a lack of mediation processes (Wong, 2003). When children are not given the right stimulus, they can be less organized in planning something, lack of spatial orientation, less explorative in data searching, and less able to compare two things. In addition, children who are not getting MLE stimuli may also experience a lack of sense of the actual problem and are less able to define it, less spontaneity in attitude behavior, and less able to communicate their views comprehensively (Wong, 2003).

The child's cognitive function is actually trained when parents are able to mediate what a natural child becomes a learning. Children who are mediated continuously will further develop their cognitive abilities (Klein, 1996). The process of thinking and problem solving actually requires the cognitive function gained through experience. Cognitive learning is met when there is direct exploration of stimulus and experience or mediation of experience.

Therefore, parents themselves also need to be educated about what they can do to mediate all of their child's life experiences. If no program is able to facilitate parents in becoming mediators, Indonesian children will not be able to compete quickly with children from countries such as Singapore, Japan, Estonia, China and Finland. These countries are the top five countries based on a survey conducted by PISA in 2015.

The authors wanted to analyze how does the approach through mediation helps child's cognitive development and how does parent could contribute in the integrated education system with Pos PAUD. The writing of this scientific paper aims to build a foundation for recommendations for efforts to improve the quality of future generations in Indonesia. This paper may also help to develop a course or training method for parents in becoming mediators for children, broaden the public's awareness of the importance of parent roles in becoming a mediator for children and provide information to parents about how to be a mediator for children

Discussion

The government's vision to build Posyandu, Bina Keluarga Balita (BKB) and Pos PAUD is to improve the quality of education. The Government also stipulates that the ultimate goals of Kindergarten and Early Childhood learning include independence, spiritual intelligence, intellectual, emotional, kinesthetic and social (Government of Indonesia, 2009). However, the newly prepared material is limited to the basic task of child development. In Bina Keluarga Balita (BKB) program is given knowledge of attitude and behavior of family in parenting toddler. The form is socialization and training for families with toddlers (BKKBN, 2015).

In the Technical Guide for Implementing Post PAUD there is a section containing parental involvement. But, this is not explained in detail about how parents can be involved. Indeed, parents are equipped with knowledge about the stage of development and self-concept and the pattern of parenting that he had on BKB. However, there is no material that facilitates parents about mediated learning experience that focuses on the quality of interaction between parents and children. Though parents can learn also when he drove his child to early childhood.

Soetjiningsih in 2012, (in "Badan Penyuluhan .." 2009) said that the development of children under five needs a useful stimulation so that the potential of the child can grow. Vygotsky, a figure of educational psychology, said that the development of language and thought originated from social processes (in Jeffrey, 1995). The social environment in which a child grows will affect the content that the child is learning and way of thinking. Concepts, attention, memory and language evolve through the interaction between the child and the person who is more capable than himself. Vygotsky calls this an interpersonal interaction. When the child has developed his way of thinking, then the process of thinking then called the process of intrapersonal. Hence, parents' knowledge about the stage of child development found in BKB will be more complete if parents are also equipped with knowledge and skills to cultivate / facilitate mediated learning experience. Pos PAUD which is intended only for children can be added with education programs for parents. When children study in early childhood, then parents can all learn.

Feuerstein proposed the theory of Structural Cognitive Modifiability (SCM) and Mediated Learning Experience (MLE) based on the idea of Vygotsky. The development of mental processes of children (higher mental processes) can be seen from the way Vygotsky and Feuerstein see an interaction. In Vygotsky theory this is called instruction. However, Feuerstein called these interactions "mediation" and developed criteria for interactions that make a difference in child development (Jeffrey, 1995).

Feuerstein (1990) says that MLE is a process of interaction between a developing human being with an experienced, adult who places himself among learners with an outside stimulus source mediating experience by selecting, organizing, focusing, intensifying, and managing the experience environment in such a way resulting in appropriate learning habits. The mediator organizes and delivers the stimulus in such a way that the child benefits from the experience he gets. The development of cognitive and language of the child depends on the interaction by the human mediator around him.

Tzuriel (1999) says that the process of internalized MLE in children will be an integrated mechanism with the mechanism of change in the child. Sufficient MLE interaction will facilitate the development of cognitive functions, learning sets, mental operations, strategies and system's needs. Later, in the future the process of MLE that has been internalized will help children develop to use it independently. This is the advantage of a prior learning experience in which circulation is done in sharing contexts and modifying their cognitive systems so that they can eventually mediate themselves (self-mediated).

The advantage of the child who gets MLE is that he is able to distinguish what he needs to focus on (Jeffrey, 1995). The child or individual is also able to devote his attention to things that require his ability to follow directions, retain information and get the main idea. MLE allows children to learn sensitively when they are developing conceptual language (Feuerstein, 1990).

Interaction between parent and child, when the parent acts as a mediator, makes the child has flexibility in thinking (Sweta, 2016, Tzuriel, 1999). From research conducted in Israel, mediated learning experience is most effective in early childhood (Klein, 1996). Research by Klein and Aloni in 1993 (written in Klien, 1996) found that when parents are given a very brief explanation of MLE, her behavior will persist and her interactions with her child will change. More importantly, the children in the study showed significantly higher cognitive performance than other children whose parents were not given knowledge about MLE. Klein's research provides correlational evidence and experiments about the role of parents in applying MLE. Research Tzuriel and Weiss (in Tzuriel, 1999) were also reported to have similar results. Research uses two groups to compare. The first group is the group whose mother and child play without any standard instruction. The second group is a group of experiments given instruction to complete the game. The pre-post test results of both groups showed that the experimental group had significantly higher scores.

Parents in Indonesia according to Hundeide (1996) other research, teach children through a holistic approach. PAUD education prepared by the government also adopted the same thing. As a result, the child becomes unfamiliar to analyze (Wong, 2003). This prevents the child from being finely and optimally mediated. If parents are given education about mediated learning experience then he can be a good mediator for his son. The child's cognitive abilities will develop because parents will ask and stimulate the child to think more critically about the game he is doing for example. This cognitive ability will lead the child to have the ability and competence in accordance with those discussed in background.

This parent education solution can be integrated with Pos PAUD. When children learn together with the facilitator, parents can attend classes about mediated learning experience. Parents will be assisted in understanding methods and activities to improve child development through daily interactions. Parents will be introduced to the concept of intelligence is something that can be modified. The process of thinking, learning and resolving problems all require cognitive functioning through experience and can be observed and modified by intervention. Materials on child development, including linguistics, cognitive, social and emotional, will also be given back.

MLE, which is introduced by Feuerstein, that says that the child will actually grow quickly if it interacts with someone more competent than he is. The concept of learning MLE

is different from the concept of direct learning that is intentional. MLE will make the child has the flexibility in thinking or in other words has the capacity to obtain as much information as possible. Klein (in Sweta, 2016) says the success of this technique is determined by the quality of the dimension or criterion itself: intentionality and reciprocity, mediation of meaning, mediation of transcendence Emphasis of meaning), mediation feelings of competence, and mediation of regulation behavior (planning and organizing actions).

Intentionality and reciprocity focused on a purposeful and directed interaction. This criteria indicates that the mediator should have focused attention and clear communication to the child. Transcendence bridges the immediate encounter to broader issues of experience and future meaning. Mediator directing the "here and now" experience to the anticipated future experience. Mediation of meaning helps children to identify and confirm values or to a validation of feelings and reasons for the interaction. Mediation feeling of competences confirming abilities and skill to help children to have self reflections on their abilities. Mediation of regulation and control behavior focus on developing skills through active structuring including modifying environments to provide self-monitoring

Training for parents will be done after the identification of the needs of parents have done. Then, objectives to be achieved in training will be more appropriate. The next stage is to compile the material in order to trace and order, as well as determine the learning method that will be used. After the selection date and time match, then the training can be implemented.

The form of MLE training can be a material presentation, group discussion, review and review what has been learned. The material will be composed of theories and concepts of cognitive modifiability and MLE. In addition, parents will also be taught to identify cognitive function, create value systems and expectation goals for parents as mediators as well as develop abilities as mediators.

Parents who participate in this educational program will also be given a workbook that contains materials, resources to identify and learning activities that can be chosen by parents for their children. The workbook also contains the values that can be identified and clarified as well as evaluation of the effectiveness of the program. In this educational program, there is also a process within the group that makes parents feel some aspects of the mediation process themselves. For example: participants are asked to identify situations in which they are witnesses or incorporated in effective mediation or not. Another example is the facilitator chooses a child and describes the child's developmental function, parents are asked to link the most appropriate interventions to improve the child's performance in a particular area.

Tasks or projects for parents can be individual tasks. For example, parents are asked to identify the specific purpose of mediating children and to think about the idea of activities that can be used to achieve them in accordance with the MLE dimensions. Parents can also be asked to design an integrated lesson with what is taught in PAUD posts so that the child's cognitive abilities are truly honed.

After getting training on this MLE, parenting skills in mediation can be measured using several parameters (Falik, 2001). The universal parameters show all interpersonal interactions and are necessary to make comfortable general conditions for learning. For example, parents choose objects to the child and move them until the child focus on the object he holds. In this way, it actually applies intentionality and reciprocity because the behavior of parents to make children focus on what the parents take. This criterion can be observed only when there is a behavior that can be observed from the child to deliberate behavior. Another example is when a parent asks the child to look up to the sky and ask what color the sky of the day is. When this happens, parent is applying the mediation of meaning criteria in which the stimulus / environment is given meaning. In this case, the sky is something blue. Another universal parameter is when parents invite their children to discuss what food they eat at that time.

Here the mediation of transcendence criteria is being attempted so that children can identify any texture and other aspects of food.

Situational parameters are parameters related to specific situations that do not appear if the universal parameter does not exist. An example is when parents instruct verbally to the child to walk slowly because the floor is slippery. With this criteria mediation of meaning and regulation behavior emerged. Children understand when the road is slippery he must walk slowly. Mediation feeling of competence will arise when the child is rewarded or praised for what he does. For example, when he managed to walk slowly then the parents will say "Nice! Smart! "This type of mediation will make the child feel more confident.

Integrative parameters need to integrate the changes that occur within the function into the cognitive structure to maintain the changed behavior. When it comes to this parameter, the parent as a mediator will support changes in the child so that the potential to grow as a change exists and will be experienced. For example, when the child wants to try to read his own story book he has. Parents who are usually asked to read a book will support their child with words like "Well let's try it! You can do it! Tell me when you're done ". Thus, the child who wants to try to read himself will be motivated to read independently and tell his parents about what he read.

In conclusion, parents play a big role in Children's Cognitive Development in being a competitive individual in the future. It is parents' right and responsible to raise and educate their children according to the constitution and law. Parents' knowledge is supported by Government through Bina Keluarga Balita program, Posyandu and Pos PAUD.

One of many form of educational support that could be given is an education about *mediated learning experience*. This informal education will be given to the parents to widened their perspective that they should worry not only about their children's development but also about their children's cognitive development that makes them a decent, competitive individual in the 21st century. The ability of thinking critically, collaborating, creativity and the ability to communicate well will be optimized by training them as soon as possible.

If this program is going to be implemented, then a tool(s) for testing parents' understanding and competency in being a mediator will be needed. The tool is actually existed outside Indonesia and will need a calibration and adaptation to adjust Indonesia people's context. One of the test is dynamic assessment (basic theory from Feuerstein). The toddlers will be first checked using the tool. Then, parents will be given the before and after result of the test to show the effectiveness of the program.

The authors also see an opportunity for universities (especially the faculty of psychology) to implement this program as a social service act. Before the implementation, of course a further research about the availability of Posyandu and Pos PAUD has to be made. This could be done by organizing a team of facilitator that will go through the materials and delivers it to the parents.

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Exploring Parental Mediation of Elementary School-Aged Children's Gadget Use

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ABSTRACT

This study aimed to explore how Indonesian parents managed their elementary school-aged children's (aged 6 - 12) use of smartphone and tablet. A qualitative method was used in this study by interviewing three mothers who allow their children using smartphone and tablet for at least two to three times a week, with a duration at least thirty minutes per used. The results were analyzed using content analysis technique. To increase the validity of data, this study also did triangulation to participant's children and significant others. This study found that all three mothers combined some types of parental mediation to managed their children's gadget use. Active mediation was used, due to improved cognitive ability of elementary school-aged children. However, all mothers faced the same issue when explaining and discussing sexual contents to their children. Mother's perception toward children's low self-control also caused all mothers to use restrictive mediation. Technical restrictions was rarely used because some parents had low technology skills. Inconsistency in parental mediation practice might occur when parents entrusted their children with extended family members. Father also tend to loose the rules which set by the mother and hampered the effectiveness of parental mediation.

Keywords: parental mediation, gadget, elementary school-aged children, Indonesian family parenting, digital technology

Smartphones and tablet computers are two types of gadget that mostly used by children (Ministry of Communication and Informatics of Indonesia, 2014; The Asian Parent Indonesia, 2014). Children's gadget use poses some risks that worry parents. Some negative risks of using gadget are the increasing risk of obesity, disrupting social development of children, and increasing child's aggressiveness level (Preradović, Lešin, & Šagud, 2016; Hsin, Li, & Tsai, 2014; Hatch, 2011). Other negative risks of gadget using are the increasing access of violent and pornographic images by children through Internet, and the risk of media addiction (Ponte & Simões, in Rahayu & Lim, 2016; Park and Lee, in Gökçearsan, Mumcu, Haşlamam, & Çevik, 2016).

