

The Significant Role of Culture to Value Differences: Socio-Emotional Challenge in Digital Era

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Abstract: *People in each region have different values in the social and emotional aspects of life. Culture has an important role in value differences. Children's attitudes and behaviors during his growth and development also differ in accordance with the culture in which they are growing. This particular culture can be seen in Javanese (andhap asor), Bugis-Makassarese (siri), and Papuan (more tendencies in emotional expressive). The purpose of this study is to seek the differences between Javanese, Bugis-Makassarese, and Papuan tribes in determining children's socio-emotional competence. The subjects of this study were 100 children aged 10-13 years. This study used the Social-Emotional Competence Questionnaire (SECQ), which in 5 aspects of social awareness, self-management, relationship management, and responsible decision-making. Data analysis using one-way ANOVA. The results showed that there were differences in socio-emotional competence among Javanese, Bugis-Makassarese, and Papuans ($F = 3.26$).*

Keywords: socio-emotional competence, ethnicity, children

Introduction

Children's surrounding, such as family, community, and mass media, contributes to children's social and emotional development. The current era enables the rapid flow of globalization through various digital platforms. Thus allows children to interact with various people around the world with diverse cultural backgrounds (Abdulaeva, Yarychev, Abdulvahabova, Eskerkhanova, & Vakhabova, 2019).

Eisenberg (2014) revealed that emotional comprehension skills in individuals have a positive correlation with prosocial behavior; thus it could be used to predict academic achievement, altruism, self-regulation, and empathy. Communication between children, both their peers and adults, produces effective interaction and encourages the formation of good social groups. There is a lack of social-emotional ability to predict behavioral problems, for instance, aggression, delinquency, and drug abuse (Trentacosta, Fine, & Centers, 2010).

Children need to develop their socio-emotional ability to adapt to their surroundings in their ages. Children who are able to understand, explore, and manage their social-emotional aspects are assumed to have a good social-emotional competency. This can be a tool to predict success in establishing interpersonal relations, managing tasks, adapting to all challenges, and solving daily problems (Halle & Darling-churchill, 2016). Cultivation of socio-emotional competence in the children's age implies the achievement of important life in the future, for instance, a sense of security at work as well as financial and mental health (Jones, Barnes, Bailey, & Doolittle, 2017). The promotion of socio-emotional competence prevents the negative effects of risks arising from situational demands so that it contributes to good development in social, emotional,

and academic life (Elias et al., 1997; Malti & Noam, 2016)

The value of social initiatives and the management of norm-based behavior applied to children and adolescents vary in each region (Greenfield et al., 2006). Cultural norms and values guide the evaluations, social responses, and participation of children in interactions; thus at the same time, these govern children's behavior and development.

Furthermore, to control personal desires to meet the needs and interests of others, there is a need to maintain interpersonal relationships and harmonization (Chen & French, 2008). In this globalization era, research on socio-emotional competence that links to the cross-cultural influences and understands cultural influences is still inadequate (Petrowski, Karcz, Juen, & Cierpka, 2014). It causes interpretations of culture that are difficult to be made; for example, the emotional expressions of Javanese differ in meaning with those of Bugis-Makassarese and Papuans.

Indonesia is a country with collective community characteristics. However, the characteristics of the Indonesian people are different in one place to another. This is due to differences in social and cultural systems that shape society in a particular place. So that Indonesia is said to be a country with diverse cultures.

The Javanese are an ethnic group in Indonesia, located on the island of Java and spread across Central Java and East Java. Javanese, with a large population, have distinctive cultural values. Javanese people have a social order with the principle of living in harmony and prioritizing good relations with their fellows that causes them to avoid uncontrolled emotional expressions. They tend to suppress their emotions inside (Kurniawan & Hasanat, 2006). Javanese cultural values that are fundamental and shape the personality of the Javanese themselves are *alus* and *kasar* (Taufik, 2011).

Javanese people also prioritize the use of cultivated speech, or they called it *Bahasa Alus* that shows the respectability of the Javanese tribe to others because this polite language was originated from the palace or kingdom of Java. The existence of rules to use *Bahasa Alus* makes Javanese tend to be careful in choosing and expressing the emotions in their speech. Conversely, when someone expresses his/her emotions in a language that is not *alus*, he or she will be considered *kasar* (Danandjaja, 1988). The formation of an ethic in Javanese people is manifested in language and behavior called *andhap-asor*, like polite hospitality and proper behavior in various situations. One must know the position when dealing with other people, so one must choose the use of the right words when talking to others in accordance with their position. Someone who is able to position themselves according to their position and position of the person being faced is called respect. Javanese people also prioritize shyness or bashfulness (*sungkan*) towards the person they are dealing with (Taufik, 2011). Javanese use the principle of bashfulness in interacting and communicating with others.

