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Manifestations of Polyculturalism in Indonesia: A study of indigenous psychology

Nurul Khasanah¹, Muhammad Fath Mashuri², Diah Karmiyati³
Fakultas Psikologi, Universitas Muhammadiyah Malang^{1,2,3}
fathmashuri@umm.ac.id

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Abstract. *Polyculturalism is an ideology that emphasizes the interaction between certain cultures. Polyculturalism is considered to minimize prejudice and potential conflicts, while studies on polyculturalism in Indonesia are still limited. The purpose of this study is to find out the aspects of polyculturalism in Indonesia and what conditions make individuals open to establish relationships with other individuals so that it has the potential to become the nation's glue. This research uses indigenous psychology approach with mix method design. Subjects selected with the criteria of Indonesian Citizens (Citizens), aged 18 years and over, and have migrated more than 2 years (between cities / provinces in Indonesia). Data analysis was carried out in two ways, firstly a qualitative analysis that is making a categorization system through the bottom up indigenization model. Second, conduct quantitative analysis using descriptive analysis and chi-square test. The results of this study reveal aspects of cultural equality as national identity including, tolerance, citizenship, culture and race. While aspects that distinguish cultures in Indonesia consist of cultural, racial, geographical and religious rituals. Furthermore, aspects that make individuals establish inter-group relations include curiosity about other cultures, social relations, tolerance, geography, environment, openness, individual values, and emotional conditions. The psychological implications of these results also form part of the research in this study.*

Keywords: *identity; indigenous psychology; polyculturalism*

INTRODUCTION

As a multicultural country, Indonesia has 1331 ethnic groups with Javanese as the majority group comprising 40.2% of the total population of 267 million. Based on the religion aspect, Indonesia is also home to believers of Islam as the majority, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, as well as adherents of numerous local religions that still exist today. This state indicates that the composition of social identities in Indonesia has a wide range of variety thus allowing the presence of discord and the potential conflict among groups.

History has written a series of large-scale inter-group conflicts in Indonesia, such as (1) inter-religious conflicts involving Islam and Christianity in Poso in 1998 and Ambon in 1999 (Tarau, 2016; Lohy, 2016); (2) inter-ethnic conflicts involving indigenous peoples and Chinese ethnics in 1998 and Sampit conflict in 2001; (3) conflicts between the government and separatist groups in Aceh, Maluku, and Papua who were dissatisfied with the state administration, both in the context of principal-driven dissatisfaction and performance-driven dissatisfaction (Goss, 2000;

Schulze, 2017; Suryo, 2003)

Indeed, every inter-group interaction will entail conflict consequences. Efforts can be done are from maintaining conflict at a level that is not destructive in both ways to efforts in managing conflict in a more constructive direction. In this regard, several countries have implemented ideological policies to manage inter-group relations, such as colorblindness and multiculturalism. However, these two ideologies are considered to possess weaknesses since they do not stimulate a more inclusive inter-group interaction and are highly bureaucratic (Hong et al., 2016; Rattan & Ambady, 2013). Polyculturalism is deemed to be a complement to those two ideologies in inter-group relations.

After being initiated by Kelley (1999), the study of polyculturalism began to be popularized by Vijay Prashad with the release of his book entitled "Everybody was Kung Fu Fighting: Afro-Asian Connections and The Myth of Cultural Purity" explaining that continuous inter-group interaction affects the dynamic meaning of culture (Prashad, 2002). Polyculturalism is considered to foster more positive attitudes and behavior among gender, ethnic, and religious groups by diminishing cultural boundaries on one side, while on the other side emphasizing equality in relationships among members of different groups and still recognizing the importance of original identity (Rosenthal & Levy, 2012, 2013). In previous studies, it was suggested that there are four components of polyculturalism; the desire to make contact between groups and positive inter-group attitudes towards individuals from minority or sub-ordinate groups as well as migrants (Bernardo et al., 2013; Rosenthal et al., 2015, 2019), a lower intergroup prejudice (Healy et al., 2017), the ability to act evaluative and function effectively in diverse environments (Bernardo & Presbitero, 2017), positive attitudes towards accommodation and culture mixing (Cho et al., 2017).