The problem is parents cannot avoid the fact that children live in the technology-rich environment. Those children are called digital natives because they have been exposed with many gadgets since in the early age (Zevenbergen, in Cho, Kim, & Lee, 2016; Maldonado in Rose, Vittrup, & Leveridge, 2013). Parents also cannot completely prohibit children from using gadgets. They realize that technology skills are needed to adapt in this advanced technological era (Hatzigianni & Margetts, in Hannah, 2016). Therefore, the parents' role in preventing the detrimental risks that come with using gadgets is crucial. The previous research showed that children would get positive effect from gadget when their parent guide them (Nevski & Siibak, 2016; Neumann, 2015).

Parental mediation is the term that describes parent's behavior to manage and control their children's media use (Livingstone, Mascheroni, Dreier, Chaudron, & Lagae, 2015). Parental mediation refers to parents' effort in maximizing the benefits and in minimizing the risks of using media by children and adolescents (Chakroff & Nathanson, in Schaan & Melzer, 2014). Nathanson (in Donsbach, 2015) mentioned three types of parental mediation

in general, which were active mediation, restrictive mediation, and co-using. Active mediation refers to when parents thoroughly discuss and explain the content of media with children. Restrictive mediation refers to when parents restrict the child's media usage, such as set limitation to the duration of children's gadget use. Co-using refers to when parents use media together with children, but they were not involved in the interaction.

Parental mediation strategies may vary depending on the context of media. Three types of parental mediation were concluded from previous researches on the television context because television was popular media that dominated the world in the mid-1990s era (Nathanson, 2002; Valkenburg, Krcmar, Peeters, & Marseille, 1999; Fujioka & Austin, 2002). Livingstone and Helsper (2008) investigated about parental mediation strategy of children's internet use. Based on the result, five types of parental mediation were found, including (1) active mediation of internet use, (2) active mediation of internet safety, (3) restrictive mediation; (4) technical restrictions; (5) monitoring. There is a possibility that new types of parental mediation will emerge. Therefore, research about parental mediation needs to be reviewed, based on recent media context.

The age range of children referred to this study was six to twelve years old, which is also called elementary school-aged. There is a change in the relationship between parents and children at the age of elementary school. Unlike preschool-aged children, older children spend more of their time to interact with peers (Rubin, Bukowski, & Parker, in Santrock, 2013). They enter the wider social world that makes parents difficult to control the interactions between children and their peers. The risks of using gadget can be increased when children affected by peers who bring bad influences (Loeber, Farrington, & Petechuk, 2003). However, gadgets also play the important role to facilitate social interaction for elementary school-aged children (Strasburger et al., in Lee, 2012). Therefore, parents may adjust their parental mediation practices due to children's age. However, the previous study on parental mediation of children's gadget use had been done on families with preschool-aged children (Sekarasih, 2016). This study aimed to explore how Indonesian parents managed their elementary school-aged children's (aged 6 - 12) gadget use.

The research on parental mediation in the context of Indonesia is limited. It is to be more prevalent in the context of US and European (Valkenburg et al. 1999; Nathanson, 2002; Clark, 2011; Livingstone et al., 2015). Indonesians uphold the value of closeness and loyalty among family members (Piercy, Soekandar, Limansubroto, & Davis, 2005). Based on this condition, Indonesians generally live with parents and extended families, even though they are married. Another typical characteristic that is also found in Indonesian families is the presence of a household assistant to help parents take care of the house and children. As a result, children mostly spend their time with the household assistant rather than their parents, especially if the parent works in the office (Silalahi, 2015). Therefore, the involvement of extended family members and household assistants may add to the variation of parental mediation practices in Indonesian families. This study was conducted on parents who live in Jakarta. Based on statistic data of mobile phone ownership in 2013, Jakarta ranks the second highest in Indonesia with 97.91% (Badan Pusat Statistik, 2013). This condition shows that Jakarta has a great number of mobile phone ownership.

Method

This study used qualitative methods to explore how Indonesian parents managed their elementary school-aged children's (aged 6 - 12) gadget use. A semi-structured interview was used to collect the data. The interview guide has passed the expert judgment from two experts in children and media. Criterion sampling was used in this study to get representative samples who can give the comprehensive data about parental mediation.

The interview was conducted on three mothers under the pseudonyms Maya, Sari, and Carla who had the following criteria: (1) live in Jakarta and have children aged six to twelve; (2) have a personal gadget; (3) permit the children to use the gadget, whether owned by children or parent; (4) have a child who uses a device at least two to three times a week, with a duration at least thirty minutes. This criteria was determined by the results of past survey that conducted by *The Asian Parents* and *Samsung Kids Time* (2014). The result showed that the average frequency of children's gadget use is two to three times in a week with a duration at least thirty minutes. Moreover, the interview was conducted in Bahasa. Researchers conducted two interviews on each subject with 45-60 minutes of each meeting. Interviews were conducted face-to-face at subject's house.

The interview results were recorded and the verbatim was performed to analyze by using content analysis method. Also, triangulation was performed to two subjects, which are children and significant other from subject. Significant other refers to subject's spouse (husband or wife), nanny, household assistant, or parents who live together with the subject. Table 2.1 shows demographic data of each subject. All name in this study is pseudonym because to maintain data confidentiality.

Table 1.1
Demographic data of respondents

Description	Subject 1	Subject 2	Subject 3
Name	Maya	Sari	Carla
Age	36 years old	48 years old	39 years old
Education Level	Senior High School	Master Degree	Bachelor Degree
Religion	Konghucu	Catholic	Buddha
Ethnic	Chinese-Indonesian	Chinese-Indonesian	Chinese-Indonesian
Occupation	Housewife	Manager	Freelancer
Economy Status	Upper middle	Upper middle	Upper middle
The number of Children	5	2	2
Children Sex	Girl and Boy	Boys	Boys
Children Name and Age	Clody, 21 years old; Cleodin, 17 years old; Kana, 9 years old; Eric, 7 years old; Tatan, 3 years old	Hansen, 11 years old; Kennard, 9.5 years old	Ari, 10.5 years old Kalis, 6.5 years old
Triangulation Subject (Children)	Kana and Eric	Hansen and Kennard	Ari and Kalis
Triangulation Subject (Significant Others)	Iti (household assistant)	Joni (husband)	Steven (husband)

Results

Restrictive mediation is the type of parental mediation first stated by all subject when they were asked about how to control their children in using of gadget. It shows that the most common way used by parents to control the use of gadget is setting rules and limits. This finding implies that the easiest and most thoughtful way most parents have to mediate the use of gadgets is restrictive mediation. Mothers used restrictive mediation by limiting the duration of using the gadget and certain application that children can access. Children were allowed to use the gadget only on Friday to Sunday and school holidays. Children's performance in school was the biggest concern for these three mothers. All respondents had the same concern that gadget may interfere children's concentration for learning, especially children who had entered elementary school. Therefore, all respondents limited the frequency and duration of children's gadget use.

"Tapi, dia tiap hari tuh cari. Pulang sekolah, „Mama“ .. Cari dong. Jadi, setiap hari begitu.. begitu.. Terus belajarnya juga jadi terganggu kan. Seiring waktu dia semakin besar, semakin naik kelas, itu kan.. Pasti kan banyak kegiatan kan, banyak pelajaran juga. Lebih banyak PR, banyak kegiatan gitu. Jadi, yaudah.. Dibatasi aja. Kalau engga, bisa.. gatau. Tiap hari nanya" (Ibu Maya, 36 tahun)

"But, every day they look for it. After came back from school, 'Mom'... Please find it. So, every day is always the same. His study will be disturbed. They grow up, and they will go to the next grade. There will be a lot of activities, and also lots of lesson and homework. So, I let it. But I set a limit. Because, if I didn't allow it. I don't know. He will ask every day." (Mrs. Maya, 36 years old)

The three mothers have the same perception on the inability of their children to control themselves while using gadgets. The children tend to be overtime when they are playing games. Also, the children ignore their learning activities. Therefore, the three mothers set the rule of playing games so it cannot disturb children's learning activities.

"Kalau kebanyakan gadget, keliatan mereka ga fokus untuk belajar. Kalau belajar, udah cepet. Cepet selesai. Maunya buru-buru main. Nah, jadi ga fokus. Kalau menurut saya ya. Eee.. kurang bagus sih sebenarnya kalau game. Memang dia kosakatanya bertambah, pergaulan dia tau lebih banyak, tapi ya efeknya itu ga fokus. Karena mereka tuh masih belum bisa mengatur diri sendiri bahwa oh belajar dulu baru main. Ini ga. Asal main ya main. Bodo amat sama belajar gitu loh" (Ibu Sari, 48 tahun)

"They were in hurry to finish their tasks or homework. What they want is always playing games. They still don't have self-control to think they need to finish their homework first and after that they can play. They don't care with the study. Games and always games." (Mrs. Sari, 48 years old)

All three mothers also prohibited their children to access certain games applications that contain sexual and violence contents. The reason why the mother forbids her child accessing sexual content is their perspective that children are not old enough to see it. Meanwhile, violent content is prohibited because the three mothers are afraid if their children imitating the violent scene and practice it at school. Mothers also have concerns that children are becoming immune to violent content, if they get too many exposure.

All three mothers had experienced that their children had been accessed hazardous contents through game application and YouTube. Therefore, the form of restrictive mediation performed by those three mothers is removing the game application that has sexual and violent content from the gadget. The interesting thing that distinguishes Mrs. Sari with the other two mothers is she gives limitation in playing games before her children accessing the games. Since the beginning, Mrs. Sari has warned her children not to download and play Grand Theft Auto (GTA) and Smack Down Here Comes the Pain games. She did this because she has received a seminar from the school that those games applications are

inappropriate for elementary school-aged children. However, Mrs. Maya and Mrs. Sari forbid their children from playing Injustice and Mortal Combat X, after they found their children accessing hazardous content through the games application. Mother's knowledge about hazardous contents may affect how mother set the rules of children's gadget use.

Besides restrictive mediation, all respondents also used active mediation to mediate their children's gadget use. Mrs. Sari and Mrs. Maya view that as children get older, they tend to ask the reason why parents set the rules for playing gadget. When the children in kindergarten, they accepted the rule without asking. However, when the children in elementary school, they are more difficult to accept the rules and are interested to know the reason why parents set certain rules. Therefore, elementary school children are more often involved in the discussion process to evaluate appropriate or inappropriate contents for themselves.

"Pertama, waktu TK sih cuman ngebatasin aja ya karena ga ada penolakan dari mereka gitu kan. Karena anak-anak masih TK kan cenderung masih ga terlalu gimana sih...eee.. masih bisa diatur lah. Terus dilarang juga ga pernah nolak. Kalau sekarang kritis kan. Dilarang dia tanya. Ga boleh kenapa?" baru dikasih tau." (Mrs. Maya, 36 tahun)

"When they were in the kindergarten, I just tried to limit it because there was no rejection from them. Kindergarten children is tend to be manageable. So, when I forbid them from something, they follow it. But, now, they are too critical. They will ask me, 'Why they cannot use it?' Then I need to explain it."

(Mrs. Maya, 36 years old)

In applying active mediation, the three mothers have difficulty to explain and discuss the sexual content on gadgets. These mothers find it difficult to find the right way to explain why children are not allowed to access sexual content. Therefore, Mrs. Sari and Mrs. Maya stated that sexual content is an appropriate content for children and it is a sin, when watched by children. However, Mrs. Carla have never discussed the rules regarding the limitation of sexual content to her children. It is because she is worry that her children getting increasingly curious. Moreover, Mrs. Carla has never found her children accessing sexual content.

"Selama ini sih saya liatin mainnya tuh kan hanya games doang ya, ga yang aneh-aneh. Jadi, saya ga kasih tau apa-apa gitu. Justru, saya takutnya saya kasih tau, dia malah penasaran, dia nyari. Eh misalnya kamu ga boleh ya ee... Ke misalnya cari yang porno gitu. Dia mungkin pertama ga tau porno itu apa. Karena kita ngomong, dia takutnya penasaran, dia cari porno apa. Malah muncul gitu kan ... Udahlah saya ga kasih tau ... Kalau dikasih tau langsung gitu, dia kadang suka kayak malah memicu dia. Apa sih nih?" Malah dibuka gitu kan." (Ibu Carla, 39 tahun)

"Until now they are only playing games and nothing is strange. So, I'm not trying to explain anything. I'm afraid if I explain to them, they will be more curious and try to browse it. When I say 'Don't try to find it pornographic things.' At first they may not understand what pornographic is. But because we mention it, they will be curious and browse what phonographic is and it will appear. So, I'm not trying to mention it. When I mention it. It will trigger them, 'What is it?' and they will open it." (Mrs. Carla, 39 years old)

On the other hand, the three mothers did not found obstacles to explain and discuss violent content on gadgets. They explained that all games with violent content should not be played because it has bad influence. The bad influence means the game causing children to imitate and practice the violent scene to their friends or relatives. Parents are more difficult to explain sexual content rather than violent content. The difficulty of explaining sexual content may be because most people view sexual content as a taboo subject. Therefore, the ability of parents to provide education about sexual content may affected the variation of active mediation practice.

