

Analysis of Ethnic Exploration Ethnic Commitment and Other Group Orientations in Javanese College Students

Mulawarman Mulawarman, Zakki Nurul Amin, Muslikah Muslikah and Sigit Hariyadi

Guidance and Counseling Department Program

Universitas Negeri Semarang, Indonesia

mulawarman@mail.unnes.ac.id, zakki.nurul.amin@mail.unnes.ac.id,

muslikah@mail.unnes.ac.id, sigit.hariyadi@mail.unnes.ac.id

Abstract

The study of interpersonal relationships is an aspect that cannot be separated from the discussion of social justice. The phenomenon is that social groups that are formed because of the affiliation of ethnic/racial similarities are very prone to conflict if group members are unable to adapt to all differences with other group members. This study aims to analyze the ethnic exploration and ethnic commitment in relation to the other group orientation of Javanese college students. The Multigroup Ethnic Identity Measure-Revised (MEIM) and Other Group Orientation inventories were distributed among 297 students and analyzed using a bias-corrected bootstrap method $N = 5000$ with a 95% confidential interval, indicating that other group orientations have a significant role as moderator ($\beta = -0.03$; $p < 0.05$). These findings have implications for guidance and counseling services in universities, especially for developing attitudes towards other groups of students.

Keywords: Ethnic exploration, Ethnic commitment, Other group orientation, Javanese college students

1. Introduction

The study of interpersonal relationships is one of the aspects that cannot be overcome by social equality. As social beings, students as candidate counselors always bring cultural value and sociopolitical aspects that they have when it's related or social with other people (Matsumoto & Juang, 2013). When a counselor embraces a cultural element and sociopolitical aspect in their social process, it is possible for conflict if a group member cannot adapt to any discrepancy with other group members (Sue & Sue, 2012). The impact of the conflict will point students to egalitarian social patterns, or break groups based on cultural or sociopolitical similarities only. This statement is consistent with the theoretical concept that the social groups formed by individuals often affiliate with common interests as well as ethnic/racial similarities, especially ethnic/minority groups who are often more comfortable break to the same ethnic group (Gloria & Hird, 1999).

The understanding and skill of effective socialization with other groups is termed with other groups orientation (OGO). Phinney (1992) explained that OGO is the trend in the attitude individuals have shown to interact with other people outside of their group. Thibeault et al. (2018) suggests that ethnic discrimination impacts a symptom of depression, stress on the individual, especially relational patterns with other people. In other words, it is possible that depression or stress disorder symptoms are perceived as having an attitude towards other groups. In addition, how individuals can socialize within or outside their groups depending on how individuals behave with their groups. This could improve the level of academic achievement and positive attitude towards fellow citizens (Guzmán et al., 2005).

Mejia (2011) suggests that someone's behavior with its cultural group can be also seen from an orientation study on other groups. As for Erik Erikson's model of ego identity development, it explains that one's identity has become an important character set for determining behavior with others (Smith, TB, & Sylva, 2011). Phinney (1992) also explains that attitude is toward other groups is an aspect may interact with it as a factor in one's social identity in the society. Students interact with various groups in college, they also live as part of a group, a study in groups, interact with peers in groups, and their most of their free time in groups (Dovidio et al., 1997). Social interaction in higher education is a relationship that is dynamic, harmonious, and can support the well-being of individuals (Z. Amin et al., 2014). This research focused on the ethnic group in Indonesia, e.g., Java as the majority ethnic. Kaiser (2003) revealed that the culture around the individuals and the community and the prevailing mutual understanding that both contributes to identity confidence.

Several ethnic identity studies have important roles in the interethnic policy. Conflicts can arise when there's a sharp difference between what's thought of ourselves and what others are about ourselves (Martin & Nakayama, 2013). It has become a great and widespread conflict when it finds its best ethnic group among other ethnicities and has the perception or prejudice of minority groups. On the other hand, those subsequent acts tend to prejudice usually the urge for discrimination, to do verbal abuse, such as gossip, and various other negative acts. While knowledge about biased objects is usually information, which is often unfounded, about the background of prepaid objects (Novianti & Tripambudi, 2015).