Research on polyculturalism in Indonesia has been conducted in an area with a homogeneous society in Wonosobo, Central Java. Local people were more likely to put multiculturalism as a perception ground in inter-group relations. It led them to willingly accept differences and establish relationships with other group members. However, they were still vulnerable to substantial prejudice, reluctant to evaluate their group, and tended to not function optimally in a heterogeneous environment. It affirms that the homogeneous composition of society is an obstacle to developing an understanding of polyculturalism (Tjipto & Bernardo, 2019).

Despite polyculturalism term remains unknown by the wider community, several regions in Indonesia are, in fact, able to demonstrate this attitude in the inter-group relation control, such as in Toraja showing believers of several religions can live inclusively as a family. They are glued to a cultural value called tongkonan (Mashuri & Helmi, 2019). Other regions such as Singkawang and Manado have won awards as cities with the most tolerant societies, in which ethnic and religious diversity does not restrain them to live together in a harmony. Ambon, after the conflict 20 years ago, has now been listed as one of the tolerant cities through a re-interpretation effort of the cultural value of "torang samua basudara" (Halili, 2018). The keyword for those areas is polyculturalism, which is stopping segregation and designing an inclusive program accompanied by the absorption of local wisdom in organizing diversity.

The research limitations on polyculturalism become obstacles in the process of massification and internalization of this ideology. Bottom-up research to observe the manifestations of polyculturalism in Indonesia is accounted important given that related studies favor to be carried out through a top-down approach, making it difficult to obtain contextual and comprehensive explanations. Therefore, the purpose of this study is to determine the aspects of polyculturalism in Indonesia and in what conditions are individuals open to others. The theoretical benefit of this research is to understand the aspects of polyculturalism in Indonesia. Besides as a refinement of the

previous ideology, the results of this research can be applied in overcoming contexts of a pluralistic nation and finding aspects that are shared as a nation.

METHOD

This study employed an indigenous psychology approach that aims to produce theoretical generalizations about the manifestations of polyculturalism in Indonesian society. Viewed from an operational subject, this approach applies a mix-method design, both in the process of data collection and analysis. The data collection process was carried out bottom-up utilizing a close and open-ended questionnaire (Faturochman, et al, 2017). In general, the questionnaire built consisted of three items; "How equal do you perceive various ethnics/groups in Indonesia?" will give a score from 1 for 'very different' to 5 for 'very equal'; the second question "In your opinion, what are the differences and similarities among various ethnics/groups in Indonesia?"; the third question "What kind of conditions that make you want to interact with those from different background of ethnics/groups?". The answers to the second and third questions were categorized by researchers. Furthermore, the data were supported by in-depth interviews for the second question obtained from some respondents representing several ethnic groups in Indonesia on what aspects each ethnic group in Indonesia has in common.

This study involved 300 respondents with various cultural backgrounds. The criteria for research subjects include: (1) an Indonesian citizen; (2) aged over 18 years; (3) and has been traveling for more than 2 years (intercity/interprovincial in Indonesia).

Table 1.
Informant Demographics

Category	Total	Percentage
Gender		
Male	99	33%
Female	201	67%
Origin		
Maluku-Papua	12	4%
Sulawesi	19	6,3%
Kalimantan	36	12%
Bali – Nusa Tenggara	97	32,3%
Java	115	38,3%
Sumatera	21	7%

Data collection was carried out through online platforms: Whatsapp, Instagram, and Line. The researchers provided an explanation to respondents regarding the purpose of the research and respondents were allowed to fill in voluntarily according to the conditions they are were experiencing. Data collection was conducted for a month, starting from December 3, 2019, to January 3, 2020. The data processing procedure is divided into two stages, which are the arrangement of a categorization system and an exploratory study related to the manifestation of polyculturalism. The labeling of the categorization system was conducted on a bottom-up basis. There were two groups of judges in this study with academic and psychologist qualifications. Both put research interests on qualitative methodologies. It ensures that the judges are capable of analyzing the responses from

an open-ended questionnaire. Each group of judges consisted of two people who then collectively classified the responses of 50 participants who were randomly selected to discuss the final category based on the answers appearing from 50 subjects.