Based on the research result, it was found the similarity form of co-using strategy in the three mothers. The form is playing games with children while discussing games content, and

accompanying children when they playing games. The form of co-using on gadgets is more active, and it is different from the definition of co-using. It is proved by the behavior of the three mothers who tend to be involved in communication when they using gadgets together with the children. When mothers are near the children, they can immediately rebuke the children if the children access violent or sexual content. Therefore, the form of co-using on gadget can be grouped as active mediation.

Technical restrictions only appeared in Mrs. Sari's family. Actually, the setting of parental controls exists on the tablet of Mrs. Maya's children, but Mrs. Maya is unaware of such setting. So, Mrs. Maya did not install the parental controls because she did not know how to do it. Meanwhile, Mrs. Carla did not set parental controls because she did not know how to set it. Therefore, mother's technology skills may affect how parents mediate children's gadget use.

Compared with the other two mothers, Mrs. Sari had better technology skills, perhaps due to her occupation as manager in information technology company. Therefore, she she might have better knowledge about technology than Mrs. Carla and Mrs. Maya. Furthermore, Mrs. Sari has also used technology devices, such as gadget and computer, for work purposes. However, Mrs. Maya is only a high school graduate, and she is a housewife. Most of the time, Mrs. Maya uses gadget for watching drama, playing games, and chatting with friends. Therefore, education level and occupation may affect parents to use technical restrictions or not.

Another factor that encourages parents to do technical restrictions is the characteristic of gadget and the ability of children in using technology. Mrs. Sari is encouraged to set parental controls because the internet makes it easier for children to access sexual content, either intentionally or unintentionally. Moreover, Mrs. Sari realized the ability of children in using technology is increasing because they can learn from their friends. Children like to explore the function of gadgets, so the possibility to access sexual content unintentionally is bigger. Therefore, Mrs. Sari modified gadget to set the restrictive function on children's online activities, especially the activity of downloading application.

"Makanya dia..atau dia dapet ee..temennya, sharing dari temennya, 'Eh games ini bagus,' misalnya. Kita kan ga tau, temennya orangtuanya apakah mengawasi sampai seperti yang saya lakukan? Jangan-jangan dibiarkan aja, anaknya anteng. Yaudah main apa pun ga peduli. Jadi ee...dia tau dari temennya, dia masuk juga. Kalau ga dibatesin, parental itu ya....bahaya juga. Makanya, dari sisi itu, saya liat ya harus dikontrol."

(Ibu Sari, 49 tahun)

"Their friends might share with them, 'hey, this game is so cool', for example. We never know, are their friends' parents keep an eye on like I did? Or they let them be as long as the children do not make a noise. So they don't care with what the children play. My children might know from their friends, so they might play it too. If there is no limitation, parental is...dangerous too. From this perspective I see that we need to control it."

(Mrs. Sari, 49 years old)

All respondents hired a household assistant to help them take care the house. However, in Mrs. Maya's family, a household assistant was hired specifically to take care the children. Meanwhile, Mrs. Carla and Mrs. Sari hired a household assistant to do house chores. Therefore, a household assistant in Mrs. Maya's family also assists her to control and monitor children's gadget use. A household assistant in Mrs. Maya family called Mbak Iti. She was in charge to make sure the duration of playing gadget does not exceed the given time limit. She was also in charge to monitor what kind of gadget contents that children access. It suggested that the household assistant's role will determine their involvement to control and monitor children's gadget use.

Mbak Ita also took an initiative to use monitoring, after she found that the children had accessed sexual content without parental guidance. She checked the history of Youtube videos which had been watched by children after they used the tablet. Mbak Ita had started to use monitoring since she found the children watch sexual contents secretly. Perhaps, monitoring usually was done to make sure children were not accessing hazardous contents.

The typical characteristic from Indonesia family is the presence of extended family that living with the nuclear family. This condition was stated by Mrs. Carla. The grandmother and aunt also help Mrs. Carla in manage the use of gadget by children. Their role in parental mediation are (1) reminding children not to play gadget in a long duration; and (2) ensuring the children to follow the rules set by Mrs. Carla. This condition showed that the strategy of parental mediation performed by grandmother and aunt is restrictive mediation.

The involvement of grandparents and aunt in the effort to control the use of gadget on children has a problem. The problem refers to the inconsistency in applying rules of the use of gadget. The use of gadget by children tend to be overtime, when Mrs. Carla entrusted them to their grandmother and aunt. Grandmother and aunt are less able to limit the duration of playing games because children are not afraid with them. So, Mrs. Carla's solution is she will give the warning that children are not allowed to use gadget if they exceed the limit time.

The inconsistency in the application of rules is also happened when Mrs. Carla husband gives some leeway to the children. Her husband tend to lend his smart phone to their children, when they are begging and crying continuously to use the gadget. This is done by Mrs. Carla's husband to calm them down. As a result, Mrs. Carla had no other choice, other than accepting her husband's decision to lend his smartphone to their children.

"Nanti dia ngerengek-rengkek papi nya minta handphone papinya. Ya nanti papinya kasih, pakai handphone papinya, haduh pusing dah. Ya kalau saya sih ga setuju sebenarnya. Ya kalau uda ngomong A yaa maksudnya kita A aja. Kompak aja, gitu kan. Biarin aja dia mau nangis nangis, biarin aja. Rengek-rengkek, bodo amat. Saya sih gitu. Ya cuman kan bapaknya bilang, "Ya..udahlah kasihlah. Sebentar." gitu kan. Yaudah, mau gimana. Yauda biarin aja" (Ibu Carla, 39 tahun)
"They will beg to their dad to lend his mobile phone. Then, their dad will lend it. Actually, I disagree with their dad. I mean when we told to them A then we need to continuously say A. We need to team up. So, if our children are crying and wailing, let them be. This is what I did, I don't care if they keep crying. But, their dad always say, 'it's okay, let them play for a while.' Then, I can't say anything."
(Mrs. Carla, 39 years old)

Inconsistency in parental mediation practices did not only occur to Mrs. Carla's family, but also to Mrs. Sari's family. When she went to work, the children felt free from her supervision. So, sometimes the children stole the opportunity to play games through their father's laptop and smartphones. Mrs. Sari's husband is less able to control the use of gadget because he is busy taking care his business at home. Children are also not afraid of their father's reprimands because Mrs. Sari's position is more dominant regarding educating children. This condition suggests that working mother have obstacles to performing effective parental mediation practice. Moreover, if the husband is not a figure feared by the children.

Discussion

This study aimed to explore how Indonesian parents managed their elementary school-aged children's (aged 6 - 12) gadget use. Based on research result, it was found that parents adjust parental mediation strategies with characteristics of child development. The cognitive development of primary school-aged children is characterized by a child's ability to reason

logically (Santrock, 2013). They are more sensitive to the motives behind behavior (Kuhn in Lai, 2011). This condition causes children to be inclined to question the reason why parents set certain rules or limits on using gadgets when they enter the elementary school age. Therefore, the three subjects started to use active mediation when their children entering elementary school age.

The characteristic of social-emotional development on elementary school children is also an encouraging factor for parents to apply active mediation. Children are susceptible to their peers' influences when they are entering elementary school age. Parents find it difficult to monitor children's interaction with their peers because these kids spend more time on outdoor activity (Rubin, Bukowski, & Parker in Santrock, 2013). Friends can affect children positively or negatively, but parents cannot fully filter these negative influences. Therefore, active mediation can build self-awareness on children to help them sort out whether the content suggested by their friends is good or bad. Through active mediation, children can engage in the use of safety gadgets, although they do not get parental supervision.

According to Nikken and Jansz (2013), parents' attitude on gadgets is the important predictor of parental mediation strategy. Parents who have negative attitudes on gadget tend to apply restrictive mediation. Negative attitudes of the three mothers on gadgets were reflected from their statements about negative influences of gadgets on children. The three mothers stated that gadget might interfere children's study activities and increase the risk of vision problems. Therefore, the three mothers set the rule that gadgets should only be used on the weekend and should not be overused. Negative attitudes toward gadgets also reflected from the three mothers' concerns related to the risk of content. So, the three mothers applied restrictive mediation by not allowing their children to play games that contain violent and sexual elements.

Parents who have positive attitudes on gadgets tend to apply active mediation and co-using (Nikken & Jansz, 2013). The positive attitude of the three mothers on gadgets reflected from their support to use gadgets as a means to facilitate children's learning activities and to help children socializing with their peers. The three mothers realized that it is important for children to have gadgets as a way to keep up technology development. Parents' positive attitude on gadget was also determined by their experiences in using gadgets (Huh, Faber, & Shin, 2012). Based on the research result, three subjects have a high-frequency in using gadgets. Especially in Mrs. Sari and Mrs. Carla's case, gadgets were mostly used to support work activities. This explains the three mothers' reasons why they applied the combination of restrictive and active mediation to mediate the use of gadgets by children.

According to Lee (2012), parents' perception of children self-control is a predictor of restrictive mediation. Parents who see that their children do not have good self-control tend to apply restrictive mediation. Based on the research result, the low self-control of children is their inability to share time between studying and playing games. Children tend to ignore their homework when they are playing games. Also, children are difficult to stop playing games when they are too absorbed in the games. Therefore, restrictive mediation is used because the three mothers think elementary school children do not have good self-control in playing games.

The co-using strategy that appeared in television context does not appear in gadget context. This is because gadget is portable device that usually used individually and television is used together with family (Shin, 2010). Therefore, parents are more difficult to apply co-using to gadgets. So, the definition of co-using that previously used in television needs to be re-adjusted to the context of gadget.

Co-using on gadget is more active than the others because of the two characteristics of gadget. The first characteristic is interactive. So, parents are more encouraged to talk about the usage activity of gadget rather than the usage activity of television (Yu, 2012; Neumann

& Neumann, 2013). The second characteristic is connected to the Internet (Yu, 2012; Neumann & Neumann, 2013). This characteristic enables children to do various online activities, such as finding information, playing games, communicating with friends, and watching video. As a result, parents more encouraged to talk about children's online activities, such as giving the rating to the content that being watched by children and talking about the content that being accessed by children.

Shin (2010) said that parents' ability in using technology is a factor that encourages to technical restrictions strategy. This is what distinguishes Mrs. Sari with the other two mothers. Mr. Sari's ability in using technology is better than Mrs. Carla and Mrs. Maya. So, it is only Mrs. Sari who is applying parental control setting on her children's tablet.

The three subjects are unable to explain and discuss the risk of sexual content with their children. Especially in Mrs. Carla's case, she feel unable to mediate the sexual content with her children because she is worry if her children is increasingly curious. So, Mrs. Carla chose not to mediate sexual content. This condition in line with Nathanson, Eveland, Park, and Paul's research that stated the low level of parental self-efficacy in mediating sensitive topics encourages parents not to mediate it.

Nathanson et al. (2002) also stated the self-efficacy level of parents relies on the perception of how dangerous the risk of content can threaten their children. Parents who have perception of the great treat of the risk of content for their children will tend to apply restrictive mediation, although the level of self-efficacy in mediating is low. This condition shows that parents' decision to perform the mediation is determined not only by the level of self-efficacy but also determined by parents' perception of the threat of content risk. This may explain why Mrs. Sari and Mrs. Maya continue to do restrictive mediation and active mediation on sexual content, although they are less confident in their ability to discuss sensitive content.

According to Livingstone and Helsper (2008), the lack of parental knowledge on the type of new media can inhibit the effectiveness of parental mediation. The three subjects are people who born in 1970's. However, gadget is a type of media that developed in the 20th century. Therefore, for the subject, gadgets can be classified as the new media type. Parents may find it difficult to operate functions in a gadget, so they do not perform technical restrictions and monitoring. This difficulty causes the strategy of technical restrictions, and monitoring are not the type that most chosen by parents.

The inconsistency of parental mediation strategy may be more susceptible to working mothers. This is because the working mother tends to extended leave children with family members or household assistant. However, extended family members or household assistant is lack of power in influencing children behavior because children are more fear with mother. Therefore, when the grandmother and aunt rebuke the children because overtime of playing gadget, they do not bother it and still playing games. The rules of using gadget are not practiced consistently when the parental mediation function moves from mother to other parties. According to Setiadi (2006), it is expected the role of mother as the main nurturer is unchanged, although she works. Mothers who work at the office are difficult to monitor the use of gadgets by their children because they are not at home. Meanwhile, the children tend to obey mothers' rules because the main role of nurture lies in mother. This explains that working mothers are more susceptible to constraints in controlling the use of gadget that is inconsistency of parental mediation practices.

