



# Student's Social Identity the Tidung Tribe's Philosophy of Life

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**Abstract.** The Tidung tribe is an indigenous tribe of Kalimantan that is Muslim, or part of the Dayak, especially the Murut Dayak in Tarakan, North Kalimantan. Each tribe has several philosophies of life as a handle for running life. This study aims to examine the social identity of Tidung Tribe students. This qualitative research will interpret the social identity of students in the Tidung Tribe's philosophy of life. The findings of this study show several things: working together, empathizing, religious tolerance, and mutual respect.

**Keywords:** social identity · philosophy of life tidung tribe

## 1 Introduction

As a social human being, a person can't be separated from the socio-cultural environment of his origin. It is this background that gives self-identity in behaving and interacting with others, especially when they communicate with people of different cultures. Cultural behaviors derived from the original cultural identity are supposed to determine the language and communication behaviors used by the person and be able to distinguish them from the behavior of others whose cultures are different. This means that a person will behave according to their respective cultural backgrounds and have different characteristics from other people who are of different cultures. Henri Tajfel and John Turner inventors of the Theory of Social Identity define social identity as individual knowledge in which a person feels as part of a group member who has similar emotions and values (Hogg & Abrams, 1988). This unique characteristic that is different from others as a social and cultural identity should be that there should be an individual in each community.

A variety of different social identities often intersect with each other [1]. People often face the dilemma of how to balance social identity. Social identity is a part of a person's self-concept that comes from their knowledge of membership in a social group along with the value and emotional significance of the membership [2]. Social identity is related to involvement, a sense of care, and a sense of pride from membership in a certain group.

The rapid changes in globalization make significant changes for everyone, such as the Tidung tribal society. The Tidung tribe has a distinctive feature in traditional traditions

that are carried out for generations. This tradition governs people's lives, such as how to shake hands, eat and drink, dress, and in terms marriage ceremonies. However, nowadays the traditions and culture of Tidung have changed and some have been abandoned by the community, as well as the lack of preservation of customs and cultural traditions by the ethnic community itself.

Tarakan culturalist, Datu Norbeck bin Datu Bayal bin Datu Asang revealed that the Tidung Tribe is an ethnic group with a small population, unlike the Javanese, which is broadly spread over half of Indonesia, so the Tidung Tribe mostly lives in North Kalimantan as an indigenous population. The government's attention by raising the traditional clothes of the Tidung Tribe in a new denomination of Rp. 75,000 is considered one way to guard that the Tidung Tribe is not isolated as one of the ethnic groups with a small population. Because the Tidung Tribe is not only in Indonesia but also in Malaysia, Brunei Darussalam, and the Philippines. The population of the Tidung tribe inhabits more coastal areas (flat lands). The spread of Islam influenced the Tidung tribal family. The existence of various ethnic groups of nomads in North Kalimantan makes the community environment more complex and multicultural in nature so other cultural contacts also affect the traditions that exist in people's lives and make the Tidung tribe community marginalized. Along with the emergence of cultural differences brought by each migrant to North Kalimantan, the Tidung people themselves became less aware of Tidung traditions and culture.

Local cultural values and traditions are increasingly dimming and abandoned. Thus, Tidung culture loses meaning and it is difficult for outsiders to get information about Tidung culture. Therefore, the preservation of Tidung culture needs to be considered, especially for the next generation so that the culture and traditions of the Tidung tribe are not forgotten. This phenomenon is necessary to have visual communication media to educate the public, especially the younger generation about the Tidung tribe. The Tidung tribe has philosophical values that are currently still in the form of values that are conveyed in decline from elders to their children and grandchildren. Based on the results of interviews conducted, researchers found some of the values of the Tidung tribe's philosophy of life that he gave to children, as capital in carrying out their lives. The philosophical values of life of the Tidung tribe are also cultural inheritances that are given in decline as an identity towards him.