The results of the study conducted by Adelina et al. (2017) explained significantly that there were a social bias and the desire to discriminate Javanese students against students who come from East Nusa Tenggara. Another interesting study found that negative perception of groups can happen even though that is in the ethnic group. Hasanah (2018) have suggested that the stereotypes of students originating in South Aceh have black knowledge, which is because of some factors, among them, are the number of students from southern Aceh who have them. The other point is also reflected in Nashori & Nurjannah (2015) which suggested that empirical results were related to the social prejudices undertaken by Muslim students from east Indonesia to non-Muslim students were directly affected by religious knowledge although they did not influence goodness. Based on some findings, it can be seen that individuals in the context of cultural identity have perceptions or behaviors toward other groups. The stereotype and prejudice emerge as part of how the cultural identity is primarily the ethical identity of individuals in understanding themselves and their surrounding social environments.

Ethnic identities are known as a different psychology concept or not just as an individual's identity, although they affect each other. Phinney (1992) asserts that ethnic identities are dynamic and multidimensional constructs, such as a self-identity concept, or he feels that they are a member of a particular group of ethnicities. Ethnic identity is defined as a taste of ethnic group ownership along with emotional values and interests which are internalized among individuals (Phinney & Ong, 2007). Another opinion could explain that ethnic identity is affiliated structures involving feelings towards ethnic groups (Kanto et al., 2020; Mohatt et al., 2006; Nuraini et al., 2019). On the other hand, Phinney (1992) also emphasized the importance of ethnic identity to understand the development of an attitude towards other groups. Interactions among social groups are important to understand the concept of ethnic identity as they are a predictor of attitudes developed towards other groups. Ethnic entities can help individuals to be able to identify individuals and other groups, as well as to guide someone's stance and orientation towards other groups.

Phinney & Ong (2007) explain that differences in cultural ethnic groups affect personality, attitudes, and behavior. An individual born into a particular group or ethnic family will own a part of the ethnic. The difference in the existing ethnic groups will make the individuals determines a different attitude, value, behavior, and orientation among other ethnic groups. The majority of the research on ethnic identities is focused on unique personal relationships which differentiate specific ethnic groups. But it is also important to study and distinguish ethnic identities, inter-group correlations, and their effects on posturing, particularly on other groups.

The Exploration and Ethnic Commitment is a vital part of components in the concept of ethnic identity (Phinney & Ong, 2007). Ethnic identity can be understood in situations where more than one ethnic group interacts during a certain period. In either an ethnic or race, the concept of ethnic identity is not a big issue. Exploration is an effort that was used to look for information, understanding, and appropriate experience that usually arises because of a feeling of security and confidence in its ethics. Commitment is an important aspect of an ethnic identity that refers to the strength of resilience, pride, commitment, and a sense of joy that one has had on their ethnic identity (Neville et al., 2014). This indicates how much a crisis a person is going to go through with explorations will have a major impact on commitment already shared in the formation of ethnic identities and the way a view towards other groups' orientation. The field of research related to groups in the same area is aculture literature. theory or concept of ethnic identity are sometimes considered synonymous with aculture, although these two terms are different or must be differentiated. The aculture study was more about a process of changing attitude, value and behavior in a culture generated from the integration between two different cultures. In addition, the existing research findings also do not study many mechanisms and effects of mediator and moderator variables. This research was about to ensure significant interaction between variables Ethnic Exploration and Ethnic Commitment with the other group orientation as a moderator.

2. Literature Review

2.1 Ethnic Identity

Ethnic identity is a concept of psychology different from each other's concepts such as culture and racial identity. Ethnic identities are separate from the personal identities of individuals, although they affect each other. Tajfel said ethnic identity refers to common sense to own and be part of an ethnic group by illustrating emotional values and interests on individuals (Phinney & Ong, 2007). While Phinney (1992) asserts that ethnic identity is a dynamic, multidimensional construct referencing self-identity, or he feels like a member of a particular ethnic group.

Researchers describe the individual's behavior with its cultural group can be seen from the study of ethnic identity (Mejia, 2011). So, even though ethnic identity and racial identity may sound the same, both concepts are different and they can be separated. Moreover, ethnic identities focus on a feeling of being a member of an ethnic group which is from exploration and commitment results, while culture focuses on behavior associated with cultural groups (Mejia, 2011).