The inconsistency of parental mediation strategy also occurs when fathers do not strictly apply the rules of gadget usage set by mothers. Patterson's coercion theory (in Thomas, 2011) stated that children become immune to parents' restrictions if parents are inconsistent to the rules. In this case, mother has determined that children should not use the gadget, although they continue to plead and cry. In practice, father tends to lend his gadget to

calm down the situation. Father's response supports the children behavior of crying and begging. Meanwhile, father's behavior got the support because the atmosphere of the house become calmer after he lends his gadget to his children. As a result, the children tend to repeat the crying behavior and begs to get the gadget, and the father tends to repeat the behavior of giving the gadget if the child creates a commotion. It happens continuously, like a cycle and will continue to grow, when parenting is not applied consistently.

The limitation of this research is the research result cannot be generalized because the qualitative method used the unrepresentative sample. Therefore, the suggestion for future research is the use of quantitative method to get the general overview of parental mediation used by parents in Jakarta. The quantitative method uses large quantities of sample so that the result can be generalized. The research that using quantitative method can complement the result of this research, so the overview of parental mediation on gadgets is to be more comprehensive.

The selection of subject is lack of variation regarding the level of socio-economic and ethnicity. This matter caused researchers lack of exploration in the influence of socio-economic on parental mediation strategy. Socio-economic level and education level of parents are interconnected (Valkenburg et al., 1999; Livingstone & Helsper, 2008). Therefore, parents with low level of education might not perform parental the same parental mediation as parents with high level of education. It is suggested that the future research find the subject with various demographics.

From the beginning, researchers had decided that the research subject for finding the overview of parental mediation is the mother as the main nurturer of children. Based on triangulation result, researchers found that father also performs parental mediation function. Therefore, the function of parental mediation may not always perform by the mother as the main nurturer but also by the father. This aspect is still not explored further and is still limited to the triangulation of research data. So, the future research can choose both of parents as the main subject. Father is not a triangulation subject but the main subject. It can be an interesting finding to see the differences parental mediation from father and mother's perspective..

This research cannot be separated from the possibility of social desirability bias that leads to the misinterpretation of research result. Researchers try to reduce the possibility of bias from parents by using triangulation. Therefore, the suggestion for the next research is to examine the overview of parental mediation on gadgets based on children's perspective. Children as gadget user can provide a more accurate picture of their activity when using gadgets. Children may also interpret the parental mediation practices that are applied to them differently from their parents' purposes. So the topic is interesting to be explored in the next research.

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Part 7:
Modern City and Digital Lifestyle

Convenient for Positive Expression: Role of Expressivity and Internet Use Motives to Online Self-disclosure

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ABSTRACT

Previous studies found that online self-disclosure was related social network (sites) characteristics and hyper-personal variables such as privacy concern and anonymity, which led to greater benefit and lesser risks. Current study tried to link (emotional) expressivity and internet use motives – namely convenience, interpersonal/communication, and social – to online self-disclosure. Expressivity and all motives for using internet were hypothesized to significantly predict uncovering self on internet. One hundred and fifty-two Indonesian internet users filled Berkeley Expressivity Questionnaire, Internet Motive Questionnaire-12, four-items of subjective online self-disclosure, and five yes-no questions related to personal information online, which were converted to a dummy variable called actual self-disclosure. Due to non-normality nature of the data, subjective and actual self-disclosure data were splitted by median and converted to dichotomous category. Logistic regression analysis showed that although actual and subjective self-disclosure is significantly correlated, positive expressivity and convenience motive only significantly predicts subjective self-disclosure. Result will be explained further in discussion section.

Keywords: positive expression

Brin (in Ben-Ze'ev, 2003) explained about transparent society, which is elaborated as appearance of personal information is inevitable in modern society. It means that modern people – in multicultural and global settings – actively select their own information to be published. By the help of technology – particularly internet – self-disclosure on current era can be commonly found on social network (web)sites. Using them for disclosing self would result in greater conversational effectiveness via direct approach in interaction and reducing uncertain behaviors (Tidwell & Walther, 2002). The kind of activity is the key to close relationship with others as Valkenburg and Peter (2007) have found in their study. They found that breadth and depth of self-disclosure in online setting affects close friendship, mediated by online communication. Moreover, Attrill (2012) summarized that online self-disclosure is not only quicker than its offline counterpart, but also resource minimum and function as substitute to face-to-face disclosure. Therefore, it may strengthen interpersonal, even intercultural and global communication among world's citizen.

There are many kinds of format for uncovering self to public. Text posts (in forms of status, wall posts, or tweets) and pictures are two most common formats for internet users to disclose their own self online (Stern & Salb, 2015). Specter (2012) also found that textual self-disclosure plays role to form friendship on Facebook, but not for pictorial self-disclosure. It implies that the way one reveals his or her self would determine the relationship quality, especially on initiation stage. In addition, self-exposure through audiovisual media via webcam was also found to be greater in terms of information than face-to-face interaction (Antheunis, Valkenburg, & Peter, 2007).

Previous studies linked online self-disclosure to characteristic of social network (sites). Several social network indicators such as network size (number of friends or contacts), tie strength (relationship intensity), and network density (numbers of possible relationship) are found to be significant predictors of online self-disclosure (Wang, Burke, & Kraut, 2016). French and Read (2013) also found on in-depth interview among US and South Korean

students that social sphere also influences how they open themselves on their online social network site account. It implies that not only how many connections that one has but also attribution between contacts in social networking site that regulates online self-disclosure. Particularly, network size and tie strength determine two modes of online self-disclosure, namely dyadic and public.

Attrill (2012) claimed that there is a difference in broadcasting personal information on the internet across online channel, particularly in instant messaging, social network sites, and online shopping board. He found that people reveal themselves on instant messaging and online social network sites more than online shopping board for impersonal information such as interests, relationships, or generally personal matters. Intra-categorical or within-information analysis concluded that there was no significant difference between personal (beliefs and intimate feelings) and impersonal information exposed by internet users in three mediums of disclosure. Specific to social network site, there are two notable characteristics that influence online disclosure, namely media affordances and directedness. Treem and Leonardi (2012) described media affordances as certain characteristics that social media have in relation to self-disclosure in terms of information permanence and message attribution either to sender or recipient. In addition, directedness is defined as post or message target reference, whether personal, group, or general public. The two characteristics can hinder or make internet user selective to broadcast online public profile. In regards to that, public messages or posts are not directed to particular person or group and express more about the author of post, as group chat or personal messages are directed to certain person or collective and describes more about messages' recipient (Burke, Marlow, & Lento, 2010; Kramer & Chung, 2011).

Personal-related variables are also accounted for self-disclosure to happen in cyber realm. Cyberspace provides people to communicate – even expose – anything they want, including opinion that is reluctantly said in face-to-face interaction. Tosun (2012) mentioned that internet is a potential space to reveal true self, which means internet user uncover their whole or part of their actual self which cannot be expressed in face-to-face interaction. The finding implies that self-presentation expressed on internet is not fake or made-up self. Contrary to popular belief, Bryce and Fraser (2014) found that the main reason of adolescent wants to open up online was that they perceived greater benefit in online self-exposure than the risk. Risk of revealing self is not as damaging as its offline counterpart and so that many internet users broadcast themselves even more (Ben-Ze'ev, 2003). Hyper-personal effect, mainly privacy, also disinhibit disclosure. Ben-Ze'ev (2003) explained that internet consists more of strangers among its users than acquaintance, hence make self-disclosure more open because internet users less care about strangers' evaluation and their concern of privacy is low. He also mentioned that because privacy concern is low, internet can be utilized for privacy exercise. The statement also supports argument for paradox of online personal disclosure. Linking back to media affordance and social network theory, internet users shall disclose less about themselves as network size and tie strength intensifies. Nevertheless, personal information disclosed online is found more on format that can be accessed by public.

In regards to personal-related variable, a little number of studies provide explanation about emotion and motive-related variables to self-disclosure on internet realm. Therefore, next section will elaborate possible link of emotional expression and motive-related aspect to online self-disclosure.

Expressivity and Online Self-disclosure. Self-disclosure can be recognized as a means to express self, which implies that ability to convey thoughts and emotions in disclosure plays a significant role. Gross and John (1997) coined 'expressivity' as term for ability to express positive and negative emotion and also conveying impulse for expressing

those emotions. Furthermore, Ben-Ze'ev (2003) highlighted particularly about emotional self-disclosure which occurred more on online settings. As for expressivity in online profile, Weisbuch, Ivcevic, and Ambady (2009) found that it determines disclosure in face-to-face interaction as well as expressivity in daily life. It is essential to know whether expressivity on social networking sites would also lead to greater online disclosure.

Positive emotion's role in disclosure was supported by finding that positive affect results in greater self-disclosure in acquaintance face-to-face interaction (Vittengl & Holt, 2000). Similar effect also applies in Qiu, Lin, Leung, and Tov (2012) who found that Facebook users tend to communicate positive emotions more than negative ones. The finding was consistent from self-report and other-report measurement. On the other hand, Bazarova and Choi's (2014) study on Facebook found that internet users are more open to express negative emotions and vent out their problem through status update, rather than wall posts or private messages. In regards to impulse strength, Ben-Ze'ev (2003) mentioned that there is a reverse role for emotion and privacy. It means that if someone greatly express emotion, he or she has to be aware privacy diminishes so that they would open self even further. Those findings imply that emotional valence and strength can lead to uncover self even more.

Internet Use Motive and Online Self-disclosure. Motives of online self-disclosure can be related to reason of using internet, mainly social and interpersonal-related motives. There are quite of studies relating reasons to use internet, mainly social networking sites, to self-disclosure. Weiwei and Peiyi (2011) and also Ables (2013) on separate studies found that social, information-related (sharing and organizing), and work-related motives predict depth and frequency of personal information disclosure on Facebook. The findings were backed up by Tosun (2012), who found that disclosure of true self on internet links to relationship issues, which are establishing new friendships, maintaining long distance relationship, and terminating romantic relationship. Relationship motives affect online disclosure in adult population as well as teenagers (Lwin, Miyazaki, Stanaland, & Lee, 2012). In addition to that, self-disclosure on internet is related to entertainment and self-presentation purpose (Lee, Im, & Taylor, 2008). Entertainment purpose on the study mainly focused on keeping up with trends and doing things that bring pleasure.

In spite of previously mentioned motives, there has been a little number of studies relating easiness of using internet to disclose self. Research on Canadian college students shows that internet is used for its convenience, followed by amusement (Johnson, 2007). Different from utilizing mass media because one has to be famous for achievement or sensational event, lay people can disclose about themselves on their social network sites profile. Disclosing self via internet does not need much effort because according to technological acceptance model, perceived ease of use becomes an important aspect of daily use of technology (Davis, 1989). Atrill (2012) provided hint that disclosing personal information online needs less resource and effort than its offline counterpart. Hence, internet may be considered as convenient for disclosing self when compared to face-to-face interaction.

Current Study. Current study put emphasis on revealing personal description on public sphere of internet, as Bazarova and Choi (2014) point out that further explanation is needed for public self-disclosure more than dyadic one and public information on internet may provide more insight than initial face-to-face acquaintance. Feature of public posts that explain more about its author also becomes a reason for choosing public messages as focus in this study. It is also important to understand online self-disclosure not only from perceived completeness in disclosing self but also from actual behavior of self-disclosure. Hence, this study include assessment of personal information provided public on social networking sites.

It is essential to understand online disclosure from emotion expression because disclosure is complete if many range of emotions are shown during interaction. Ben-Ze'ev

(2003) also claimed that emotional closeness would lead to greater self-disclosure. One way to experience emotional closeness is by expressing many kinds and high strength of emotion toward people.

Hypothesis 1A: Positive expressivity would significantly predict subjective online self-disclosure.

Hypothesis 1B: Positive expressivity would significantly predict actual online self-disclosure.

Hypothesis 2A: Negative expressivity would significantly predict subjective online self-disclosure.

Hypothesis 2B: Negative expressivity would significantly predict subjective and actual online self-disclosure.

Hypothesis 3A: Impulse strength would significantly predict subjective online self-disclosure.

Hypothesis 3B: Impulse strength would significantly predict actual online self-disclosure.

It has been mentioned about the importance of understanding online self-disclosure motives not only from social or communication aspect, but also from internet as entertainment mode and its convenience. In regards to that, current study utilizes four motives of internet use from Amiel and Sargent (2004), namely entertainment, convenience, interpersonal/communication, and social. The first motive is defined as motive for getting rid of loneliness as well as making and maintaining contacts. Convenience means that internet is used to ease the way of life. As interpersonal/communication speaks for itself, it differs from social motives by means that it refers to being undetected and having something that cannot be done in daily interaction. The categorization also aligns with Krasnova, Spiekermann, Koroleva, and Hildebrand's (2010) categorization of disclosure benefit on internet medium.

Hypothesis 4A: Entertainment motive would significantly predict subjective online self-disclosure.

Hypothesis 4B: Entertainment motive would significantly predict actual online self-disclosure.

Hypothesis 5A: Convenience motive would significantly predict subjective online self-disclosure

Hypothesis 5B: Convenience motive would significantly predict actual online self-disclosure

Hypothesis 6A: Interpersonal/communication motive would significantly predict subjective online self-disclosure.