Identity is a common property, shared by people who share a common history and origins [3]). Individual identity is suspected to be dynamic under certain conditions, while communal identity settles into a distinctive feature in society. Communal identity may be re-examined, told for generations, preserved through the institutionalization of values, or forgotten from the collective mind of society. Social identity is the awareness of everyone that he is part of a group that includes an awareness of feelings and values that are important to the individual as part of a group. To explain social identity, there is an important related concept, namely social categories. Turner [4] reveals social categories as a division of individuals by race, class, occupation, gender, religion, and others. Social categories relate to social groups that are defined as two or more people who perceive themselves or consider themselves to be part of one common social category. An individual is at the same time a member of various social categories and groups.

Categorization is a cognitive process of classifying objects and events into certain categories of meaningfulness [5, 6]. In general, individuals divide the social world into two different categories, namely us and them. We are in groups, while they are outgroups. The dynamics of social identity are further, established more systematically by Tajfel and Turner in 1979 [7]. They distinguish three basic processes of forming social identity, namely social identification, social categorization, and social comparison.

Social identification refers to the degree to which a person defines themselves (and is seen by others) as a member of a certain social category [8]. The position of a person in the environment can be defined according to the "categorization" offered. As a result, social groups provide identification to their group members, in a social environment. When someone is strongly identified with their social group, they may feel compelled to act as a member of the group, for example, by displaying discriminatory intergroup behavior. The most important aspect of the identification process is that a person defines himself as a member of a certain group. Identification is mainly used to refer to a feeling of affective commitment to the group (i.e., the emotional component), rather than the possibility to distinguish between members on different social categories (cognate active component) [9]. A social identity inherent in the individual, containing a sense of belonging to a group, involves significant emotions and values in the individual towards the group [10]. In identifying, individuals are encouraged to achieve a positive identity towards their group. Thus, it will increase the self-esteem of the individual as a member of the group. Meanwhile, for the sake of group identity (social identity), a person or group of people is willing to do anything to increase the prestige of the group, which is known as the in-group favoritism effect. Carrying out identification, individuals tend to have characteristics of ethnocentrism in their group [10]. Identification is knowledge and value inherent in members of a particular group that represents the social identity of the individual [11]. In addition to achieving a positive social identity, in identifying, everyone strives to maximize profits for themselves in a group.

Ellemers states that categorization shows the tendency of an individual to structure his social environment by forming groups or categories that are meaningful to the individual [8]. Because of this categorization, the difference in perception between elements in the same category is reduced, while the difference between categories (out-groups) is what is emphasized more. Thus, categorization serves to interpret the social environment simply. As a result of the categorization process, certain values or stereotypes associated with the group can also come from individual members of that group as well. Categorization in social identity allows individuals to judge similarities in things that feel the same in a group (Tajfel & Turner [12]). The existence of social categorization causes self-categorization. Self-categorization is the cognitive association of the self with the social category [13] which is the spontaneous self-participation of the individual as a member of a group. Therefore, in carrying out categorization, conformity is created, since it allows the individual to maintain his social identity and maintain his membership [11] Tajfel and Turner [10] state, categorization form a social identity that can explain the relationship between groups. a. Categorization emphasizes things that feel the same among group members. b. Categorization can improve the perception of homogeneity in groups. This is what gave rise to the stereotype in the group. c. In carrying out categorization, group

members tend to polarize two poles to the extreme, kami (ingroup) or them (outgroup). So that each member of the group tries to maintain his membership ng conformity.

When a group feels better compared to other groups, this can lead to a positive social identity [8]. Social identity is formed through social comparisons. Social comparison is the process we need to form a social identity by using others as a source of comparison, to assess our attitudes and abilities. Through social comparisons, social identities are formed through the emphasis on differencing things that feel different in ingroups and outgroups (Tajfel & Turner) [11]. According to Hogg & Abrams [11], in social comparison, individuals seek to achieve a positive identity if the individual joins the ingroup. This desire to achieve a positive identity in social identity is a psychological movement of the behavior of individuals in the group. The process of social comparison makes a person get an assessment of the position and status of his group. Social comparison behavior between groups, according to Tajfeemphasizes sizes the following: Extreme assessments ut groups and minority or subdominant groups indicate more differentiation hthanmajothan majority groups. b. The existence of social comparisons emphasizes dif behaviorsaviours between groups (intergroup differentiation). c. Individuals who are in the sub-dominant group always increase the self-esteem of their group (social identity), by lowering the degree of other groups both in the community and in schools.

