Indonesian National Identity Model:
The Importance of Religion, Self-Esteem, and Relations between Groups Among Muhammadiyah Students

Moordiningsih[1], Wahyu Rahardjo[2], Lisnawati Ruhaena[3], Zahrotul Uyun[4], Ninik Supartini[5]

[1]Fakultas Psikologi, Universitas Mercu Buana Yogyakarta
[2]Fakultas Psikologi, Universitas Gunadarma
[3,4]Fakultas Psikologi, Universitas Muhammadiyah Surakarta
[5]the Consortium of Indonesian Psychoculture
e-mail: [1]moordiningsih@mercubuana-yogya.ac.id

Abstract. National identity is an interesting discourse closely related to diversity, religion, self-esteem, and relations between groups, both in the context of family and peers. The issue of national identity in Indonesia intersects with efforts to maintain the harmony of the nation's life through the various challenges of pluralism. This study aims to analyze the importance of religion, self-esteem, negative multicultural communication in the family and on campus, attitudes towards multiculturalism to national identity. The participants of this study were 456 Moslem students from the Javanese tribe-Indonesia. This study uses structural equation modeling (SEM) to build empirical constructs of Indonesian national identity models. The results show some interesting findings. Firstly, the practical model fits into a theoretical model, which means that the importance of religion, self-esteem, attitudes towards multiculturalism, and negative communication in the family and on campus can explain the national identity of Indonesians. Secondly, the attitude towards multiculturalism has the most potent effect on the national identity of Indonesians, followed by self-esteem and the importance of religion. Thirdly, the negative content of diversity communication in family and educational settings poorly affected attitudes towards multiculturalism. The implication of this research shows that Indonesia's national identity can be built by developing a good attitude towards multiculturalism by building communication between groups, strengthening each individual about the concept of self-esteem and the concept of the importance of religion.

Keywords: Attitude Toward Multiculturalism, Importance of Religion, National Identity, Negative Multicultural Communication, Self-Esteem

Abstrak. Identitas nasional merupakan diskursus menarik yang banyak dikaitkan dengan keberagaman, agama, harga diri, serta relasi antar kelompok, baik dalam konteks keluarga dan teman sebaya. Persoalan identitas nasional di Indonesia beririsan dengan usaha menjaga keharmonisan kehidupan berbangsa dalam melewati berbagai tantangan kemajemukan yang ada. Penelitian ini bertujuan untuk menganalisis pengaruh pentingnya agama, harga diri, komunikasi tentang multikultural yang negatif di keluarga dan di kampus, sikap pada multikulturalisme terhadap identitas nasional. Partisipan penelitian ini berjumlah 456 orang mahasiswa beragama Islam yang berasal dari suku Jawa. Penelitian ini menggunakan structural equation modeling (SEM) untuk melakukan konstruksi empiris model identitas nasional orang Indonesia. Hasil penelitian memperlihatkan beberapa temuan menarik. Pertama, model empiris fit dengan model teoretik yang artinya bahwa pentingnya agama, harga diri,

komunikasi antar kelompok, sikap pada multikulturalisme, mampu menjelaskan identitas nasional orang Indonesia. Kedua, sikap pada multikulturalisme memiliki peran terkuat dalam memengaruhi identitas nasional orang Indonesia diikuti oleh harga diri dan pentingnya agama bagi individu. Ketiga, isi komunikasi keberagaman yang negatif pada setting keluarga dan kampus berpengaruh secara negatif pada sikap terhadap multikulturalisme. Implikasi penelitian ini menunjukkan bahwa identitas nasional Indonesia dapat dibangun dengan mengembangkan sikap terhadap multikulturalisme yang baik, yaitu dengan cara membangun komunikasi antar kelompok, memperkuat konsep harga diri dan konsep keyakinan pentingnya agama masing-masing individu.

Kata kunci: Sikap terhadap multikulturalisme, Pentingnya agama, Identitas nasional, komunikasi multicultural yang negatif, Harga diri

Social phenomena about social fears of the formation of the Islamic state in Indonesia have occurred several times in Indonesia. The latest phenomenon is the existence of Islamic organizations considered to have the agenda of replacing the ideology of the Indonesian state. These organizations emerge by carrying the concept of the "Islamic Caliphate". The Indonesian government finally disbanded Hizbut Tahrir Indonesia (HTI) community organization on May 8, 2017. HTI infiltrated into the major Islamic organizations such as Muhammadiyah, Nahdlatul Ulama, and Majelis Ulama Indonesia (Lubis & Jamuin, 2015). It is alarming if they aim at the Indonesian younger generation as the target of their infiltration movement while, in fact, these young people have a pure motivation to learn about Islam, a religion of goodness and peace.