After obtaining the final category, the next stage is that the jury categorized all the answers of the subjects independently thus acquiring categories for each subject. The categorization was performed by two groups of judges independently. Following that, the results of the categorization of each group were compared and if there were differences in the results of the categorization, a calibration facilitated by the facilitator was proceeded to determine the results of the final category. Once all subjects were categorized, descriptive quantitative analysis followed to draw the proportion of polyculturalism manifestation. Further, the differences in the manifestation of polyculturalism were also considered in several demographic aspects.

After categorization, it was found that similarities and differences among cultures in Indonesia and conditions make individuals want to interact with individuals or groups of different cultural backgrounds. Researchers conducted an analysis with a quantitative approach using descriptive statistics. The descriptive statistics used were frequency and cross-tabulation (crosstab) with the chi-square test. The purpose is to find the significance between genders and the origin of respondents on the tendency to choose certain categorizations in cultural equality and differences as well as conditions for interacting with individuals or groups of different cultural backgrounds.

RESULTS AND DISCUSSION

The results of the research on a close-ended questionnaire showed that the majority of respondents acknowledged that Indonesian people possess similarities and differences in various aspects/categories. Meanwhile, the data from the open-ended questionnaire succeeded in mapping several dimensions of the manifestation of polyculturalism in the Indonesian society setting, which are dimensions of inter-group equality, inter-group differences, and motivation of inter-group interaction.

The dimension of inter-group equality includes several categories: (1) tolerance, a condition in which individuals respect each other for cultural/group differences; (2) citizenship, which implies all group identities living in the same country, including the sentiment of belonging to the state/nation; (3) race which as a whole exhibits similarities regarding body shape, face, skin color, and other physical appearance; (4) culture, each region in Indonesia has its own cultural characteristics such as language, beliefs, and values. These four categories are gathered from 300 respondents' answers. Each respondent might have more than one alternatives. The results of the categorization of all respondents are presented in Table 2.

Table 2.
Dimension of inter-group equality category

Motivation	Frequency	Percentage
Citizenship	73	24.2%
Tolerance	19	6.3%
Race	8	2.6%
Culture	153	50.9%
No difference	47	15.9%
Total	300	100,0%

Meanwhile, the dimension of inter-group differences consists of several aspects; (1) race, each region has a typical physical condition from other regions in terms of skin color, hair shape, height, and face shape; (2) geography, differences in the location of each region, physical features of the land surface (topography), as well as the climate of the region; (3) religion, each region believes in a certain religion and has its own way of practicing religious rituals; (4) cultural rituals, each region has differences in terms of performing cultural rituals according to respective applicable customs and norms therein. These four categories were gathered from 300 respondents' answers. Each respondent might have more than one alternative. The results of the categorization of the difference dimension of all respondents are displayed in Table 3.

Table 3.
Dimensions of Inter-Group Differences Category

Motivation	Frequency	Percentage
Race	14	4.3%
Geography	10	3.1%
Religion	11	3.3%
Cultural Ritual	225	68.8%
No Differences	67	20.5%
Total	327	100,0%

Numerous cultures in Indonesia allow its people to interact with each other. However, certain conditions lead Indonesian people to interact with others, especially those with different cultural backgrounds, including: (1) Curiosity about other cultures, learning new things, understanding other cultures, interested in finding out certain cultures; (2) Social relations, desire, and need to establish relationships with those of different cultural backgrounds; (3) Tolerance, accepting differences, interaction that is not motivated by cultural backgrounds; (4) Geography, proximity to the origin of the area; (5) Environment, conditions and situations that require interaction among cultures, such as the category of groups in learning, socialization (permeable); (6) Openness, the desire to interact with all kinds of different cultures openly and voluntarily; (7) Individual Value, a condition in which individuals interact with other cultures by promoting the values embraced without offending each other.