A person claims identity in the context of one sub-group has similar descendants in common and a common culture, race, religion, language, familial, or places of origin. So Kaiser suggests that the culture around the same neighborhoods and community and mutual understanding between the two contributes to a self-identity belief (Creagh-Kaiser, 2003).

In addition to having an ethnic identity is that someone will identify himself and practice himself (for example, I am a Sundanese, Chinese, Arabic) to himself as a member of a certain group (Ashmore et al., 2004). Phinney & Ong (2007) argues that individuals will use a different label based on their context and how they are viewed by others.

2.2 Other Group Orientation

Attitude to other groups is described as an orientation of one's behavior to, and the extent to which one interacts with individuals from outside the ethnic groups, and shows whether one is inclined to interact and socialize with other ethnic groups (Long et al., 2020). If a person has a high attitude towards another group, this could lead to positive behavior and a willingness to contact people of other ethnic groups (Z. N. Amin et al., 2017; Phinney, 1992). Attitude to other high groups is believed can provide the taste and support of others who facilitate life in diverse cultures.

Other groups of attitudes are influenced by inherent and unique personal and possessed by each individual based on their experience. Individuals develop attitudes and behavior as consistent with the interaction and experience that individuals have gained with each other. It is not alienated as individuals are living and social creatures that interact as part of a group and in a group (Myers, 2014). The theory is similar to the concept of ethnic identity, where a group interacts with each other gives rise to ownership, and becomes the causal factor of a person's attitude and personality (Z. N. Amin et al., 2020).

It is important especially in the era of multiculturalism and globalization today. An Individual's relationship with another individual is one of the important topics because it implies social development in a society. Because if tolerant community creations and value differences, it can cause conditions and conditions conducive for individual development. In addition, a strengthening of the concept and construct of attitude towards other groups is also an effort to safeguard the tradition and culture

2.3 Javanaese Culture

Culture is defined as the behavior, patterns, beliefs, and all products of certain human groups derived from generation to generation (Santrock, 2015). In line with this, Matsumoto & Jones (2009) argued that culture was a collection of attitudes, values, beliefs, and behaviors that a group of people has, which were communicated from one generation to the next. The strong relationship with culture, because ethnicity is one of the characteristics of cultural values in a complex society. Santrock (2015) states that ethnic groups relate to cultural heritage, citizenship, racial, religious, and language characteristics.

Education in Javanese ethnic families does not aim to create kids who can stand alone, but more emphasizes that their children will be able to become socially soulless and prudent, more entrenched and happy lives. The uniqueness of Javanese society, Magnis & Suseno says, lies in its ability to maintain cultural authenticity even though it's flooded

with cultural waves coming from outside (Suparlan, 2014). Today, however, Java's ethnic life orientation has shifted. The relatively real life of the storm and always holding the philosophy of "nriman lan pasrah" (accepting whatever it is and ceasing) has changed as we develop times.

3. Methods

3.1 Research Subjects and Procedures

The research design used in this study is a correlational research design. The subjects in this study were 297 students of the Faculty of Education, Universitas Negeri Semarang, who were taken based on random sampling. Respondents in the sample were between 18 and 22 years old, with an average age of 20.02 years. Those who agree to participate in this research will fill in the instruments prepared by the researcher. The data was collected directly by the respondents who were willing to fill in the data.

3.2 Instruments

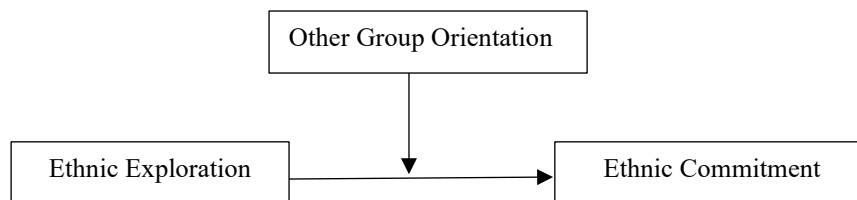
Before the data collection process, Current research uses the back-translation procedure. To validate instruments in the Indonesian version, instruments are translated from English to Indonesian. This translated item, further translated into English, the last stage was done in comparison with the original questionnaires to inform the final version in Indonesian. Ethnic Committee and Ethnic Exploration were measured with a Multigroup Ethnic Identity Measure-Revised (MEIM) developed by Phinney & Ong (2007). This instrument consists of 6 items. Examples of items on instruments after back translation "*Saya memiliki perasaan yang kuat terhadap etnis saya*". Item validity measured by corrected correlation total item (skor $r = 0.603 - 0.756$), reliability measured with cronbach alpha skor $r = 0.874$.