Schooling is a form of institutionalization of values that transforms values into every learning activity and life in school [14]. Schools have a big role to play in shaping student identities. Parental trust by entrusting their children to attend school is a form of belief that schools can educate and shape children's identities for the better. Cultural activity in education can be an important instrument of local wisdom. Through the educational process, there will be an internalization of the culture in the place of students.

One of them is to internalize the philosophical values of life of the Tidung tribe as content in applying the social identity of students during guidance and co-counseling services in schools. Guidance and co-counseling counseling inheritance of values between school coun counselors have an important role in efforts to affirm identity. Identity is necessary as an explanation of who exactly is an individual in society (school).

## 2 Method

This research uses a qualitative approach where researchers build complex and comprehensive images, analyze words, report in detail about the views of informants, and conduct research in a natural setting [15]. Several participant criteria were applied by the researcher, namely (1) the head of the Tidung Tribe custom; (2) students of indige-nous descent of the Tidung tribe. The data collection techniques used are interviews and observations. The data analysis used in the study followed the steps of Mappiare-AT [16] which started from (1) interpretation of parts, elements, or parts (part), (2) interpreta-tion of the whole, wholeness (whole), and (3) gaining understanding based on meaning (understanding of underlying meaning).

### 3 Results and Discussion

Before you begin to format your paper, first write and save the content as a separate text file. Complete all content and organizational editing before formatting. Please note sections A-D below for more information on proofreading, spelling, and grammar.

Takaulun pagun, sama lepanan dagu pagun karna tenulu sopan de ulun tuo maupun ulun ando (Tidung people must remember the history of the tidung people because they are taught manners to anyone be it parents or others). The phrase indicates that a Tidung tribe must remember the history of its tribe. Because the parents of the Tidung tribe teach the main manners as the foundation for the behavior of their children in living life. Politeness becomes part of one's mutual respect for others. For example, when conducting interactions with other people. Each child is asked to have a sense of manners by appreciating the interlocutor.

Jika dudu pango sukses, sama takabur. Harus dudu sopan maya ulun yaka maya ulun tuo. (If you have been successful, keep a low profile and do not be arrogant. It should be courteous to anyone let alone an older one).

This expression shows that every parent always advises their children so that they can live life always humble, and not easily arrogant for whatever achievements are experienced. Thus, the attitude of mutual respect is always ingrained in their children.

Humility becomes part of mutual respect for the achievements of others. For example, by having a humble attitude, a person will not easily feel jealous of the achievements of others.

The individual establishes his identity through his self-identification and the identification of others based on race; Tribe; culture; language and religion [17]. The definition means to lead to the existence of the individual in a society and his response to existing socio-cultural conditions. The source of meaning derived from identity translates into individual meaning [18]. Individual means having rights and powers over environmental influences that build their identity so that an individual can reject or accept environmental influences. Under certain conditions, identity is affected by colonialization; race; gender; and national conflict [19]. One example of the influence of colonialization and national conflict on individual identity is during the colonial period in Indonesia.

At that time, Indonesian identity was defined as an individual who was colonized by natural resources. The identity indicates that identity is an attempt to identify or be identified so that the identity is not sedentary, but rather dynamic.

In this case, it can be concluded that the sociocultural identity that each student brings is less influential in the use of colloquial language and the way they communicate. Moreover, there is an emphasis that Kampung England is the best English course institution, thus encouraging students and their communities to practice their learning outcomes or knowledge in communicating with each other. Interacting fluently in English will increase the existence of the person so that it also causes assumptions from others that the person has achieved good results in learning. According to Tajfel & Turner [4] when associated with social identity, a person's behavior will reflect a larger unit of society. In this case, the identification of a person will guide the structure and internal processes in the order of society such as groups, organizations, and cultures. Cultural competence is at the core of this theory because the membership of a collective group will influence the thinking and behavior of individuals in it. The same is the case with the students

of the Kampung England course, which is a collective group, which has the same goal, namely mastery of English. Indirectly with that same goal, they will be constructed not to use their native culture and adapt it to their new group.