Table 4.
Intention to Interact

Motivation	Frequency	Percentage
Curiosity	137	44.3%
Social Relations	52	16.9%
Tolerance	15	4.8%
Environment	47	15.2%
Openness	28	9.1%
Geography	13	4.2%
Individual Value	17	5.5%
Total	309	100,0%

After attaining various kinds of categorization based on the dimensions of equality,

differences, and the intention to interact, the next step is to conduct a statistical significance test to determine a trend based on the respondent's gender and place of origin.

Table 5.
 Crosstab of Dimension of Equality between Gender and Place of Origin

Demographic Variable		Dimension of Equality					Total
		Tl	Kn	Bd	R	TP	
Gender	Male	5	23	46	5	20	99
	Female	16	50	106	3	26	201
Place of Origin	Maluku-Papua	16	50	106	3	26	201
	Sulawesi	0	1	8	1	2	
	Kalimantan	2	6	8	0	3	19
	Bali-Nusa Tenggara	4	11	16	0	6	37
	Java	5	16	54	0	20	95
	Sumatera	7	33	60	0	14	114

Note. Tl = Tolerance; Kn = Citizenship; Bd = Culture; R = Race; TP = No Equality.

Both males and females emphasize aspects of culture, in which the respondents of this study believed that every culture in Indonesia has its own character. However, based on gender, 46 respondents of the 300 stated that there was not single equality that exists between cultures in Indonesia. Furthermore, based on place of origin, the six regional groups revealed that the similarity between cultures in Indonesia lies in the aspect of the culture. Respondents of this study believed that every culture in Indonesia has its own typical characteristics. However, of 300 respondents according to the place of origin, 47 stated that there was no single equality between the cultures that exist in Indonesia.

The results of the statistical significance test analysis observed if there was a relationship between the option of equality dimension between gender and place of origin. It can be identified from the Pearson Chi-square value of each test result. The results of the analysis between aspects of equality and gender, the Pearson Chi-square value was 15,289 with a p value of 0.032 (<0.05), meaning that there was a significant relationship between the option of equality and gender with a medium Cramer's Phi effect size (0.3), in which women more favored cultural equality from more diverse aspects than men. Meanwhile, the results of the analysis between aspects of equality and place of origin obtained a Pearson Chi-Square value of 35,846 with a p value of 0.429 (> 0.05), denoting that there was no relationship between the option of aspects of equality and place of origin of the respondent, with the average of all cultures assumed that there was equality on the aspects of citizenship and culture throughout Indonesia.

Based on the gender and place of origin of the respondent, average believed that what differentiates culture from others is the cultural condition itself which has certain characteristics that are not possessed by other cultures. Also, the results of the statistical significance test analysis determine the relationship between the option of aspects of differences between gender and place of origin. It can be observed from the Pearson Chi-square value of each test result. The results of the analysis between the aspects of difference and gender, the Pearson Chi-square value was 22.340 with a p value of 0.013 (<0.05), implying that there was a significant relationship between the option of aspects of difference and gender with a high Cramer's Phi effect size (0.5), which males tended to perceive cultural differences from more diverse aspects than women. Meanwhile, the results of the analysis between aspects of difference and place of origin obtained the Pearson Chi-

Square value of 62.318 with a p value of 0.113 (> 0.05), meaning that there was no relationship between the option of the aspects of difference and place of origin of the respondent, where almost all cultures assumed that there were differences in the cultural aspect and the tendency to assume that there were no differences among cultures throughout Indonesia.