Hypothesis 6B: Interpersonal/communication motive would significantly predict actual online self-disclosure.

Hypothesis 7A: Social motive would significantly predict subjective online self-disclosure

Hypothesis 7B: Social motive would significantly predict actual online self-disclosure

Method

Participants

One hundred and fifty-five participants (69,7% female, 81,6% lives in Jakarta and its hinterland) were recruited for this study. They are Indonesian internet users aged 17-62 years old ($M = 25,41$, $SD = 4,37$). All participants joined on one to eleven social networking sites,

with the most participants ($n = 30$) had six social networking site accounts. Three participants were excluded because they were considered as data outliers (z -score more than $+3 SD$ or less than $-3 SD$), making 152 participants were analyzed for hypothesis testing. The number of participants surpassed consideration of medium effect size ($f^2 = 0,15$), $\alpha = 0,05$, and power of 0,8 in which G*Power software suggested minimum sample size for these requirement of 77 participants. Participants were recruited by providing online questionnaire link to individual or group chat messenger. To attract participants, the writer mentioned that research participation would also opt for lucky draw of cellphone charge/fee of Rp. 50,000 for four participants.

Measurement

Subjective self-disclosure was measured by Stern and Salb's (2015) four-item questionnaire ($\alpha = 0,878$), which assessed whether participant's social media profile was considered detail, complete, or revealing self. In addition, actual online self-disclosure behavior was also asked separately from the questionnaire. Five yes-no questions were utilized to assess types of publicly appeared personal information on participant's social network site, namely personal contact, personal photograph, favorite things, current city, or social network site posts (status, tweets, and check-ins). Each category was assessed for absence-or-presence. Score of actual self-disclosure was collected from the sum of all information types, so that the more personal information provided on social networking site, higher score a participant would get on this variable. Because both subjective (Kolmogorov-Smirnov statistic = 0,115, Shapiro-Wilk statistic = 0,969, $p < 0,05$) and actual self-disclosure (Kolmogorov-Smirnov statistic = 0,175, Shapiro-Wilk statistic = 0,888, $p < 0,05$) data are not normally distributed, the data are splitted by median (subjective self-disclosure = 13; actual self-disclosure = 2) and dichotomously categorized (high and low). It is suggested to use median when reducing measurement because median is relatively stable even with outliers and median gives equal portion of sub-group among participants (Coolican, 2014).

Expressivity was measured by adapted version of Gross and John's (1997) Berkeley Expressivity Questionnaire. The original scale consists of sixteen items, which is reduced into three dimensions, namely positive expression (4 items, $\alpha = 0,689$), negative expression (5 items, $\alpha = 0,636$), and impulse strength (6 items, $\alpha = 0,807$). An item of negative expression subscale was dropped out from analysis due to unacceptable corrected inter-item correlation (less than 0,2).

Internet Motive Questionnaire (IMQ) was adapted from Sargent's (2007) to measure four purposes of Internet use. The version used in this study was IMQ-12, short version of previous multidimensional IMQ-45 developed by Amiel and Sargent (2004). Due to poor reliability of Entertainment subscale, the data was dropped from main analysis of this study. Hence, only Social (3 items, $\alpha = 0,693$), Interpersonal/Communication (3 items, $\alpha = 0,720$), and Convenient (3 items, $\alpha = 0,614$) subscales were utilized on this study.

Result

Table 1 provides descriptive statistics for all variables included in this study. From table below, it can be recognized that positive emotions are more expressed than negative ones among study participants. Speaking of internet use motive, interpersonal motives become the most common reason of utilizing internet, followed by convenience and then social motives. The descriptive also shows that on average, participants reveal two personal informations on the web.

Table 1
Descriptive Statistics

Variable	Minimum	Maximum	<i>M</i>	<i>SD</i>
1. Negative Expressivity	1,00	5,80	3,42	0,93
2. Positive Expressivity	1,80	5,60	4,07	0,79
3. Impulse Strength	1,33	7,00	4,13	1,20
4. Convenience	3	27	16,45	5,50
5. Interpersonal	3	27	20,68	4,49
6. Social	3	27	12,73	5,43
7. Subjective Self-disclosure	4	28	13,61	5,32
8. Actual Self-disclosure	1	5	2,36	1,10

Actual and subjective self-disclosure is significantly correlated (Spearman's $\rho = 0,268$, $p = 0,001$). Logistic regression was used for hypothesis testing on current study. Result on table 2 concludes that positive expressivity and convenience motive significantly predict subjective self-disclosure. Hence, hypothesis 1A and 5A is accepted but hypothesis 2A, 3A, 4A, 6A and 7A is rejected.

Table 2

Logistic Regression Analysis to Subjective Self-disclosure

	B	S.E.	95% Confidence Interval of Odds Ratio		
			Lower	Odds Ratio	Upper
1. Negative Expressivity	,338	,243	,872	1,402	2,256
2. Positive Expressivity	,587*	,294	1,011	1,799	3,200
3. Impulse Strength	-,346	,214	,465	,707	1,076
4. Convenience	,085*	,042	1,003	1,089	1,183
5. Interpersonal	-,026	,051	,882	,974	1,076
6. Social	,008	,035	,940	1,008	1,081
7. Constant	-3,298	1,301			

* $p < 0,05$

Table 3 provides conclusion that all predictors do not significantly predict actual self-disclosure. Similar result also occurred when logistic regression analysis was conducted for each component of actual self-disclosure. Neither expressivity component nor internet use motives could significantly predict occurrence of personal contact, personal photograph,

favorite things, current city, or public posts on social network site. Therefore, current study rejects hypothesis 1B to 7B.

Table 3
Logistic Regression Analysis to Actual Self-disclosure

	B	S.E.	95% Confidence Interval of Odds Ratio		
			Lower	Odds Ratio	Upper
1. Negative Expressivity	-,263	,237	,483	,769	1,224
2. Positive Expressivity	-,066	,278	,543	,936	1,614
3. Impulse Strength	,107	,207	,741	1,113	1,670
4. Convenience	,081	,042	,998	1,084	1,177
5. Interpersonal	-,019	,050	,889	,981	1,082
6. Social	-,034	,035	,902	,967	1,036
7. Constant	,053	1,223			

Similar results are achieved after addition of demographic variables (sex, age, and number of social network account). Table 4 and 5 provide result with inclusion of demographic variables. It concludes that no demographic variables would alter the previous result.

Table 4
Logistic Regression Analysis to Subjective Self-disclosure (after inclusion of demographic variables)

	B	S.E.	95% Confidence Interval of Odds Ratio		
			Lower	Odds Ratio	Upper
Negative Expressivity	,365	,252	,878	1,440	2,361
Positive Expressivity	,568*	,301	,979	1,765	3,184
Impulse Strength	-,265	,224	,494	,767	1,191
Convenience	,089*	,043	1,005	1,093	1,188
Interpersonal	-,041	,053	,865	,960	1,065
Social	,008	,036	,939	1,008	1,082
Sex	,449	,411	,700	1,567	3,506
Age	,069	,049	,972	1,071	1,180

Number of Social Network Sites Account	,124	,086	,957	1,132	1,338
Constant	-5,992	2,052		,002	

* $p < 0,05$

Table 5

Logistic Regression Analysis to Actual Self-disclosure (after inclusion of demographic variables)

	B	S.E.	95% Confidence Interval of Odds Ratio		
			Lower	Odds Ratio	Upper
Negative Expressivity	-,262	,244	,477	,770	1,241
Positive Expressivity	-,094	,286	,520	,910	1,593
Impulse Strength	,147	,221	,751	1,159	1,788
Convenience	,080	,042	,997	1,083	1,178
Interpersonal	-,040	,053	,866	,961	1,065
Social	-,045	,036	,890	,956	1,027
Sex	,373	,402	,660	1,452	3,193
Age	-,055	,053	,854	,947	1,050
Number of Social Network Sites Account	,145	,084	,981	1,156	1,362
Constant	1,025	2,017		2,787	

Discussion

Current research supports Qiu, Lin, Leung, and Tov's (2012) finding that revealing self on internet is related to positive emotion expression. Internet users would open themselves more when they want to express positive emotions. The finding can also provide support for internet utilization for selective self-presentation, as internet users would disclose when they feel positive but not when bad things interfere their feelings. The finding also extends Vittengl and Holt's (2000) conclusion that positive affect leads to greater self-disclosure in acquaintance face-to-face interaction.

Result of this study also confirms that internet users disclose themselves because internet is an easy-to-use platform to reveal self, which extends the application of technology acceptance model. This finding elaborates that internet convenience explains online self-disclosure better than social or communication motive. It means that internet users open themselves because of the accessibility to technology but not always for communication or other social purposes. The result also partially supports Krasnova, Spiekermann, Koroleva,

and Hildebrand's (2010) findings. While previous finding of internet convenience for uncovering self was replicated, this study yields different result for social and interpersonal/communication motive. Further study may refer to Atrill's (2012) finding, notably on whether convenience of using internet as medium for self-disclosure relates to its fastness and less resource or any other aspect of technology acceptance model. It is important to acknowledge whether broadcasting personal information online has more worth than face-to-face interaction.

This research also further explains that expressivity and internet motives differ in explaining subjective and actual online disclosure although the two variables are related. It may be explained by reluctance and concern of bringing online to offline disclosure. Ben-Ze'ev (2003) noted that providing personal contact or exchange of posts may lead to different closeness and privacy issue from online interaction. This study also refers to Specter's (2012) finding of mode differences for online disclosure and its link to relationship initiation. As for this study, both textual (social media posts) or pictorial (personal photograph) self-disclosure are not predicted by expressivity or internet motives. It means an opportunity for other social and psychological processes than emotional expression or convenience-and-social motives for utilizing internet would explain both modes of self-disclosure.

Additional analysis of demographic variables shows that no demographic variables would change result before those variables are included. It gives a hint that internet is a common tool for disclosing self, regardless of sex-and-gender or age issue. This result also provides a clue that number of social networking sites account ownership do not reflect amount of personal information provided on those channel. Overall, the additional analysis concludes that internet is an open world to open up about personal information.

The limitation of this study is on its measurement. As noted, most of the measurements have lesser than rule-of-thumb standard of reliability coefficient although Hinton, Brownlow, McMurray, and Cozens (2004) suggested that Cronbach's alpha between 0,5 - 0,7 is considered as moderate reliability. It is speculated that lower-than-rule-of-thumb standard is because of the number of items, notably for internet motives measurement which consisted of three items per dimension. Entertainment subscale also become liability as its reliability coefficient does not meet requirement (0,471) so that it needs to be excluded in current study. Therefore, entertainment contribution among internet use motives for explaining self-disclosure on internet remains unknown.

Current study focuses on breadth and perception of complete broadcast of self through internet. Further study may focus on the depth of online self-disclosure related to expressivity or internet motives. As Whitty and Joinson (2009) pointed out, it is different to reveal standard personal information and potentially dangerous or stigmatizing information. A support for this argument also comes with a finding that internet is used as a 'coming-out' channel for sexually marginalized people (McKenna & Bargh, 1998). It may be interesting to look up for variables that may influence the depth of online disclosure.

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Abstract of Posters

Psychological Well Being of Girls Who Married Early Because of Poverty

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ABSTRACT

This research is aimed to examine the psychological well being of girls who married early because of poverty. Ryff theory is used to understand how self acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, personal growth will contribute or otherwise restrain the psychological well being of those early married young women. This study used a qualitative method by interviewed 3 girls in Tambora-West Jakarta aged 16-17 years who married early because of poverty, have been married for 5-8 years, low income families (lived in densely populated residential house with their parents, has no own income, and husband's income under three million a month). The results showed that 3 participants accept their selves include strenghts and weaknesses. They have a positive relationship with others by maintain communication and helped others. Three participants only have autonomy in domestic area, can balance daily activities related to domestic work. Only one participant consistent adjust her environment according to her needs, that is work at home to earn money. They have same life purpose, that is be a good housewife and have their own house, although obstructed in the achievement of material goals. Personal growth of three participants visible on domestic capability. Supporting factors of their psychological well being are social support from family and husband, self awareness of being wife and mother, and also life experience. Inhibit factors of their psychological well being are difficult economic conditions, domination of husband role which governs life of participants, also role and responsibility as a wife. In this study, found that girls who married early have a good psychological well being even though the economy is still difficult because they are in a supportive environment.