Social identity theory is a theory that states that individual self-concept comes in part from membership in the in-group. The more individuals assess the group well, considering themselves part of the group, the higher the conformity with the rules in this group because the individual has categorized himself with the group. This is reinforced by Tajfel's theory [9] which says Cognitive awareness of its membership in groups, such as self-categorization. The individual categorizes himself with a specific group that will determine their tendency to behave by his group membership.

As social beings, individuals certainly cannot be separated from communication activities with the surrounding environment such as communicating with the groups they follow [20]. A group is a social aggregate (number) in which its members are interdependent or at least interact with each other [21]. The group will provide feedback in the form of an assessment of a product based on the experiences of other members. The result of communication is an individual attitude or a group attitude. In return for the information provided, other people or members of other groups will provide feedback in the form of the same attitude or different attitudes towards the product being communicated [20]. The experience of such other members will result in the individual behaving by the behavior of other members in the group.

The same behavior in the group can form the existence of social identity. As Brillig explains [21], the group is a collection of individuals whose members are aware of the existence of one common social identity. The theory of social identity states that individuals think, feel, and act as the members of the group they follow [22]. Social identity gives importance to individuals in identifying themselves with the group they are following, for example when individuals join members of a particular football team so that each member will have the same norms, aspirations, and goals in the group [23]. Therefore, social identity has a great impact on well-being that gives rise to the existence of goals and a strong identification with the group.

This allows individuals to view the in-group more positively and differently from other groups. According to Anindhitya [21], the perspective regarding social identity holds that everyone defines and judges himself according to his group. Social identity plays a role in relationships between groups according to the individual's acceptance of his group. Social identity can bind the attitudes and behaviors of each group member. Recent studies have shown that the perspective of social identity favors research on consumer motives to express oneself, and an increase in self-esteem [24]. Individuals decide to join social groups that suit themselves and can improve their social status [25]. Social identity also affects depression through individual social relationships [23]. This is because social identity is considered a place that provides social support as well as a sense of belonging to individuals in the group they follow.

Social identity also underlies the existence of collective values that are a source of motivation for individuals. Individuals with a low sense of belonging, lack of socialization, lack of meaning and purpose in life, as well as lack of social support cause individuals to be prone to depression. The existence of a vague boundary between self-identity and group makes individuals more willing to do things for the sake of their

group. Social identity causes individuals to adapt themselves to the norms in their group [26]. The real case that often occurs is a brawl between ball supporters who think the preferred ball club is better than other ball clubs, so they are willing to risk their lives to defend their group. Nowadays, many groups or communities form individual social identities such as motorcycle gang communities, car communities, agate-loving communities, and so on. The more important the social identity, the more likely the individual is to follow and conform to his group.

In this case, by holding the philosophy of life given by the parents of the Tidung Tribe, students can live a good communication pattern in terms of appreciating their opponents. This is done by the parents of the Tidung tribe so that their children when living life can be able to appreciate the differences that will occur when interacting with more, younger, and more people. In addition, by applying the philosophy of life given by parents, students can be more positive in carrying out the norms and values that apply in the Tidung tribalism when applicable in the community and the school environment.

School counselors and Teachers are the owners of roles that are important enough to develop students' devout attitudes [27]. By using the Tidung Tribe's Philosophy of Life, school counselors can improve counselor obedience. This is because an individual's perception of obedience is more influenced by teachers and school counselors than by the family [28]. Obedience can improve students' academic performance [29] and increase self-confidence [30]. School counselors can use the Tidung tribe's philosophy of life as guidance material for information services. Information services to provide information to counselors with a background in the Tidung Tribe, that the Tidung Tribe should have a firm identity in having mutual respect among mankind.

## 4 Conclusion

The qualitative research will interpret the social identity of students in the Tidung Tribe's philosophy of life. The findings of this study show several things: working together, empathizing, religious tolerance, and mutual respect.

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