Table 6.
 Crosstab of Dimension of Differences between Gender and Place of Origin

Demographic Variable		Dimension of Equality					Total
		RK	R	Gg	Ag	TP	
Gender	Male	74	7	9	5	18	113
	Female	151	7	1	6	49	214
Place of Origin	Maluku-Papua	9	1	0	0	3	13
	Sulawesi	17	1	0	1	1	20
	Kalimantan	28	1	1	0	8	38
	Bali-Nusa Tenggara	81	4	1	1	16	103
	Java	80	7	7	2	29	125
	Sumatera	10	0	1	0	10	21

Note. RK = Cultural Ritual; R = Race; Gg = Geography; Ag = Religion; TP = No Differences.

Based on the gender and place of origin of the respondent, the average believed that the conditions in which individuals intend to interact with other individuals were due to high curiosity about cultures with different backgrounds from their own culture. Thus, it can foster and expand understanding of the new culture they are familiar with. It is in line with the results of the statistical significance test analysis which determine a relationship between the option of conditions of individuals who intend to interact with others with gender and place of origin.

Table 7.
 Crosstab of Intention to Interact between Gender and Place of Origin

Demographic Variable		Intention to Interact							Total	
		Kt	RS	Tl	Gg	Lk	Ktb	NI		TiB
Gender	Male	38	17	6	6	18	12	4	1	102
	Female	98	35	9	7	29	16	13	0	207
Place of Origin	Maluku-Papua	5	2	2	2	2	0	0	0	25
	Sulawesi	13	2	0	0	3	1	1	0	30
	Kalimantan	17	4	1	2	5	7	1	0	37
	Bali-Nusa Tenggara	39	20	4	2	20	8	8	1	102
	Java	55	20	7	5	13	10	6	0	86
	Sumatera	7	4	1	2	4	2	1	0	29

Note. Kt = Curiosity; RS = Social Relations; Tl = Tolerance; Gg = Geography; Lk = Environment; Ktb = Openness; NI = Individual Value; TiB = No Intention to Interact.

This can be seen from the Pearson Chi-square value of each test result. The results of the analysis between the condition and gender aspects obtained the Pearson Chi-square value of 8.504 with a p value of 0.484 (> 0.05), meaning that there was no relationship between the option of the

condition and gender aspects, in which men and women tended to interact with other cultures due to their curiosity about cultures that are different from them. Meanwhile, the results of the analysis between the condition and place of origin aspect obtained a Pearson Chi-Square value of 53,289 with a p value of 0.186 (> 0.05), meaning that there was no relationship between the option of the condition and place of origin aspects.

Some regions in Indonesia do not consider tolerance as a reason for interacting with those of other cultural backgrounds. For instance, Maluku-Papua and Sulawesi regions tend to interact due to curiosity but accompanied by a desire for relationship and low tolerance. Meanwhile, those who come from the Kalimantan region are more likely to have curiosity accompanied by openness in relationships. In contrast, Bali-Nusa Tenggara, Java, and Sumatra regions tend to interact with those from other cultures because of curiosity about individuals who are in the same environment as them as the initial step to build relationships even though tolerance was not equally shown.

Respondents of Indonesian citizens in this study assessed that various cultures in Indonesia are quite similar in several aspects, including tolerance, citizenship, culture, and race. It is because Indonesia is considered to have appropriate similarities. Indeed, it raises some aspects that become differences between existing cultures, which are aspects of culture, race, geography, and religious rituals. As social beings, Indonesian people tend to carry out social interactions in particular conditions with other people, especially those with different cultural backgrounds. These conditions include; curiosity about other cultures, social relations, tolerance, geography, environment, openness, individual value, and emotional conditions.

Culture is the most prominent aspect of intercultural equality aspects in Indonesia. The cultural aspect is that each individual is aware that in Indonesia there are many different cultures from each region where all cultures have their own characteristics that are distinguished from other cultures. Obviously, it can provide identity or labeling to Indonesia as a nation that is rich in various cultures, that has its own characteristics. However, since Indonesia has abundant culture, it has become an apparent borderline of differences shared by all Indonesians, namely differences in cultural rituals in each region. It does not rule out the possibility that even though they migrate to a different city or province from their origin, it can be assured that they will experience a dilemma in practicing cultural rituals – having to do it as usual (according to their origin) or adapting to a new environment that is different from the previous ritual. Cultural equality will glue the nation and differences will become appealing if followed by other supporting aspects such as tolerance to reduce gaps, polemics, and potential conflicts that may occur anytime and anywhere.