Indonesia is a country with multi ethnicities, religions, and beliefs. This diversity can have both positive and negative potential. It is positive because it can unify and strengthen the national identity. However, religious diversity may cause national disintegration because it may create conflicts among religious and belief followers (Syukron, 2017). The notion about Indonesia as a country with Moslems as the majority is indisputable. However, in addition to Islam, five other religions are recognized as national religions: Catholic, Christianity, Hinduism, Buddhism, and Confucianism. The Moslem population is mainly located in Java and Sumatra (western regions in Indonesia), while other religions are spread throughout Indonesia. According to the 2010 census, 87.18 % of Indonesia's 237,641,326 inhabitants are Moslem, 6.96% are Christian, 2.9% are Catholic, 1.69% are Hinduism, 0.72% are Buddhists, 0.05% is Confucian, 0.13% is other, and 0.38% is not known (Indonesian Central Bureau of Statistics, 2012). The idea of national identity becomes important because Indonesia, as a nation consisting

of various ethnic groups and religions, needs a unifying identity that characterizes and distinguishes the nation from other nations. This research seeks to answer the empirical dynamics of the formation of national identity among the younger generation who have a religious background, especially among young Muhammadiyah Moslems.

Previous studies on national identity, particularly those conducted in many countries around the world, focused more on in-group and out-group issues based on external issues such as population mobility in the form of immigrants and refugees (Maxwell, 2017; Grajzl, Eastwood, & Dimitrova-Gajzl, 2018; Spiegler, Sonnenberg, Fassbender, Kohl, & Leyendecker, 2018). In Indonesia, there are only a few studies that have been published about national identity. Zein's study (2018) for example, raises the importance of ethnic identity in strengthening national identity. The findings of Tridakusumah, Supyandi, and Sukayat (2016) explain the role of ethnic identity and national identity in friction and community conflict in transmigration areas. Meanwhile, Narottama and Arianty (2017) findings focus on the worry of fading national identity in Indonesians who diaspora to Europe. These unique findings are not considered to provide a

more comprehensive picture of national identity in Indonesia, especially from the perspective of specific communities such as Moslem youth communities with Muhammadiyah backgrounds. There has been no study of national identity involving several variables at once that are constructed through research models, especially those involving perceptions of the role of religion and other matters related to multiculturality. There has also been no published research on national identity involving the Islamic community, especially from Muhammadiyah groups in Indonesia.

National identity is considered an individual identity as part of its nation. As a concept, although it is often a long debate about personal identity, religious identity, and even descendants and regional communities (Parekh, 1995), the discourse on national identity is always relevant when answering many current issues. The understanding that national identity is a multidimensional concept (Uberoi, 2018) is the basis of thinking that paying attention to factors that affect national identity is crucial.

The study of national identity in young groups is also interesting to do. Modernization and invasion of outside influences through popular culture influence many young groups.

Nevertheless, Leonard's study (2011) shows that there is also a possibility that young groups may exhibit strong national identities when compared to national identity characteristics of similar other nations. Research involving young groups is crucial because young people are the group that is considered to be the leader of the nation in the future.

Some of the things that are considered influential to national identity are perceptions of the importance of religion, individual self-esteem, communication patterns in families and at schools, and attitudes towards multiculturalism. Chakravarty, Fonseca, Ghosh, and Marjit's study (2016) states that religious fragmentation is prone to conflict in society. However, when the national identity is held firmly, even if the diverse community embraces the religion, the social conflicts can be suppressed. The importance of the role of religion is also widely mentioned in previous studies. For example, Schnabel and Hjerm's study (2014) states that religion may and may not essentially play a role in national identity. The role of context is important in creating the role of religion in national identity. According to MacNeill (2000), synergistic religions in education can direct and help to shape national identity.

The importance of religion for an individual is also considered to influence attitude towards multiculturalism. In European countries, discussions about diversity are easier to do when involving religion (Williams, 2015). Religion is considered important because it is believed to accommodate individuals to get a harmonious life. Religion is also believed to help individuals to develop good self-control and be more flexible in the face of diversity. The hope that religion will lead individuals to harmony and peace makes individuals have a more positive attitude towards multiculturalism.

On the other hand, the importance of religion is also thought to affect relations between groups. At this point, religion has an essential role in determining the direction of communication and discussion related to diversity in the family. Kim and Wilcox (2013) mentioned that there is a tendency that families don't want their members to become secular. As a consequence, intense discussions about religion are conducted in the family. The family itself is a core group where individuals gain a lot of internalization of the values of life, including those regarding diversity and individual positions in society (Sengstock, 2001). Parents will usually encourage a lot of discussion about diversity-related to

religious values that promote harmony and peace.

When discussions about diversity in the family are conducted clearly and positively, individuals tend to project the same when doing so with other groups. While in educational institutions such as campuses, for example, individuals' values and opinions related to diversity will be expressed and brought up during discussions (Iqbal, 2014). On the other hand, when an individual is usually exposed to negative discussion content about diversity while at home, he or she will project a negative attitude towards diversity when discussing it on campus.