A culture that promotes harmony in life is manifested in three conditions that will bring about calm or calm, namely *nrimo*, patience, and sincerity. *Nrimo* means accepting, not avoiding the bad conditions experienced and accepting whatever comes in life without refuting or rebelling. Patience indicates a lack of eagerness or desire and drive. While sincerely means various possibilities from the outside world so that it will not interfere when things go wrong or go awry (Danandjaja, 1988). As an embodiment of *nrimo*, the Javanese will accept everything that happens to them without rejection or avoidance, regardless of whether they like it or not. *Nrimo* cultural values shape Javanese people not to be expressive in expressing their emotions.

The Bugis tribe is one of the ethnic groups in Indonesia which is spread in the southern part of the Sulawesi island. For the Bugis, *adat* does not mean just a habit. However, the traditional values of the Bugis become their character. Bugis communities are known as a migrant. Since they yacht to various regions, they must be able to adjust to various conditions and cultures.

Nevertheless, Bugis people are still able to maintain their values and identity as the Bugis tribe (Salim, Salik, & Wekke, 2018). There is a modesty called *siri* related to honor or tribute, self-esteem or high respect, prestige or value, and dignity or respectability (Zid & Sjaf, 2009) in their prominent culture that includes showing high solidarity towards others (Salim, Salik, & Wekke, 2018). Sometimes, this attitude functioned to maintain self-esteem which makes them difficult to interact.

Besides *siri*, there are also cultural values of *sipakatau*, *sipakainge*, and *sipakalebbi* (3S). *Sipakatau* means that the Bugis people uphold human values. *Sipakainge* means that everyone must remind each

other to prevent someone from deviant behavior. *Sipakalebbi* means to respect humanity (Kadir, 2000). *Sipakatau* and *sipakalebbi* are useful for collaborating with others and respecting each other so that there is a value of togetherness in these two cultures. *Sipakatau* applied in social interactions, where mutual respect, love and glory to fellow human beings. This is manifested in manners and behavior. The meaning of 3S culture has an impact on the formation of the concept of basic values in the Bugis, namely (1) the value of determination that emphasizes motivation and provides a way of life, (2) the value of courage where there is an emotional temperament in maintaining self-esteem, (3) the value of solidarity which means mutual cooperation, and (4) the value of politeness where the Bugis speak the culture according to the Bugis tribe (Salim, Salik, & Wekke, 2018). From the four Bugis cultural values, it can be seen that *siri* is an intrapersonal aspect built within a person. Whereas *sipakatau*, *sipakainge*, and *sipakalebbi* are interpersonal aspects used to establish interactions with others. The application of the 3S cultural meaning in interpersonal relationships with others means mutual reminding, respecting, helping, loving, and sitting together.

On the other hand, Papua is the region that has the highest variety of ethnic and cultural groups than other provinces in Indonesia. The existence of a variety of groups in Papuan society formed based on *keret* which is a kinship that implies the unity of life. The large *keret* group or *mlo kabal yakha* is a clan group, while the larger relative group is called the *sole wauli*. This becomes the value of life for the people of Papua in a group that prioritizes togetherness (Assa, et al., 2014). For Papuans, living well is living together and living together is good for life. This is the principle of the Papuans because all problems and activities in life are mobilized for the sake of building and realizing a better life together (Normawati, 2016). A strong sense of togetherness makes them like openness in expressing opinions (Andriani & Jatningsih, 2015).

Papuans who live beyond their households have difficulty interacting socially with their community. It happens as Papuans receive negative evaluations because of different habits with those in the local community. This kind of situation creates a tenuous relationship (Barimbing & La Kahija, 2015). Negative evaluations of black people as the attributions of cultural differences are different dimensions of the main factors that can be identified as racist prejudice. Such prejudices impact people's beliefs of racist in general (Vala, Pereira, & Costa-Lopes, 2009).

Researchers tried to see the differences of socio-emotional competence among Javanese, Bugis, and Papuan children through some research. The hypothesis proposed by researchers was that there are differences in socio-emotional competence in Javanese, Bugis, and Papuan children. Furthermore, this research can be used as a basis for considering various cultural contexts

that affect children's development so that the treatment of children is adjusted to their cultural background.