Gender differences are an interesting topic to discuss since in terms of perceiving the diversity of equality and differences that exist between cultures in Indonesia, some things are distinctive; female respondents tended to bring up more diverse aspects in terms of equality among existing cultures in Indonesia. Meanwhile, male respondents tended to be more diverse in differences between cultures in Indonesia. As proposed by Suhardin (2016) that men are more rational than women yet women are more sensitive and more powerful than men. It is supported by the findings in this study which revealed that women in Indonesia tended to be more sensitive to cultural equality, while men were more careful in the differences in cultures existing in Indonesia. These results indicate that women are more capable of promoting values of equality, justice, and harmonious interaction in the cultural diversity in Indonesia.

The diversity of opinions between genders does not just happen by itself. Several aspects underlie this mindset. For instance, women are social beings who are value-oriented in building and establishing relationships with other people (friendship) so a woman can see the equality between herself and others, which aims to support the interaction process that exists. According to Dow &

Wood (2006), women have a desire to open up and support each other and that is why women have more close friends compared to men. Based on research conducted by Amin (2018), it was found that women preferred to learn in ways and styles related to communication compared to men who are easier to learn things in ways that prioritize certain activities such as practice and minimal communication (verbal and non-verbal).

Women tend to form a friendship with deep/intimate communication, become good listeners to each other, and sympathize, making it possible to become closer and understand each other. Meanwhile, men tend to be competitive and less sympathetic to others. It is because men tend to tell stories to get a practical solution so there is very little ground to establish intimate and open communication (Santrock, 2012). Men tend not to avoid looking weak due to the masculinity they inherit embedded since childhood. Therefore, men become individuals who are full of criticism and maintain their distance compared to women who tend to accept and sympathize with other people. There is a trend in which men and women have the same perception in terms of opting conditions and situations when interacting with other cultures. Both tend to interact with those who have different cultural backgrounds because of the curiosity of each individual. Even though they have the same curiosity, men tend to be profit-oriented in the information that develops into a relationship for themselves. Meanwhile, women have a curiosity that is in line with the desire to relate, which involves intimacy, mutual support, and tolerance. Women interact based on their desires independently and have an impact on the values that are held such as satisfaction, happiness, and other positive feelings, and these what make women have a higher tolerance value than men who tend to interact to share useful and competitive things.

Awareness of equality and respect for differences has emerged from the individual but is still lacking in implementation because many argue that Indonesia has a tolerance value and it is contradictory to the current state of the nation which is divided by the decreasing of tolerance value among cultures. Tolerance is a value that has a low spectator compared to curiosity and builds social relations when interacting with individuals from different cultures. Meanwhile, if closely observed, when an individual has a high curiosity and builds relationships, it should be followed by an increase in the pre-existing tolerance value. Individuals tend to build relationships easily with those from different cultural backgrounds because of the high intention/curiosity. But once there are contradictions to the values adopted, there is a tendency to allow these differences so the relationships built do not last or are not optimally maintained regardless that tolerance is a value needed by a country with rich cultural diversity such as Indonesia.

All regions agree that, fundamentally, Indonesia has diverse cultural properties. Each region has its own culture and characteristics. Culture is inseparable from cultural rituals. Also, each region agrees that each culture has differences in terms of cultural rituals which makes it peculiar and as the identity of the culture – in contrast to the interaction process that exists. Each region has its own tendencies. As a pluralistic country, Indonesia needs to cultivate and implement tolerance more than any other country. Some regions in Indonesia do not consider tolerance as a reason for interacting with individuals with different cultural backgrounds.

