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Social Identity Change in Pandalungan Community

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Abstract

Ethnic Madura is one of the ethnic groups in East Java actively migrate. In these ethnic groups there are Pandalungan Madurese inhabited the horseshoe area in East Java. So called because the coverage area resembles the shape of a horseshoe. Starting from the east Pasuruan, Probolinggo, Situbondo, partly Banyuwangi, Jember and Lumajang. Madurese transfer from their home regions to the other is a migration. This is a consequence of the change in many aspects of life such as, the progress of infrastructure built, economic growth, and also because of the desire of individuals to improve their quality of life. Migration of individuals from one region to another, also brings changes in their Social Identity. Researchers are interested to observe how the Social Identity Changes in Pandalungan Madurese. Pandalungan Madurese has its own characteristics, some can be seen in the form of culture and everyday life. Those characteristics are acculturation came from a meeting between Madurese as a newcomer, with local Ethnic (usually Javanese). The uniqueness is an interesting thing to observe, as has been done by Inga Jasinska Lahti (1999) on the Russian immigrants in Finland. Starting from Social Identity Theory - Tajfel (1979) and Ellemers (1999), researchers will try to find answers to questions in this study. This study aimed to identify the causes and forms of Social Identity on Pandalungan Madurese by develop a model of Social Identity change in Pandalungan Madurese.

Keywords: Social Identity, Migration, Pandalungan, Literature Review

Introduction

Indonesia is a country that has a lot of cultural diversity, it can be seen, among others, results of population census in 2010, it is known that Indonesia consists of 1,128 race (Jawa Pos, 2010). Further according to Naim (2010) in addition to a variety of races, the number and size of population of each ethnic varied greatly. Madurese spread in almost every region of Indonesia, with a total of 7.18 million people or approximately 3.03 percent of Indonesia's population ranks fifth largest of all ethnic groups in Indonesia bangsa. By contrast, in Indonesia there are also ethnic, amounting to very little as Bantik, Wamesa, Una, Lepo Tau and Halmahera where each population of less than 10 thousand inhabitants.

In addition to the type of ethnic, linguistic regions in Indonesia is very diverse kinds. According to Naim (2010) languages in Indonesia reached about 2,500 kinds of language, or nearly double the number of types of ethnic groups that reached as many as 1,340 ethnic groups. Thus the diversity of the local language, but only a few types of regional languages used widely, such as Javanese, Sundanese, and Batak.

So many ethnic and cultural diversity in Indonesia is a potential for Indonesia because of the diversity, a lot of potential that can be explored such as tourism, culture and typical local products. In addition to the advantage of the existence of such differences, on the other hand the difference it is also a challenge. Cultural diversity can cause a lot of tension that could be counterproductive. With the increasing pressures of life, the more easily the conflict occurred.

Coexist in many areas in Indonesia, Madurese community in general, have a strong difference in comparison with the local ethnic culture that is indigenous ethnic areas. Occasionally, the differences become a potential source of conflict. Stereotypically say that the Madurese hard and irritability. With the increasing pressures of life, easy-going conflict.

As an illustration, in 1999 clashes between ethnic Dayak and Madurese in Sambas, West Kalimantan, killing at least 64 people and caused an estimated 13,600 people, mostly migrants from Madura homeless (Daily Sun, 1999). Another conflict caused the death of the two sides in a riot Sampit, Central Kalimantan up to 315 people. Injured 14 persons. According to data from Kotawaringin, the number of houses were burned as many as 200, some 583 houses were destroyed, 8 cars and 48 motorcycles were destroyed. (Tempo Interactive, 2001). The unrest is a conflict between ethnic Dayak and Madurese.

In daily life, ethnic Madurese have a fairly high mobility, they migrate to various regions in Indonesia, even abroad. According to BPS in Naim (2010) Distribution of Madura in significant numbers among others in East Java (6,520,403), West Kalimantan (274 869), Jakarta (79 925), South Kalimantan (53 002), East Kalimantan: (46 823), Java West (43 001), Central Kalimantan (42 668), Bali (29 864), Bangka Belitung (15 429), Central Java (12 920).