Methods

Sample in this study were elementary school students aged 10-13 years, totaling 100 children, consisting of 51 boys and 49 girls. Sample in each tribe is Javanese (N = 53), Bugis- Makassar (N = 24), and Papuan (N = 23).

Social-Emotional Competence Questionnaire (SECQ) scale from Zhou & Ee (2012) was used. The instrument consists of 25 items composed of five aspects, namely self-awareness, self-management, social awareness, self-management, relationship management, and responsible decision-making — reliability of instruments with Cronbach's alpha of 0.909.

Hypothesis testing in this study uses one-way ANOVA with bootstrapping procedures through SPSS 22 by comparing socio-emotional competencies in three different groups (Javanese, Bugis-Makassar, and Papua). The significance level used was <0.05 .

Results

The analysis showed that there were significant differences in social-emotional competence ($F = 3.26$) among Javanese children ($M = 4.38, SD = 0.64$), Bugis children ($M = 4.74, SD = 0.61$), and Papuan children ($M = 4.66, SD = 0.59$). Besides, according to the analysis of differences in the gender of males ($M = 4.66; SD = 0.63$) and females ($M = 4.39, SD = 0.62$), there is no significant difference between each tribe. This study found that social awareness and responsible decision making aspect is significant to socio-emotional competence in children.

Values and norms existed in the society where children's lives shape their socio-emotional competence. Differences in norms and values in each culture make them possible to influence social behaviors, independence characteristics, adherence, and emotional expressions (Hofstede, 2001). Values and norms that exist in Javanese culture emphasize harmonization. Bugis people emphasize solidarity due to high self-esteem, while there is a kinship in marriage for Papuans so that they tend to put kinship forward when they interact with other people.

Table the differences of socio-emotional aspect

Dimension	F	Javanese Tribe M (SD)	Bugis-Makassar Tribe M (SD)	Papuan Tribe M (SD)
Self Awareness	0.464	4.91 (0.79)	4.88 (0.66)	4.73 (0.79)
Self Management	2.467	4.27 (0.88)	4.73 (0.65)	4.37 (0.92)
Social Awareness	5.791*	3.89 (0.69)	4.28 (1.18)	4.61 (0.82)
Relationship Skills	1.163	4.58 (0.73)	4.88 (0.91)	4.69 (0.91)
Responsible Decision Making	6.105*	4.37 (0.85)	4.98 (0.79)	4.89 (0.84)

Note: * $p < 0.05$

Based on the analysis of different tests on each aspect of the children's socio-emotional competence, it revealed that the social awareness aspect of Papuan ethnic has the highest score compared to other ethnics. Social awareness is the ability to empathize and take the perspective of others from diverse backgrounds and

cultures; understand social and ethical norms of behavior; and seek supports from families, schools, and community resources (Kress & Elias, 2006). It can be explained that they have an embedded value in the form of togetherness. They value it as they inherit it from their ancestors. Papuan people recognize a number of patterns of living together in their culture. The value mentioned that living well is living together and living together is good for life.

Life values in togetherness include the value of openness, the value of eating together, the value of sharing life experiences, the value of deliberation, the value of attention and service, the value of work, the value of relationships, and the value of leadership (Normawati, 2016). One for all and for the sake of the others is a prominent characteristic of Papuans. It reflects that they are likely to live together and uphold the openness in expressing opinions. Because of this attitude, they would get some convenience when a problem is encountered.

Meanwhile, the Bugis tribe also has high social awareness. Bugis people in Makassar prioritize solidarity as they have high self-esteem. They usually try to work together and help each other. Besides, they also try to remind and respect each other, help, and love in building interpersonal relationships (Salim, Salik, & Wekke, 2018). Bugis call it the principle of *sipakalebbi* which means respecting each other and *sipakalu* which means mutual respect, love and glory among human beings (Kadir, 2000).

Comparing these three tribes, Javanese is the only tribe that has low social awareness. Javanese people tend to put courtesy forward. The younger Javanese must act politely in communicating with the elder or respected the elder people. In addition, they would speak softly and gently by trying to hide their original emotions as a form of courteous culture (Kurniawan & Hasanat, 2006). Because of that, sometimes Javanese seem like vindictive people who only dare to talk behind others' backs and they are afraid of being wrong in positioning themselves among the persons they are dealing with. Sometimes, the characters and attitudes of Javanese in observing or responding to something new are too excessive (Andriani & Jatningsih, 2015). Attitudes attached to Javanese society become a striking difference with the two tribes, especially the Papuans.