Maluku-Papua and Sulawesi tend to interact because of their high curiosity but are not followed by the desire for a relationship and good tolerance. Society assumes that these regions have strong characters and other negative behaviors, which are generalized. It causes Papua people who have regional cultural characteristics to choose to be disintegrative when abroad, exhibiting togetherness and kinship only with friends from the same region regardless it is overseas (Djojosoekarto, 2012). At the same time, Sulawesi people tend to gather with friends who are homogeneous and tend to maintain their culture even though they are overseas (Pelras, 2006).

Meanwhile, those who come from the Kalimantan region tend to have curiosity accompanied by openness in relationships. As a region with a great job opportunity, Kalimantan has become a migration destination for other regions in Indonesia. A fairly large transmigration flow over the years has made Kalimantan a multi-ethnic area (Riberu, 2015). People are accustomed to meeting many people who have different cultural backgrounds, making it possible to establish relationships. Besides, the people of Kalimantan tend to have unlimited creativity and energy and it supports and enforces the establishment of communication and relationships with other people through opinion and experience exchange.

In contrast to the Bali-Nusa Tenggara, Java, and Sumatra regions, they tend to interact with individuals from other cultures due to curiosity about individuals from the same environment as the initial step to build relationships even though tolerance is not equal. It is because the people favor a heterogeneous community structure despite being a tourist and overseas destination, be it in academic migration or so on. As an effect, it makes the community assess a certain culture from a part of people who have migrated in the area and then get validated and generalized. This explanation is supported by several studies which reveal that the Balinese people who are now heterogeneous have become accustomed to various conditions in society, both ethnicity and religion (Sumiati, 2017; Suyadnya, 2009). However, this condition does not diminish Balinese culture itself which is still preserved to this present. The people of the Nusa Tenggara region tend to have high generosity but individuals from this area are firm and independent individuals (Koten, 2017) so that even though they have strong relationships yet they tend to do everything themselves, except for things that are cultural rituals.

Then the Javanese people tend to prioritize manners and politeness (Army, 2013). It makes Javanese people easy to relate to anyone and are easily accepted by others. However, Javanese people are also timid, making it difficult to express what is in their mind and feelings about something not to their liking, such as if there are values from other cultures that do not agree with theirs. Sumatran people tend to be vigilant as a manifestation of "dalam awa akhie mambayang; dalam baiak kanalah buruak; dalam galak tangih kok tibo; hati gadang hutang kok tumbuah" (Efendi, 2013) therefore the Sumatran people tend to be cautious of everything to avoid undesirable events.

Indeed, this research is still imperfect. There are several weaknesses during the research process, comprising that most of the respondents were students and in early adulthood. The diversity of respondents is still insufficient because respondents were dominated by the culture of West Nusa Tenggara and also Javanese, while respondents from other cultures were lack of quantity. In addition, the religious diversity dominated by Muslims made this study poor in terms of the view from various religious backgrounds even though Indonesia possesses six religions that are followed. Moreover, the aspect of the time required by migrants must be considered as a reference to determine exactly when migrants possess polyculturalism. However, apart from technical shortcomings, this research is the first to reveal aspects of cultural equality in diversity. Therefore, the results revealed in the research can be used as a reference for the arrangement of instrument measurement related to polyculturalism.

CONCLUSION

This research proves that unconsciously the ideology of polyculturalism which is the common thread and the result of the interactions pre-existing in Indonesia has emerged within the society even though Indonesia has a separate geographical location between islands. This is shown by the presence of some aspects that have become equality and differences among existing cultures and

certain conditions where individuals tend to interact with other cultures. The interaction among individuals from different cultures begins with a great curiosity so that there is no difficulty in establishing relationships and exchanging information related to their respective cultures. However, this condition does not last because the effortless in building relationships is not accompanied by the desire and ability to maintain the relationship that has been established. In line with the concept of polyculturalism, the results of this study indicate that inter-group interaction or inter-group friendship in Indonesia has very great potential but does not guarantee that individuals can be evaluative of their values and original identities.

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