Keywords: psychological well being, girls, early marriage, poverty

Occupational Stress and Coping Strategy Harmony Between Scientific Theory and Islamic Teachings And Practice

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ABSTRACT

As a country with the largest Moslem population, the workplace in Indonesia generally provides a place and time for the workers to perform their religious obligation, mainly for performing *Sholat*. The purpose of this literatures study was to probe several aspect of Islamic teaching and ritual from the scientific perspective which is then able to be optimized its benefit for the work, in addition for religious intention, mainly in the management of occupational stress. Stress itself arises in the interaction between people and their environment, and coping strategy will determine how well they manage the stress. In summary, the result show that the types of stress according to the theory of Lasarus can be harmonized with the coping strategy based on Islamic teachings in Al Quran, especially in the Surah Al-Inshirah verses 1 through 8. Another important finding was that *Sholat* activity provides two physiological benefits, i.e. stimulates the relaxation of brainwaves and increase the muscle flexibility. Whereas, the suggestion to perform *Sholat berjamaah* or praying in group is in harmony with the collective culture of Indonesia, especially related to the value of *silaturahmi* or friendship and hospitality. Therefore, performing *Sholat berjamaah* during work is also able to strengthen the relationship between employees which might be utilized to express their emotion or even psychological burden. However, study in this area still need to be improved to find other alignments that can optimize the role and benefits of religious activity in the workplace.

Keywords: Al Quran, Sholat, Silaturahmi, Occupational Stress, workplace

Entrepreneurship Characteristics of Mr. Idris as the Pioneer of Living Statue at Kota Tua, Jakarta

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ABSTRACT

In Indonesia, especially in Jakarta, being an artist as a living statue is hardly seen. One of the living statue performers that exists in Kota Tua is Mr. Idris, who is also the pioneer of the living statue there. He has not only introduced the art of living statue, but also made it as a profession, which has been followed by many others. This study aims to describe the characteristics of entrepreneurship of Mr. Idris as the pioneer of living statue at Kota Tua. The study explores how Mr. Idris's passion, capability, attitude and behavior in seeking, introducing and creating the art and the profession of living statue at Kota Tua, which has been achieving success and increasing the number of people working as living statue at the area. Qualitative approach is used in the form of case study which based mainly on interviews. The results of this study indicate that Mr. Idris has the ten characteristics of the entrepreneurship including dream, decisiveness, determination, doers, dedication, devotion, details, destiny, dollars, and distribute. The ten characteristics of the entrepreneurship has come through in various periods of Mr. Idris career from the very beginning until now as the Living Statue.

Keywords: living statue, entrepreneurship characteristics, kota tua

Criminality of The Elderly

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ABSTRACT

Being aging is a stage in life where a person usually will increase the religiosity, so that life becomes a comfortable, tranquil and peaceful, more surrender to the creator, and eventually will prevent someone from doing evil and criminal acts, but in reality is not like that, at this time many facts show that crime is also done by the elderly, ranging from stealing, sexual harassment to be a drug dealer. The study involved three subjects who had been sentenced to permanent legal force and serving a sentence in the Correctional Institution. These three subjects are each entangled homicides, sexual abuse and corruption. The data in this study explored through interviews and observation methods. The data is then processed to obtain a qualitative description of the subject. Based on the analysis of data, found several factors that influence criminal behavior in the elderly, the family factor, education, religiosity. the perception of the perpetrator that the victim is the one who is weak so that it can be manipulated into a victim seen on the subject I and II. While specific on the subject III, external factors such as political pressure and administration of rules for individual properties also affect the behavior of the subject so that it becomes corruption.

Keywords: criminality, elderly, criminal acts

The Role of Mindfulness to Improve Leadership in Multicultural Context

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ABSTRACT

Mindfulness is present moment awareness with an observing and nonjudging stance. To be mindful means to be fully in the here and now from moment to moment. Mindfulness appears to have broadly positive impacts on human functioning. This review explored the current state of studies regarding mindfulness as a potential psychological construct to improve leadership in multicultural context. Mindfulness associated with higher relationship quality because a mindful leader is better able to be fully in the here and now with the subordinate. Mindfulness is also critical to the development of a leader who wants to be culturally intelligent and successful in any multicultural setting. Mindfulness allows people to make sense of cultural situations, events and actions within one's frame of reference by removing a rigid or fixed mindset. The cultural intelligence model demonstrates that having knowledge, mindfulness, and skills that working together helps a person to achieve CQ. Further, testing of CQ model and measurement of its underlying components should help us gather insight to predict the cross-cultural potential of existing employees, offer training customized to individual needs, in particular, CQ facets (knowledge, behavior, mindfulness) and recruit individuals with high CQ for positions that require a high level of cross-cultural interactions.

Keywords: mindfulness, leadership, multicultural

Introduction

Within the psychological literature mindfulness is typically described as "paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment." (Kabat-Zinn, 1994). Mindfulness is present moment awareness with an observing, non-judging stance (Bishop et al. 2004; Brown et al. 2007). To be mindful means to be fully in the "here and now," moment-to-moment. Mindfulness includes awareness of current external stimuli, such as external events or objects, as well as of internal processes and states, such as emotions, perceptions, sensations, and cognition. The observing, witnessing stance of mindfulness is associated with a reduction in mental commentary and judgment. In a related program of research, Langer (1989) has used the term mindfulness to refer to an open and creative attention to one's environment. Mindfulness in this sense allows one to avoid habitual and routine interpretation of stimuli that lead to mindlessness. Instead, stimuli and information are perceived and processed in a more creative and differentiated manner, allowing the creation and refinement of categories, connections, and perspectives.

Mindfulness originally stemmed from Eastern spiritual traditions of meditation, which prompts a person to consciously observe and change one's mental habits. This form of mindfulness takes into account mental, emotional, and physical states, which helps an individual be in touch with internal thoughts and feelings in relation to external conditions. The goal is to focus on the present moment and be aware of those intuitive notions or ideas that come to mind and open up new insights (Baer, et.al. 2006). For example, if you are having negative thoughts and you want to rid

yourself of the manifestations of those negative thoughts, you identify what might be causing the negativity and then focus on having positive thoughts about that subject. Even breathing can be developed as a tool to help control negative distractions and build positive concentration. This enables you to become aware of such negativity in order to mindfully transform your thinking. In brief, you monitor what you are thinking and how this is affecting emotional, attitudinal, or physical well-being in order to respond and act in an appropriate manner. Mindfulness can be contrasted with mindlessness. Being mindless can be defined as neither paying attention to nor having awareness of, the activities one is engaged in or of the internal states and processes (e.g., emotions) one is experiencing. Modes of being that are characteristic of mindlessness are, for example, performing tasks on autopilot, daydreaming, worrying about the future, or ruminating about the past (Brown and Ryan, 2003).

The study of mindfulness within a Western scientific paradigm is relatively recent. Most of this research has been in medicine and psychology and has used both correlational (typically measuring mindfulness as a trait, or tendency to be mindful) and experimental designs (typically using some mindfulness intervention, such as the mindfulness-based stress reduction program, Kabat-Zinn, 1994). This research has consistently shown positive relations between mindfulness and desirable outcomes. For example, research has found that mindfulness reduces chronic pain, increases immunity, and reduces anxiety (Kabat-Zinn et al., 1994), and increases psychological well-being and positive affect (Brown and Ryan, 2003).

One way to understand mindfulness at work is to contrast the conceptual processing that is central to organizational life with the experiential processing (Brown et al., 2007) that is a hallmark of mindfulness. Mindfulness involves experiential processing (Brown et al., 2007), which involves attention to the internal (e.g., thought, emotion) or external stimulus itself in a registering of the facts observed. Experiential processing permits the individual to attend to a stimulus as it is, without immediate attempts to derive meaning from it, which are often of a habitual nature. In experiential processing, common psychological content mental images, self-talk, emotions, impulses to act, and so on—can be observed as part of the ongoing stream of consciousness. This mode of processing has been referred to as “decentering,” as it involves attending to experiences within a wider context of awareness (e.g., to view thoughts as just thoughts); stimuli and resulting reactions to them are observed rather than habitually interpreted with positive or negative implications for the self (Brown et al., 2007).

Organizational scholars are also beginning to examine the role of mindfulness at the workplace, arguably one of the most important domains of human activity. A limited but growing body of work examines the effects of mindfulness in the workplace. These broad effects of mindfulness on the functional domains of attention, cognition, emotion, behavior, and physiology appear to influence a wide variety of workplace outcomes. These mechanisms influence three clusters of outcomes: performance, relationships, and well-being (Good et al., 2016). Recently, scholars have started to develop theoretical frameworks on the potential role of mindfulness in predicting work-related outcomes such as task performance (Dane, 2011) and employee well-being (Glomb et al., 2011). Moreover, a number of empirical studies revealed positive relationships between employees’ mindfulness and well-being as well as positive work-related attitudes and behaviors (Dane and Brummel, 2014; Hülshager et al. 2013; Malinowski and Lim, 2015; Schultz et al. 2014).

Nonetheless, empirical research on mindfulness in the workplace is still scarce, particularly in the domain of relationship, specifically on leadership. Leadership is a substantial extent a social and relational process. One group of organizational members that plays a particularly prominent role is that in leadership positions. The research found mindfulness to be related to higher emotional intelligence and self-regulation (Brown and Ryan, 2003), which implies a better recognition and understanding of others’ emotional states as well as a better understanding and regulation of one’s own emotions. Mindfulness may be associated with higher relationship quality because mindful

people are better able to be fully in the “here and now” with another person. Moreover, being fully present in an interaction with a subordinate may enable a leader to better recognize the needs of the other person, such as what kind of support that person requires. In this way, mindfulness may allow a leader to engage in more effective leadership behaviors toward their subordinates.

Mindfulness also has recently been applied to cross-cultural communication (Ting-Toomey, 1999). Ting-Toomey (1999) defines mindfulness as paying attention to the perspectives and interpretive lenses of dissimilar others in viewing an intercultural episode. Being open-minded to other perspectives is helpful in increasing awareness of one’s own assumptions, viewpoints, and ethnocentric tendencies when approaching a new situation and arriving at the cognitive and affective readiness stage to interact effectively with people who are different from oneself (Ting-Toomey, 1999).

This concept of mindfulness is also critical to the development of a leader who wants to be culturally intelligent and successful in any multicultural setting. Mindfulness is the ability to use reflection as a connection between knowledge and action (Tuleja, 2014). Mindfulness requires reflectively paying attention through monitoring personal feelings, thoughts, and actions. It allows people to make sense of cultural situations, events and actions within one’s frame of reference by removing a rigid or fixed mindset. The cultural intelligence model as constructed by Thomas (2006) demonstrates that having knowledge, mindfulness, and skills (also acknowledged as competencies) working together to help a person to achieve CQ. Culturally intelligent people are able to use their knowledge to understand multiple aspects of cultural phenomena that come their way; they use mindful cognitive strategies that both observe and interpret any given situation, and they develop a repertoire of skills which they can adapt and then demonstrate appropriate behaviors across a wide range of situations. These are the skills most needed in global business today.

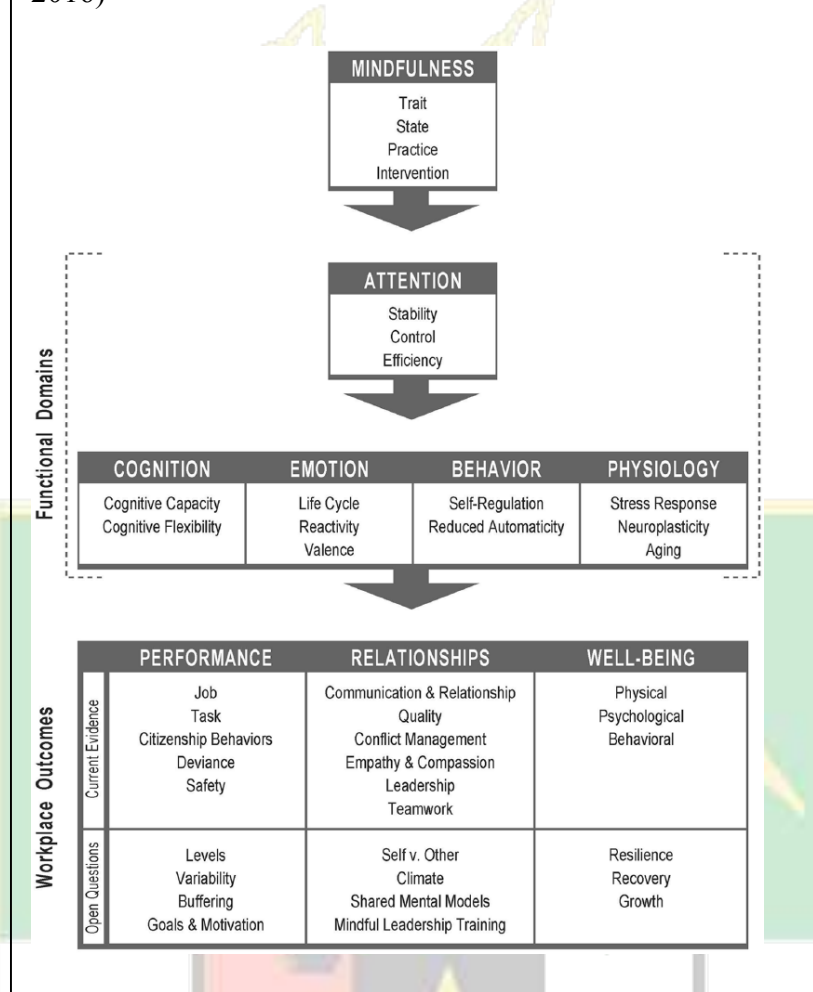
This review explored the current state of studies regarding mindfulness as a potential psychological construct to improve leadership in multicultural context. The aims of this review were answered the following research question: What is the role of mindfulness to improve leadership in the multicultural context?