A Multigroup Ethical Identity measure (MEIM) developed by Phinney, (1992) was used to determine the orientation of other groups (OGO). The instrument developed consisted of 6 elements. An example of the items about the instrument after the back translation of " I enjoy being around people from ethnic groups other than my own " to " Saya menikmati berada di sekitar orang-orang dari kelompok etnis yang berbeda ". Each statement is judged by choice is highly agreed and deeply disagreed on a four-point scale ranging (likert scale) from point 1 'very disagreement' to 4 'Very Much agree'. In this study, the validity score of the OGO instruments (0,296 - 0,516), and the reliability $r = 0,662$.

3.3 Data analysis

Data analysis for Mean and the standard deviation is performed with the IBM SPSS 22.0 app. The research referred to the model 1 PROCESS template for SPSS and SAS (Hayes, 2013). Correlation and moderator analysis was conducted with the bootstrap method of correction $N = 5000$ at a significance 95%. The PROCESS is an add-on that can be used easily for SPSS for statistical, moderation, and conditional process analysis. The model is often used by social, business, and health sciences to identifying the results of direct or indirect effects in single- and multiple-mediator models or moderators. The conceptual chart or model used in this research is presented in Figure 1.

Figure 1 Conceptual model of EI and OGO develop for testing in this study



4. Results and Discussion

The hypothesis in early research was "one other group orientation became a moderator in the relationship between ethnic exploration and ethnic commitment." Test hypotheses begin with the prevention of the correlation of direct relationships among variables. The mean score, standard deviation, and zero-order correlations on each variable are shown in Table 1. All variables have a significant relationship with each other. Next, to discover the moderator effect,

data analysis using the bias-corrected bootstrap method N = 5000 with 95% confidential intervals using installed software PROCESS on IBM SPSS 22.0.

Table 1. Preliminary analysis

Variabel	M	SD	1	2	3
Ethnic Commitment (EC)	9.10	2.03	-		
Ethnic Exploration (EE)	8.93	1.88	0.76**	-	
Other Group Orientation (OGO)	18.66	2.99	0.34**	0.36**	-

Keterangan: N = 145; ** signifikansi p < 0.01

Table 2 Direct and indirect effect on Ethnic Commitment.

Predictor	M	SD	B	SE	t	p	LLCI	ULCI
EE	8.93	1.88	1,32**	0.22	5.90	0.00	0.88	1.76
OGO	18.66	2.99	0.31**	0.11	2.86	0.00	0.09	0.53
Mod: EE x OGO	-	-	-0.03*	0.01	-2.43	0.02	-0.05	-0.01

Description: N = 297. EE=Ethnic Exploration; OGO=Other-group orientation; ** p<0.01; * p<0.05.

Table 3 Conditional effect of EE on EC at values of the moderator (OGO)

OGO	β	SE	t	p	LLCI	ULCI
15.66	0.85**	0.05	16.35	0.00	0.75	0.96
18.66	0.77**	0.04	17.25	0.00	0.68	0.83
21.66	0.68**	0.06	10.89	0.00	0.55	0.80

Note: N = 297. EE=Ethnic Exploration; EC=Ethnic Commitment; OGO=Other-group orientation; ** p<0.01;

Since the moderator effect is significant, an interaction effect is required for the variables. These intervariable effects are presented in chart 1. From chart 1 it can be seen that the students with the highest EC were the students who have high EE and low OGO levels, but the interesting ones who owned the lowest EC were students with low EE and low OGO. So what was interesting to discuss was, what happened with the student who had a low OGO?