A person is assumed to have a responsible decision making if he/she has good skills to make social decisions and problem solving (Kress & Elias, 2006). Moreover, responsible decision making also describes how someone acts and makes decisions in solving problems. Bugis people have a better value in the aspect of responsible decision making compared to those three tribes. It is acknowledged from the attitudes of the Bugis as they are likely to uphold the principle of *siri* and maintain their dignity. They refer to how these decisions affect their self-esteem every time they make social decisions or problem-solving. If their pride has

been injured, they would do anything with all of their powers to fix their self-esteem no matter what.

On the other hand, the decision making in Papuans can be described through decision making based on deliberation. The mutual agreement adopted by Papuans is a form of strong togetherness. Thus, it could be a benefit for the whole group/society. This value also builds independence and self-confidence in some people and also it builds a sense of responsibility for each other. Thus, it can be a benefit for a group as a whole. These values also build independence and confidence in some people and build responsibility for some others (Kartikasari in Andriani & Jatningsih, 2015). Therefore, the sense of kinship owned by Javanese, Bugis-Makasarese, and Papuan can be experienced by visiting them and enjoying the food provided. This is a good thing in kinship since the hosts feel that every guest is also a part of themselves (Wijanarko & Syafiq, 2013)

In responsible decision making, Javanese people who are acknowledged as a society who uphold harmony, prioritize good relationships with others (Efferin & Hopper, 2007). If they encounter a difference, Javanese tend to be careful in expressing what they want to say and what to do. In this case, Javanese people tend unhurried in deciding. The aspect of relationship skills, among these three tribes, shows no difference. Every culture teaches a good thing in establishing relationships with others and it must be a good aspect. The Javanese builds their intrapersonal aspect by the principle of *nrimo*, that means accepting and not complaining bad experiences; accepting any condition that comes in life without arguing or rebelling; being patient indicates the absence of passion or desire; being able to build passionate encouragement; and having sincerity to let go of various possibilities came from the surroundings so that the problems will not interfere them when things go wrong (Danandjaja, 1988).

This is a form of harmonization that brings calmness or a sedate life. Javanese have a principle in their social order to live in harmony and conformity and prioritize good relations with fellows. They likely accept their life without rejection. Nevertheless, the Bugis embodies their intrapersonal principle through their self-esteem or *siri* that could encourage them to know their inner strength and motivate them to work hard, to excel, and become pioneers. They could use their *siri* to dig up their strengths, and because of that, they are able to move forward. Whereas, the way Papuans express their emotions tends to be open (Wijanarko & Syafiq, 2013). They are not afraid of changing the social community. Since Papuans have a high level of togetherness, expressing their opinions openly is a way to maintain togetherness (Oktaviyanti, Khoiriah, Saputri, & Setyaningrum, 2015).

In the aspects of self-awareness and self-management, there are no differences between the three tribes. Self-awareness refers to the ability to accurately recognize emotion and think about its impact on

behavior. In contrast, self-management is the ability to regulate emotion, thought, and behavior effectively in different situations. From both aspects, it can describe which individuals who clearly understand and are aware of themselves so they can manage themselves better, which is have accurately know their emotions, thoughts, strengths and weaknesses to control them or vice versa (Kalaiyarasan & Solomon, 2016). Our behavior determined by perceived truths. In that way, deciding something is based on what we think and what we know; it's affected by many factors (Lyle, 2018). Individuals could actively reflect on their cultural experience and use the experience as an information source to understand who they were (Lu & Wan, 2018).

Changes in beliefs, attitudes, values, and behaviors resulting from contact with another culture, happen through acculturation in globalization (Berry, 1997). From that, it may individuals do elaboration, which the degree of self-labeling by culture or ethnic over time. The choice of self-labels that correspond to specific domains of self-concept is more closely related to individual characteristics, such as exploration of ethnic or racial identity, school diversity, contextual factor, and even nativity (Cheon, Bayless, Wang, & Yip, 2018).

Individuals who interact with others in relationship, and experience emotions that fit the prevalent patterns in their cultural context, report to have better in social relationships (De Leersnyder et al., 2014)

An awareness of how significant social relationships have influenced the self could result in a relationship of self-awareness. This is especially relevant to adjustment and well-being in the relationship domain (Lu & Wan, 2018). It can be concluded that both of these aspects are related to individual differences.

Conclusion

Based on the results of data analysis, it can be concluded that each culture has differences in children's socio-emotional competence. Each emphasis the ability to interact and force the culture globalization appropriately and possess someone to make a form of socio-emotional competence.

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