Migration of Madurese is largely based on economic motives such as trade, working in formal or non-formal sector. Madurese migration patterns may be either seasonal or permanent. With the migration then there is an interesting phenomenon in Madurese that is more than 50 percent of the total population it is outside Madura island.

Most Madurese living outside the island of Madura in East Java (besides the island of Madura) are scattered in the district of Pasuruan (eastern), Probolinggo, Situbondo, Bondowoso, partly Banyuwangi (especially northern), Jember and northern Lumajang. The distribution area commonly referred to as the area "horseshoe" in the province of East Java. Another term for these lands as "Pendalungan".

In the context of the Madurese, Pendalungan is a very interesting thing because of Pendalungan Madurese be different than the Madurese who are in other areas, including those in East Java area other than the area Pendalungan. They have an identity that is not merely promote "madureses matter" but instead put his home area as the main identity. Another notable phenomenon of Pendalungan region is the number of large-scale inter-ethnic conflict involving Madurese are not as big as had happened in other regions of Indonesia.

This research focuses on the social security changes that include aspects of value, emotional and attributes are visible or not visible directly. While the issues to be answered through this research is how the model changes Social Identity in Pendalungan Madurese. Aims to identify the factors and forms of Social Identity Pendalungan Madurese to develop a model of Social Identity Change in the Pendalungan Madurese, this research is expected to be able to give an understanding of the social security changes at a meeting of different cultures. This study is expected to also be used to find an alternative solution to overcome or prevent the tensions of cultural diversity. By identifying factors that could be a potential problem, is expected to look for a solution to avoid a conflict rooted in cultural differences.

Studies of Social Identity in the field of psychology, as well as other research in the context of ethnic and cultural Madura or the context Pendalungan have often done, but there is no research in the field of Psychology that the link between Social Identity Change in Pendalungan Madurese until now, or if there has been yet never publicized.

Social Identity Theory

Social Identity Theory derived from the theory of Comparative Social (social comparison theory) developed by Festinger (1954). The theory holds that individuals will try to see themselves against others who have little or similar with a difference.

Furthermore, there are several theories concerning Social Identity raised by several experts from

year to year. Up to now, the theory most widely used as a reference in the discussion of Social Identity is the theory proposed by Tajfel and Turner. Below are the theories regarding Social Identity.

- a) **Tajfel & Turner (1979): Tajfel (1982):** Part of the concept of a person who comes from their knowledge of membership in a social group together with the value and emotional significance of that membership. Social identity is the knowledge possessed by a member of the group over the group which is considered in accordance with existing identity on him.
- b) **Hogg dan Abram (1990) :** a sense of connectedness, caring, proud; can come from one's knowledge in a variety of social membership category with the other members, even without the need to have a close personal relationship
- c) **Fiske dan Taylor (1991) :** *s ocial identity* menekankan nilai positif atau negatif dari keanggotaan seseorang dalam kelompok tertentu.
- d) **Deux (1993) :** how we are to conceptual and evaluate ourself
- e) **Hogg & Vaughan (2002) :** individual self-concept derived from the perception of membership in a social group
- f) **Baron & Byrne (2003) :** someone's definition of who he was, including personal attributes and attribute share with others
- g) **Jacobson (2003) :** social identity theory focused on individuals in perceiving and classify them based on their personal and social identity

Previous Research

Several studies have been conducted regarding the social identity in the context of acculturation are:

- a) **Cheek & Briggs (1994)** who developed a measuring tool called AIK-IV to measure the components of Personal Identity, Relational Identity, Social Identity and Collective Identity
- b) **Ellemer (1999)** develop measurement by utilizing the general concept according to Tajfel of the three components that contribute to a person's social identity. Measurements were made by combining three components. The three components are:
 - i. Cognitive component (awareness of one's membership in a group)
 - ii. Evaluative component (value of positive or negative connotations attached to the membership of the group)
 - iii. The emotional component (a sense of emotional involvement / commitment)
- b) **Inga Jasinska Lahti (1999)** pada Imigran Rusia di Finlandia, menemukan bahwa kebanyakan dari pada imigran tersebut **tetap mengidentifikasi identitas diri** mereka sebagai orang Rusia namun mereka memiliki **pandangan positif** terhadap Finlandia
- c) **Cameron (2004)** who developed the model using three-dimensional:
 - i. *Centrality*, reflecting the prominence of the group in self concept and thought
 - ii. *Ingroup ties*, or perceived ties and a sense of belonging that individuals feel equal with other group members
 - iii. *Affect ingroup*, reflecting the positive feelings that come from the membership of the group, and that is conceptually similar to collective self
- d) **Afthonul Afif (2009)** which examined the Social Identity Minangkabau people who come out of Islam, finds that there is an identity crisis at the Minangkabau people who come out of Islam because of the attributes that were previously sustain their psychosocial aspects, must be removed

Method

This study is the first part of the research to be conducted in stages. In this section the research is a secondary extracting data from existing references as well as from previous studies. It aims to gain a better perspective of the theory prior to carrying out research at a later stage.

Participants in this study is the Madurese migrants and settled in the area Pandalungan region, the area resembles a horseshoe, from east Pasuruan, Probolinggo, Situbondo, Bondowoso, partly Banyuwangi, Jember and Lumajang portion.

In a subsequent study phase, to seek the truth and answer research questions, it is planned to use the methods of quantitative survey.

Result

Until now there is no standard definition of the term Pandalungan but in the understanding of the term Pandalungan Yuswadi (2001) gives the definition, namely:

- Mixing of Javanese and Madurese
- Community Madurese who was born in Java and adapt to the culture of Java.

In the context of this study, the focus is taken regarding the mixing of Javanese and Madurese, of course, which occurred in an area commonly referred to as Pandalungan area, the area resembles a horseshoe, which starts from the east Pasuruan, Probolinggo, Situbondo, Bondowoso, partly Banyuwangi, Jember and Lumajang portion.

The ongoing process of meeting between the culture has lasted for decades and some even mentioned that since the days of the Majapahit kingdom beginning of the process has been underway.

Pandalungan is a very interesting phenomenon in cultural studies because Pandalungan phenomenon is the result of the meeting of different cultures but can produce fairly good harmony even in some places can be produced the distinctive new culture (Raharjo, 2006).

As an illustration, Yuswadi illustrate the process of Pandalungan distinctive culture that began with the meeting of Javanese and Madurese culture which then interacts resulting cultural hybridization. Furthermore, the process can produce a modified traditional hybridization or the discovery of a new tradition that both would constitute a distinctive culture Pandalungan.

Gambar 1. Hibridisasi Budaya Masyarakat Pandalungan (Yuswadi, 2001)

The process can produce a culture Pandalungan mixing rate varying depending on the area of the cultural meeting geographically. Using concentric circles with the center area of the city as a melting pot, there are gradations of mixing according to the existing cultural domination.

Gambar 2. Gradasi Budaya Pandalungan Menurut Lingkaran Konsentris (Yuswadi, 2001)

Pandalungan Understanding in the field of psychology, can be used approach acculturation strategies according to Berry (in Chun, 2003) is in the process of acculturation, the individual will perform one of the strategies of acculturation that consists of four kinds:

1. Integration
Individuals retain their original culture, but people also want to participate to the foreign cultures that fit into their culture. Both the original culture and the culture was accepted by the individual.
2. Assimilation
Namely individuals lost contact (no contact) with their native culture, but people prefer to make contact with foreign cultures.
3. Separation
Namely individuals maintain cultural values and reject their original cultural values outside the entrance. Individuals only interaction with their native culture but do not hold interaction with foreign cultures.
4. Marginalization
Namely individual decides to reject the culture of native and foreign cultures. Individuals do not retain their original culture but also do not accept the foreign culture.

Through a strategic approach Acculturation Berry, of course, in accordance with the phenomenon of Cultural Integration Pandalungan is because individuals retain their original culture, but people also want to participate to the foreign cultures that fit into their culture. Both the original culture and the culture was accepted by the individual. Thus the emergence of a new culture typical Pandalungan occurs because the two cultures there are equally acceptable.

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