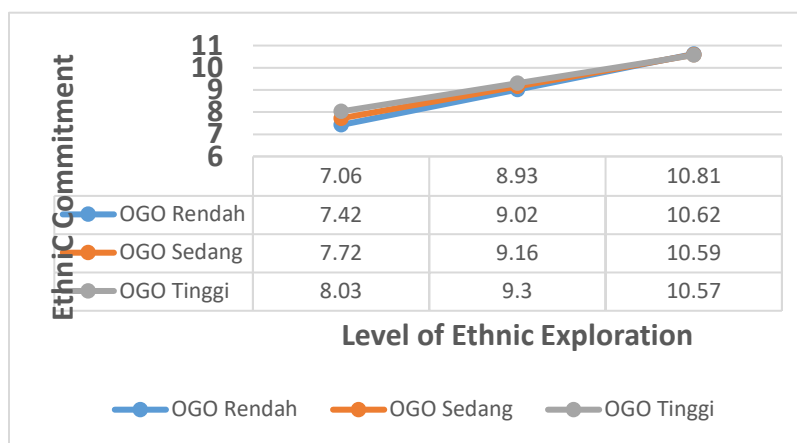


Chart 1. Moderator Effect Interaction Results

In general, the concept of ethnic identity in this research was analyzed based on the ethnic exploration aspect with ethnic commitment. The results show that students who have the highest knowledge commitment are students who have high ethnic exploration levels and other group orientation (OGO), but the interesting thing is that somebody who has the lowest ethnic commitment is students with low ethnic exploration and low OGO.

This is according to Phinney & Ong (2007) opinion that individuals will use a different label of self depending on their context in which they are viewed by others. In addition to having an ethnic identity is that someone will identify

himself and practice (for example, I am a Sundanese, Chinese, Arabic) to himself as a member of certain groups (Ashmore, Deaux, & McLaughlin-Volpe, 2004 in Mejia, 2011)

The interesting thing is that as we get here today, the kind of commitment to ethnic Javanese is low 'orang jawa tapi gak jawani'. For example, the feeling is less familiar with Javanese culture, writing Javanese script, and Javanese art. While the concept of education in Javanese ethnic families, was not meant to produce standalone children, it was more emphasizing that their children could then become social and cultural souls, more so for the achievement of happiness and the harmony of life. The uniqueness of Javanese society, Magnis & Suseno lies in its ability to sustain cultural authenticity, despite its effects of cultural waves coming from the outside (Suparlan, 2014). Today, however, Java's ethnic life orientation has shifted. The relatively real life of the storm and always holding the philosophy of "nriman lan pasrah" (accept whatever it is and be sincere) has changed as we develop times..

In this era of multiculturalism and globalization, individual relationships with other individuals are one of the important topics because implicate social development in a society. If a tolerant community creates and respects differences, then can cause conditions and conditions conducive to individual development. In addition, strengthening the concept and construct of attitude towards other groups is also an effort to preserve the Eastern traditions and culture that accept, respect, and tolerance of other groups. Because of this, the implication of this research ethnic on exploration commitment, namely ethnic in that case, can be used as the basis for the development of Counseling program, namely how to develop commitment ethnic and OGO in somebody. Besides, there could be further studies referrals by linking to the culture of cero and OGO.

5. Conclusion

The conclusion of this study that students who have the highest ethnic commitment are students who have high ethnic exploration level and lowest other group orientation (OGO) level, but the interesting thing is that somebody who has the lowest ethnic commitment is students with low ethnic exploration and OGO is low. Thus, the implications of this research result are related to ethnic exploration with ethnic commitment, which can be used as the basis for the development of a Counseling program, namely how to develop commitment ethnic and OGO in somebody. In addition, there could be further studies referrals by linking to the culture of "tepo seliro" (tolerance) and OGO.

Acknowledgements

This research was conducted with the assistance and support of the Guidance and Counseling Department, Faculty of Education, Semarang State University. Thank you to the institutions that have supported and helped carry out this research. The author also thanks to the students of the Faculty of Education, Semarang State University who have become respondents in this study.