Discussion

Mindfulness and Leadership

Good, et.al (2016) conducted a systematic review and resulted in the framework that identifies how mindfulness influences attention, with downstream effects on functional domains of cognition, emotion, behavior, and physiology. Ultimately, these domains impact key workplace outcomes, including performance, relationships, and well-being (See: Figure 1).

Figure 1. Integrative Framework Relating Mindfulness to Workplace Outcomes (Good, et.al, 2016)



Existing approaches on potential benefits of mindfulness in the relationship domain, specifically on leadership are mostly theoretical in nature, while little empirical insights are available. For example, Roche et al. (2014) confirmed beneficial effects of mindfulness for leaders. In their study, leaders' mindfulness was associated with less dysfunctional outcomes such as anxiety, depression, negative affect, and burnout. Another study looked at the potential effects of leaders' mindfulness on followers. Reb et al. (2014) assessed leaders' mindfulness and found positive associations with employee well-being and performance. In addition, the result of the study from Daniel, et.al (2015) showed that supervisors' mindfulness ratings were predictive only of their own ratings of the supervisory relationship (both constructs) and session depth. The more mindful the supervisors, the more they perceived offering person-centered facilitative conditions to supervisees; having higher agreement on supervision goals, tasks, and bonds; and achieving more depth and power in the supervision work. Mindfulness as a construct has many affiliations with counselor training and counseling practice, including the supervision context.

Verdofer (2016) conducted two empirical studies in order to test the hypotheses under investigation. Study 1 used a non-leader sample and showed a positive relationship between dispositional mindfulness and humility as well as a nonself-centered motivation to lead, both representing essential features of a servant attitude. On this basis, study 2 used a leader sample and investigated the relationship between leaders' dispositional mindfulness and actual servant

leadership behaviors as perceived by their followers. The findings revealed that leaders' dispositional mindfulness was positively related to direct reports' ratings of the servant leadership dimensions humility, standing back, and authenticity. In summary, data support the utility of including mindfulness as a predictor in servant leadership research and practice.

Lewis & Ebbeck (2014) on their study founded that managers in this study best resonated with the concepts of mindfulness and self-compassion relating them to personal fire experiences that offer guidance to other managers. From the investigation, and especially through the way participants' described optimal and unfavorable experiences, it became clear that lacking mindfulness and/or self-compassion often led to poor outcomes, distracted thinking, and less effective decision-making. It also became apparent that, as the fire season progresses, managers are prone to being less mindful due to fatigue. Additionally, fire managers have a tendency to internalize failures and can struggle moving past them at times. The methods of using mindfulness and self-compassion that were identified in this research serve as valuable guides for fire managers to enhance their leadership and decision-making capabilities through mindfulness and self-compassion training.

Ward & Haase (2016) conceptualized conscious leadership consists of the element of conscious leadership and skill of conscious. Conscious leadership included mindfulness, context, expanded consciousness, the human experience, and perceptual filters. The skill of conscious leadership included daily assessment of levels of expanded consciousness, practicing intentional leadership, understanding equanimity versus duality, using the power of the observer-self, using a proven problem-solving method, and understanding the relationship between energy levels and the human experience.

Beverage, et.al. (2014) on their paper review stated that mindfulness and the application of mindful practice can have a powerful impact on leadership. Being mindful and taking the time to be present and aware in one's daily work can make a significant difference to both employees and organizations. Scientific research into how brains function and the neuroscience of attention shows that mindfulness and mindful practice increase awareness and enhance our emotional intelligence. Mindful leaders are perceived as more self-aware and empathetic, and can more effectively motivate their employees and colleagues to achieve the goals and vision of an institution. With the challenges inherent in our busy world, and the potential for burnout and dissonance for everyone, mindfulness and mindful practice can help build resilience and enable leaders to manage change more effectively.

Ashford & DeRue (2012) on their paper review stated that the world's growing leadership crisis is more action on the part of individuals, not organizations. The more individuals mindfully gauge their experiences, the more leadership is developed. The more organizations support that engagement, the more they will enjoy the fruits of more leadership in more places. Perlman (2015) conceptualized that developing self-awareness in the leader by coming through self-exploration and reflection, through reading and studying, through Jungian analysis or depth psychology sessions, through contemplative practices, and even through discussions with mentors, advisors, or an executive coach.

Wasyliw, et.al (2014) conducted an intensive weekend retreat and a follow-up webinar on Mindfulness Awareness Practice (MAP) to examine the impact of Mindfulness Awareness Practice (MAP) on mid-level health-care managers' leadership. Follow-up interviews were carried out with eight participants 12-16 weeks post-intervention. The retreat participants showed significant increases in mindfulness and corresponding decreases in stress that were sustained across eight weeks post-retreat; retreat participants reported significant positive changes in their leadership effectiveness that were collaborated by informants. Qualitative data, however, suggest that sustaining a Mindfulness Awareness Practice (MAP) presents significant challenges to middle managers in a healthcare setting. In addition, Baron (2016) conducted a mixed-method design. The result suggested that a leadership development program based on action learning principles can

foster the development of action learning and mindfulness. The core elements of action learning (i.e. working on real problems, gaining new insights in a supportive and confrontational environment of one's peer) appear to be key to bringing about real changes in the behavior of participating managers and maximizing the chances of generating lasting effects.

The result of relevant studies had confirmed beneficial effects of mindfulness for leaders. Benefits of mindfulness include improved overall health and improved stress management for individuals and correlated benefits in productivity and performance. Leaders' mindfulness had positive associations with employee well-being and performance. With the challenges inherent in our busy world, and the potential for burnout and dissonance for everyone, mindfulness can help build resilience and enable leaders to manage change more effectively. Mindfulness may allow a leader to engage in more effective leadership behaviors toward their subordinates. It can be concluded that mindfulness had the positive impact to leadership.

The Role of Mindfulness to Improve Leadership in Multicultural Context

Mindfulness is a metacognitive strategy that the culturally intelligent person must practice if she or he is to be successful in cross-cultural interactions. Mindfulness requires reflectively paying attention through monitoring personal feelings, thoughts, and actions. It allows people to make sense of cultural situations, events and actions within one's frame of reference by removing a rigid or fixed mindset, also known as "cultural sense-making," which is the terminology used in certain global leadership literature. Cultural sense-making is a cognitive approach that helps us to organize and interpret information a way that we can make sense of our perceived social reality—it is a form of mindfulness (Tuleja, 2014). Past and current research into cross-cultural communication in management suggests that we first must know ourselves before we can know others, and then attempt to create bridges between what is known and what is not known. This suggestion referred to cultural intelligence. This concept of mindfulness is critical to the development of a leader who wants to be culturally intelligent and successful in any multicultural setting.

Intercultural communication competence or CQ (cultural intelligence) has its roots in interpersonal intelligence (Gardner, 1983) and also in social/emotional intelligence (Goleman, 1995) which is the ability to recognize, understand, and manage emotions both in ourselves and in others. Goleman's (1995) findings indicated that emotional intelligence contributes 80 to 90% of the competencies that distinguish outstanding leaders from average leaders. These competencies include the ability to have self-awareness and other-awareness—to be attuned to both one's emotions and those of others. Emotional intelligence also means that one has self-regulation, or the ability to control emotions and actions under pressure, as well as the motivation to delay gratification in order to achieve long-term goals. Additionally, it means that a person is able to exhibit empathy toward others and use social skills to communicate it.

CQ is a person's ability to function skillfully in a cultural context different than one's own (Earley & Ang, 2003). This means that a culturally intelligent person is someone who is not only able to empathize and work well with others, but can acknowledge differing values, beliefs, attitudes, and behaviors in order to anticipate, act, and react in appropriate ways to produce the most effective results, and then to reevaluate and try acting or reacting in a different way. Earley and Ang's (2003) seminal theory of CQ comprises three critical elements necessary for effective intercultural interaction: cognitive, motivational, and behavioral. The *cognitive* aspect is needed to conceptualize and process new information. This is more than simply having knowledge about a culture, but the ability to transfer learning to differing cultural contexts. The *motivational* aspect is needed for adapting to differing cultural norms and values. However, it is more than just adapting to an unfamiliar environment; rather, it means that a person possesses the interest and curiosity—the

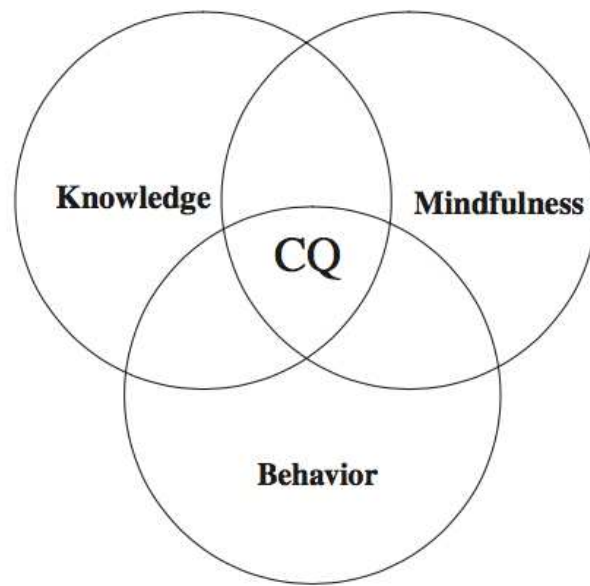
drive—to respond to ambiguity. The *behavioral* aspect is needed in order to engage effectively and appropriately in intercultural interactions.

The work of Van Dyne and colleagues (Thomas, 2006) extends the original CQ theory and focuses on the *process* of cultural intelligence, which takes into consideration the experiential aspect of what one learns and re-learns after reflecting on the experience. Van Dyne has identified four factors of CQ which include CQ strategy, knowledge, motivation, and behavior. *CQ strategy* involves how a person acquires and then uses knowledge of other cultures—which includes contemplating assumptions, deciphering actions, and adjusting perspectives about the situation. *CQ knowledge* means that a person knows what she knows, but also knows what she *doesn't* know. Knowledge includes understanding about specific norms and behaviors, worldviews, values; and even historical, political, and governmental aspects of people and their culture. *CQ motivation* is a person's interest in engagement with people and the culture itself—the CQ motivated person enjoys learning and applying what she has learned with interest and confidence—she is comfortable with herself and with the ambiguity that comes when crossing cultures. *CQ behavior* is the person's ability to engage with others in language and nonverbal behavior that is developed through trial and error. In essence, the culturally intelligent person is highly motivated and interested in interacting with people from other cultures and is successfully able to assess a situation, scan for cues, and then act accordingly—this is also known as the concept of “mindfulness.”

Thomas (2006) adopted the view that intelligence is a system of interacting abilities. Social and emotional intelligence share some attributes with CQ such as the idea that intelligence is inherently multidimensional involving behavioral as well as cognitive facets. Conversely, CQ involves, as discussed in more detail ahead, developing a general capability from specific knowledge, which results in a repertoire of behavior that can be called on depending on the characteristics of the situation. The basic definition of CQ adopted by Thomas (2006), consistent with Earley and Ang (2003), the ability to interact effectively with people who are culturally different. It is the ability to generate appropriate behavior in a new cultural setting that makes CQ unique. This ability is, however, only one part of the system of interacting abilities. CQ is made up of the capability to adapt to, but ultimately to shape the cross-cultural interaction context. To shape the context of a cross-cultural interaction an individual first has to have the ability to adapt. Then, individuals can decide on or construct appropriate behavior.

CQ having three components. CQ consists of knowledge, mindfulness, and behavioral ability as depicted in Figure 2. These three components combine to produce the ability to interact effectively across cultures. The first component of CQ is the knowledge that means recognizing some fundamental principles of behavior (customs, practices, rituals, greetings, language, etc.) and/or understanding something about a culture's history, politics, economy, or society. One may understand how a particular culture varies from one's own, how that culture affects behaviors, what are some of the basic tenets of this culture's belief system, or even some of the fundamental principles for how to interact with people in that culture. The second component of CQ is mindfulness that means aware of one's own assumptions and perceptions and the emotions and attitudes attached to them. This person will also attempt to pay attention to the other person's actions, both tacit and explicit. The third component of CQ is behavior that means able to choose appropriate behaviors (based upon developing knowledge and experience) suitable for a given intercultural situation. The culturally competent person's aim is to figure out how to apply that knowledge by putting it into appropriate actions.

Figure 2. Component of Cultural Intelligence (CQ)
Thomas (2006)



The major difference between the Earley and Ang's (2003) CQ model and the Thomas' (2006) CQ model is in replacing the "motivational" construct of the former model with the "mindfulness" construct of the latter model. According to Thomas (2006), mindfulness is the central element that links the other two constructs, knowledge and behavior, and is arguably the most novel aspect of the CQ concept. Although Thomas (2006) did not provide in-depth details of the nature of mindfulness, his arguments did reveal mindfulness to involve a conscious, deliberate and systematic effort to understand an encountered cross-cultural phenomenon that consequently leads to appropriate behaviors in that environment. In contrast to the Thomas' (2006) mindfulness construct, the "motivational" construct in the Earley and Ang's (2003) CQ reveals an individual's inclination to actively engage cross-cultural experiences, which has been related to one's upbringing and possibly a function of self-concept and early social experiences (Thomas, 2006).