References

- Adelina, F., Hanurawan, F., & Suhanti, I. Y. (2017). Hubungan antara prasangka sosial dan intensi melakukan diskriminasi mahasiswa etnis Jawa terhadap mahasiswa yang berasal dari Nusa Tenggara Timur. *Jurnal Sains Psikologi*, 6(1), 1–8.
- Amin, Z. N., Loekmono, J. L., Sofyan, A., & Mulyawati, V. (2020). Kontribusi Identitas Etnis dan Identitas Akademik terhadap Subjective Well-Being Mahasiswa. *Biblio Couns : Jurnal Kajian Konseling Dan Pendidikan*, 3(1), 67–73. <https://doi.org/10.30596/bibliocouns.v3i2.4967>
- Amin, Z. N., Wibowo, M. E., Lobby Loekmono, J., Hariyadi, S., Isrofin, B., Loekmono, L., Hariyadi, S., Isrofin, B., Lobby Loekmono, J., Hariyadi, S., & Isrofin, B. (2017). Ethnic Identity and Other-group orientation on Javanese and Chinese Students. *Advances in Social Science, Education and Humanities Research*, 4(REINFORCING NETWORK OF COLLABORATION TO ANTICIPATE INFORMATION DISRUPTION), 875–880. <https://doi.org/doi:10.2991/icte-17.2017.94>
- Amin, Z., Wibowo, M., & Nusantoro, E. (2014). Perbandingan Orientasi Karir Siswa Keturunan Jawa dengan Siswa Keturunan Tionghoa. *Indonesian Journal of Guidance and Counseling: Theory and Application*, 3(3). <https://doi.org/10.15294/ijgc.v3i3.3778>
- Ashmore, R. D., Deaux, K., & McLaughlin-Volpe, T. (2004). An Organizing Framework for Collective Identity: Articulation and Significance of Multidimensionality. In *Psychological Bulletin* (Vol. 130, Issue 1, pp. 80–114). <https://doi.org/10.1037/0033-2909.130.1.80>
- Creagh-Kaiser, M. G. (2003). *The Influence Of Ethnic Identity, Gender And Trait Anxiety On Career Decision-Making Self-Efficacy For White And Racial/Ethnic Minority Students*.

- Dovidio, J. F., Kawakami, K., Johnson, C., Johnson, B., & Howard, A. (1997). On the nature of prejudice: Automatic and controlled processes. *Journal of Experimental Social Psychology*, 33(5), 510–540. <https://doi.org/10.1006/jesp.1997.1331>
- Gloria, A. M., & Hird, J. S. (1999). Influences of ethnic and nonethnic variables on the career decision-making self-efficacy of college students. *The Career Development Quarterly*, 48(2), 157–174.
- Guzmán, M. R., Santiago-Rivera, A. L., & Hasse, R. F. (2005). Understanding academic attitudes and achievement in mexican-origin youths: ethnic identity, other-group orientation, and fatalism. *Cultural Diversity and Ethnic Minority Psychology*, 11(1), 3.
- Hasanah, M. (2018). STEREOTIP BUDAYA ANTARMAHASISWA DI LINGKUNGAN FAKULTAS DAKWAH. *SOURCE: Jurnal Ilmu Komunikasi*, 4(1).
- Hayes, A. F. (2013). *Model templates for PROCESS for SPSS and SAS*.
- Kanto, S., Wisadirana, D., Chawa, A. F., & Umanailo, M. C. B. (2020). Change in community work patterns. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 0(March), 2496–2502.
- Long, Y., Zhu, S., Quan, F., Yang, Y., & Zheng, Y. (2020). The impact of ethnic affirmation and belonging on other-group orientation: The mediating role of personality traits and values in different ethnic groups. *Personality and Individual Differences*, 152, 109574. <https://doi.org/10.1016/j.paid.2019.109574>
- Martin, J. N., & Nakayama, T. K. (2013). *Intercultural communication in contexts*. McGraw-Hill New York, NY.
- Matsumoto, D., & Juang, L. (2013). *Culture and psychology*, Wadsworth: Cengage Learning.
- Mejia, B. X. (2011). *Perceived Career Barriers: The Role of Ethnic Identity, Acculturation, and Self-Efficacy Mediators among Latina/o College Students*. <https://doi.org/10.7916/D8KS6ZHT>
- Mohatt, G. V., Trimble, J., & Dickson, R. A. (2006). Psychosocial Foundations of Academic Performance in Culture-Based Education Programs for American Indian and Alaska Native Youth: Reflections on a Multidisciplinary Perspective on JSTOR. *Journal of American Indian Education*, 45(3), 38–59.
- Myers, D. G. (2014). Social Psychology. In *McGraw-Hill Higher Education*. <https://doi.org/10.4135/9781452276052.n353>
- Nashori, F., & Nurjannah, N. (2015). PRASANGKA SOSIAL TERHADAP UMAT KRISTIANI PADA MUSLIM MINORITAS YANG TINGGAL DI INDONESIA TIMUR. In *Jurnal Ilmiah Psikologi Terapan* (Vol. 03, Issue 02). <https://doi.org/10.22219/JIPT.V3I2.3539>
- Neville, H. A., Oyama, K. E., Odunewu, L. O., & Huggins, J. G. (2014). Dimensions of belonging as an aspect of racial-ethnic-cultural identity: An exploration of indigenous Australians. *Journal of Counseling Psychology*, 61(3), 414.
- Novianti, D., & Tripambudi, S. (2015). Studi fenomenologi: Tumbuhnya prasangka etnis di Yogyakarta. *Jurnal Ilmu Komunikasi*, 12(2), 119–135.
- Nuraini, N., Riadi, A., Umanailo, M. C. B., Rusdi, M., Badu, T. K., Suryani, S., Irsan, I., Ismail, I., Pulhehe, S., & Hentihu, V. R. (2019). Political Policy for the development of Education. *International Journal of Scientific & Technology Research*, 8(10). <http://www.ijstr.org/research-paper-publishing.php?month=oct2019>
- Phinney, J. S. (1992). The Multigroup Ethnic Identity Measure. *Journal of Adolescent Research*, 7(2), 156–176. <https://doi.org/10.1177/074355489272003>
- Phinney, J. S., & Ong, A. D. (2007). Conceptualization and Measurement of Ethnic Identity: Current Status and Future Directions. *Journal of Counseling Psychology*, 54(3), 271–281. <https://doi.org/10.1037/0022-0167.54.3.271>
- Santrock, J. (2015). *Essentials of life-span development*. McGraw-Hill Higher Education.
- Smith, TB, & Sylva, L. (2011). Ethnic identity and personal well-being of people of color: A meta-analysis. *Journal of Counseling Psychology*, 58, 42–60. <https://doi.org/10.1037/a0021528>
- Sue, D. W., & Sue, D. (2012). Counseling the culturally diverse: Theory and practice. In *Adolescence*. <https://doi.org/10.1097/00005053-200006000-00016>
- Suparlan, P. (2014). Menuju masyarakat Indonesia yang multikultural. *Antropologi Indonesia*.
- Thibeault, M. A., Stein, G. L., & Nelson-Gray, R. O. (2018). Ethnic identity in context of ethnic discrimination: When does gender and other-group orientation increase risk for depressive symptoms for immigrant-origin young adults? *Cultural Diversity and Ethnic Minority Psychology*, 24(2), 196–208. <https://doi.org/10.1037/cdp0000174>

Biography

Mulawarman is Lecturer at Department of Guidance and Counseling Universitas Negeri Semarang, Semarang, Indonesia. In 2002 and 2010 he graduated with Bachelor and Master of guidance and counseling from Universitas Negeri Malang. In 2015 passed Doctoral at School of Psychology at Central China Normal University, China. He is

active in research about Solution–focused brief counseling, strength-based intervention, problematic internet use and community intervention. He also become a reviewer for national and international journal.

Zakki Nurul Amin currently works at the Department of Guidance and Counseling, Universitas Negeri Semarang. He holds bachelor's and master's degrees in guidance counseling from Universitas Negeri Semarang. Zakki does research in educational psychology, applied psychology, and specific on multicultural counseling. Their current project is 'Ethnic Identity and Career Decision Making Self-Efficacy on Javanese and Chinese Students'. His study results have been published in international and national journals as well as conference proceedings. He also become a reviewer for national and international journal.

Muslikah is a lecturer of Guidance and Counseling Department, Faculty of Education, Universitas Negeri Semarang. She is a chairman of the quality assurance group at the faculty level. Her research focus is related to basic skill counseling, peer counseling and psychospiritual issues. She's a member center for mental health studies and behavioral interventions. She also develop on strength character in counseling.

Sigit Hariyadi currently works at the Department of Guidance and Counseling, Universitas Negeri Semarang. He holds bachelor's and master's degrees in guidance counseling from Universitas Negeri Semarang. Sigit Hariyadi does research in educational psychology and applied psychology. His study results have been published in international and national journals as well as conference proceedings. He also become a editor and reviewer for national journal.