Mindfulness in Thomas' model (2006) indicates that the transformational difference in crossing cultures is to actively pay attention to the subtle cues in cross-cultural circumstances—then to tune into one's prior knowledge, thoughts, feelings, actions, and reactions to what is going on. The person practicing mindfulness is aware of one's own assumptions and perceptions and the emotions and attitudes attached to them. This person will also attempt to pay attention to the other person's actions, both tacit and explicit. According to Thomas' (2006) model, the link between the cross-cultural knowledge and behavioral ability is mindfulness, "a heightened awareness and enhanced attention to current experience or present reality".

Thomas (2006) described a variety of qualities in the mindfulness construct of CQ, including awareness of our own assumptions, ideas, and emotions, ability to notice what is apparent about the other person and general sensitivity to one's surrounding. Thomas (2006) also points out the role of context to help interpret what is happening in one's environment and the creation of new categories and new mental maps of other peoples' personality and cultural background to guide appropriate responses. Finally, the role of empathy in mindfulness, that is the ability to put ourselves in someone else's shoes to understand the situation from their cultural perspective.

Clearly, Thomas' (2006) definition of the CQ mindfulness construct reveals its multi-faceted nature.

Mindfulness could indeed be a construct to help an individual bridge cultural differences in the mind and, thus, enhance CQ of an individual to address cross-cultural challenges in the world. These latter researchers believe that the attainment of mindfulness could help increase one's ability to capture and integrate new cultural knowledge within one's mental schema (Brown *et al.*, 2007; Brown and Ryan, 2003) and develop new behavioral routines that are effective in different cultural settings. The works of these researchers are consistent with the position of Thomas (2006) on how mindfulness could influence the cross-cultural ability. However, Thomas (2006) who clearly articulated a mindfulness-behavioral model within the CQ theoretical framework that could be the beginning of further work in testing the influence of mindfulness in cross-cultural cognition and cross-cultural behaviors.

Mindfulness is a key linking process between knowledge and action or behavior that appropriate for the situation. Mindfulness is fundamentally a heightened awareness of an enhanced attention to current experience or present reality (Brown & Ryan, 2003). Awareness is a fundamental aspect of consciousness and is the continuous monitoring of one's internal state and the external environment. Attention is increased sensitivity to a limited range of stimuli. Thus a person can be mindful of thoughts, motives, and emotions as well as of external stimuli. Mindfulness also means adopting a particular active approach to cognitive processing, which involves the creation of new categories in memory and the seeking of multiple perspectives (Langer, 1989).

As a facet of CQ, mindfulness (at a highly developed level) means simultaneously: being aware of our own assumptions, ideas, and emotions; and of the selective perception, attribution, and categorization that we and others adopt; noticing what is apparent about the other person and tuning in to their assumptions, words, and behavior; using all of the senses in perceiving situations, rather than just relying on, for example, hearing the words that the other person speaks; viewing the situation from several perspectives, that is, with an open mind; attending to the context to help to interpret what is happening; creating new mental maps of other peoples' personality and cultural background to assist us to respond appropriately to them; creating new categories, and recategorizing others into a more sophisticated category system; seeking out fresh information to confirm or disconfirm the mental maps; using empathy—the ability to mentally put ourselves in the other person's shoes as a means of understanding the situation and their feelings toward it, from the perspective of their cultural background rather than ours (Gardner, 1995; Langer, 1989).

The psychology literature features several elaborations on the nature of mindfulness and its underlying qualities, three of which have been consistently mentioned in both theoretical and empirical research literature: using empathy, viewing situations with an open mind or from multiple perspectives and using all senses (Brown and Ryan, 2003; Langer, 1989). These three qualities are distinguishable along three different axes: internal logic (for empathy), kinetic senses (for using all senses) and type of approach or angle (for open-mindedness) (Brown and Ryan, 2003; Langer, 1989). Based on what is known about the importance of these three qualities in the mindfulness literature and their clearly distinct paths of influences upon an individual, there is reason to examine Thomas' (2006) CQ mindfulness construct from these three more detailed perspectives, that is from influences of empathy, open-mindedness and using all senses.

Kaufman & Hwang (2015) attempted to extend the still-evolving CQ research by first exploring the literature on the nature of CQ constructs, especially Thomas' (2006) mindfulness construct in his CQ model, and then examining how a more fully developed mindfulness construct from the literature may be useful in interpreting a case situated set of cultural interactions of executives from two French banking institutions that operate in the USA. Of special interest in this research are three sub-components in the expanded "mindfulness" construct, such as empathy,

open-mindedness and using all senses. This case study of the two French banks has demonstrated the empirical feasibility of Thomas' (2006) CQ model and usefulness of the expanded mindfulness construct that clearly delineated the three qualities of empathy, open-mindedness and using all senses within the construct. It also showed mindfulness to have an important role in translating cross-cultural knowledge into behavioral ability in different cultures. Based on the data from the two French banks, it would seem that cross-cultural knowledge is a necessary but not sufficient condition for CQ, but qualities of mindfulness, such as openness to different perspectives, use of all senses and empathy are important variables for consideration of CQ behavioral effectiveness.

In addition, Tuleja (2014) conducted a qualitative study to facilitate the intercultural learning of a group of MBA students studying global leadership during a cross-cultural immersion experience in China, a model of cultural competence was introduced during their pre-departure sessions. In order to demonstrate their understanding of intercultural competence, student papers were analyzed using a coding scheme for reflection. Data show that, overall, students increased their level of mindfulness and became more reflective, and in our hopes, more culturally sensitive as a result of this cross-cultural immersion program. Mindfulness is the thoughtful reflection about the nature of what has happened and why it might have happened. As this study indicated, the students showed solid understanding of the important aspects related to doing business in China—such as social, political, historical, and cultural issues. While it is good to be able to articulate the economic and business matters involved in doing business in China and even better to understand how culture informs business practices, at the end of the day, it is important to propel students to be changed by their personal experience—and this ultimately comes from reflection and integration of their experiences in a personal and meaningful way. The ultimate goal is to achieve personal insights that are deep and meaningful to help point these future global business leaders in the right direction toward becoming interculturally competent throughout their careers—whether being challenged by the cultural diversity in their home country or by working in a different country.

The ability to recognize behaviors associated with CQ constructs and underlying components has important implications for human resources managers in culturally diverse organizations. Further, testing of Thomas' (2006) CQ model and measurement of its underlying components should help us gather insight to predict cross-cultural potential of existing employees (a valuable selection tool for international assignments, multi-cultural teams and responsibility for clients of diverse cultures), offer training customized to individual needs in particular CQ facets (knowledge, behavior, mindfulness) and recruit individuals with high CQ for positions that require a high level of cross-cultural interactions. All three underlying components of mindfulness – empathy, open-mindedness and using all senses – can be practiced and improved with specific training to develop these qualities. Mindfulness practice can be introduced in organizations' training repertoire using a variety of techniques that focus on catalyzing awareness, clarity, and insight with respect to thoughts and emotions, such as the Mindfulness-Based Stress Reduction (MBSR) method (Kabat-Zinn, 2003). Several training strategies (theoretical, analytical and experiential) have been previously identified for CQ development, including case study analyses and discussions, simulations, role-playing, field trips and cross-cultural experiences (at home and abroad). These educational strategies should be enhanced by incorporating specific training in mindfulness and its facets to help individuals' CQ development both in organizational settings and universities.

Mindfulness is believed to be the central construct of CQ in Thomas' (2006) CQ model, and CQ is essential for effective interactions and performance in culturally diverse settings. The development of mindfulness qualities should improve interactions among employees in any organizational setting, with an added benefit of bridging cross-cultural differences. Therefore, Thomas' (2006) CQ model and Kaufman & Hwang (2015) expanded understanding of its underlying mindfulness components point to a potentially new and important area for employee development that could help organizations meet requirements of a globally diverse and adaptable

workplace. On the other hand, the limitation of research on multicultural context was only provides emerging evidence of the role of mindfulness in linking cross-cultural knowledge to behavioral ability and will require validation through empirical studies to test for significance of relationships among these CQ facets.

Conclusion

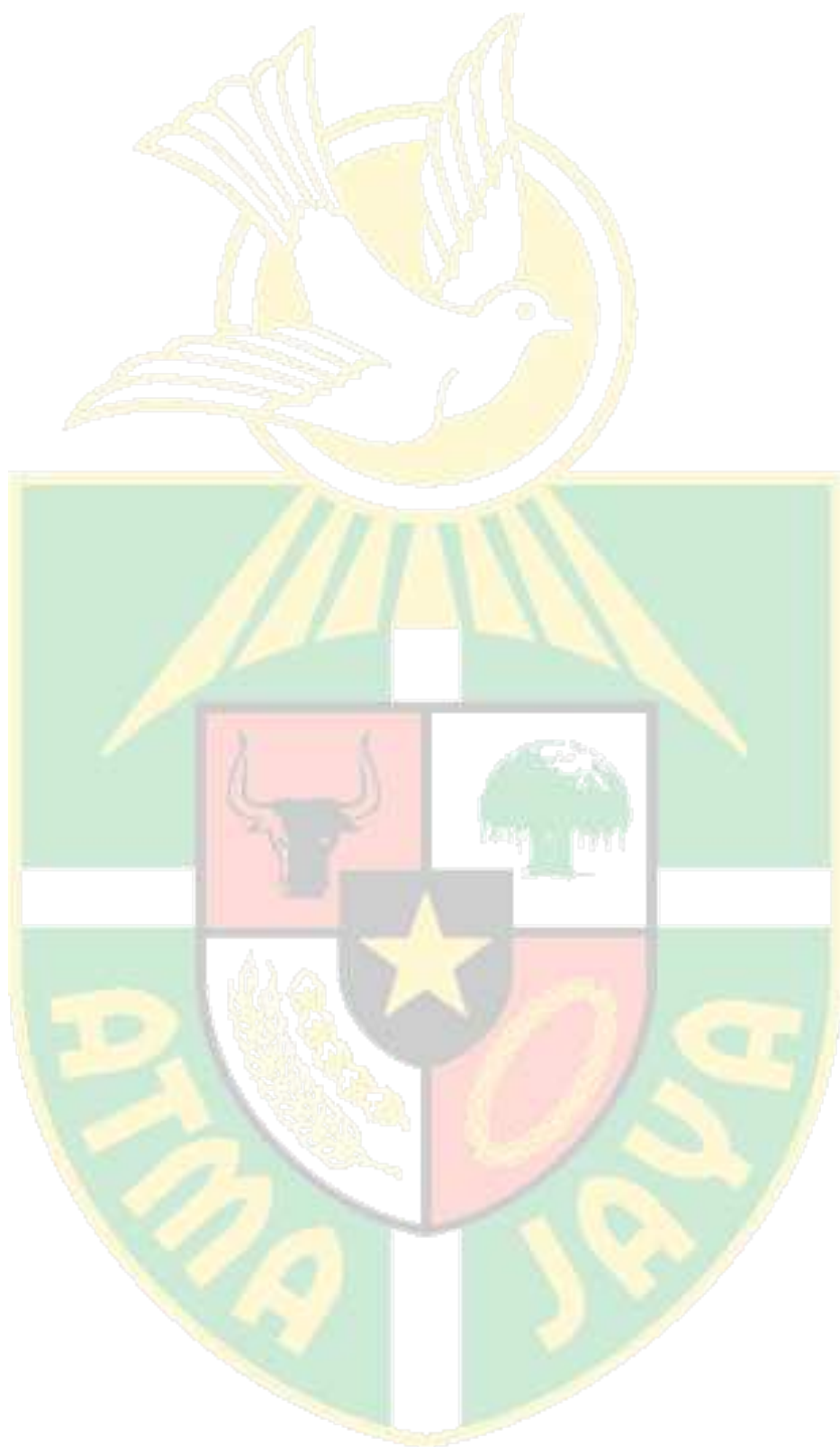
Mindfulness may be associated with higher relationship quality because mindful people are better able to be fully in the “here and now” with another person. Moreover, being fully present in an interaction with a subordinate may enable a leader to better recognize the needs of the other person, such as what kind of support that person requires. In this way, mindfulness may allow a leader to engage in more effective leadership behaviors toward their subordinates. This concept of mindfulness is also critical to the development of a leader who wants to be culturally intelligent and successful in any multicultural setting. The cultural intelligence model as constructed by Thomas (2006) demonstrates that having knowledge, mindfulness, and skills (also acknowledged as competencies) working together in concert helps a person to achieve CQ. Culturally intelligent people are able to use their knowledge to understand multiple aspects of cultural phenomena that come their way; they use mindful cognitive strategies that both observe and interpret any given situation, and they develop the skills which they can adapt and then demonstrate appropriate behaviors across a wide range of situations. These are the skills most needed in global business today.

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