Interestingly, self-esteem serves as another variable that is also suspected of having a big influence on national identity and attitude towards multiculturalism and negative communication about diversity on campus and in the family (negative multicultural communication in campus and family). Positive self-esteem helps individuals to think more openly about diversity and keep them away from destructive behaviors (Sin & Koole, 2018). Positive self-esteem also helps to minimize the distance from the concept of diversity between the majority and minority groups (Verkuyten & Thijs, 2004). Linear with the study's findings, it is also further mentioned that individuals with positive

self-esteem are less likely to engage in discrimination due to the concept of diversity and have a more robust national identity (Thijs, Hornstra, & Charki, 2018). Positive self-esteem will also make individuals avoid negative discussions of multiculturalism while on campus (Ervin, 2006). Negative opinions regarding diversity will be avoided when talking to peers on campus. This can happen because positive self-esteem can serve as a guide for individuals not to engage in destructive activities and avoid negative stigma because of it.

Relationships between groups are described through negative communication patterns about diversity on campus and in the family (negative multicultural communication in the family and on-campus). When communication about diversity conducted with family and peers on campus is positive, it can foster an attitude towards multiculturalism that is also positive. This is in line with Raihani's statement (2014), saying that when an individual is exposed to internalization and discussion about positive diversity at home, he will develop tolerance and a positive attitude to diversity in people's lives. Ultimately, individuals with a positive diversity attitude will have a solid national identity ranging from the level of friendship, membership in the community

154

to the national level (Khanlou, 2004; Munniksma, Verkuyten, Flache, Stark, & Veenstra, 2015).

Method

This study used a quantitative approach with a survey using several psychological scales. Sampling was done by purposive random sampling technique with the criteria of students affiliated with the Muhammadiyah group aged between 20-25 years.

The number of participants of this study was 456 students, of whom 291 were female, and 265 were male. The average age of the participants was 19.95 years (SD = 1.64).

National identity (as an Indonesian) is the thoughts, feelings, and behaviors shown as Indonesians (Syriac, 2016). The instrument used to measure national identity as an Indonesian was adapted from Syria (2016). This instrument consists of 12 item grains. An example of the items used is "I am proud to be Indonesian". Response categories on this scale range from Strongly Disagreed to Strongly Agreeable. This scale has a reliability of 0.795.

The importance of religion is the evaluation of the significance of the role of religion for himself, for his family, for his community, and also for Indonesia (Syria, 2018). The instrument used to measure this variable uses the importance of religion scale composed by Syria (2018) consisting of 4 items. An example of an item on this scale is "Religion is important to oneself". Response categories on this scale range from 1-5 from Very Non-Essential to Very Important. This scale has a reliability of 0.877.

Self-esteem is a form of an individual positive attitude as well as self-appreciation (Mruk, 2006). Self-esteem in this study was measured using Rosenberg's self-esteem scale (1965), which is unidimensional in 10 items. The number of items to use in data analysis then amounts to 9 items. An example of an item is "I feel like I have many strengths". Response categories on this scale range from Never to Almost Always. This scale has a reliability of 0.709.

Attitude towards multiculturalism is an individual's thoughts, feelings, and behaviors towards diversity (Syria, 2016). The instrument used to measure attitude towards multiculturalism was adapted from Syria (2016). This instrument has six items. An example of an item of this scale is "I think it is good for Indonesia to have different groups of cultural backgrounds living in this country". Response categories on this scale have an answer range of 1-5, ranging from Strongly Disagree to Strongly

Agreea. This scale has a reliability of 0.689.

The relationship between groups is the communication made by individuals about diversity conducted in the family and with peer groups on campus (Syria, 2016). This relationship is measured through two scales developed by Syria (2016). The first scale is negative multicultural communication in the family that focuses on negative diversity communication, and the second is negative multicultural communication on *campus* that focuses on diversity communication that is also negative. Each scale has four items. An example of negative multicultural communication in the family scale is "At home, I was told that people could be mistreated because of their cultural background". Meanwhile, an

example of negative multicultural communication on campus is "On campus, I was told about racism." Both scales have response categories between 1-5 ranging from Strongly Disagree to Strongly Agree. The reliability for negative multicultural communication on the family scale is 0.798, while the reliability for negative multicultural communication on the campus scale is 0.862.

The data analysis technique used in this study is a model test or *structural equation modeling* with AMOS.

Result

The statistical findings of this study are presented in several tables and explanations. The first exposure was related to the correlation between variables which the empirical model of this study then followed.

Table 1
Correlations Between Variables

	Or	**Tens**	**SE**	**NMCiF**	**NMCiC**	**ATM**
Or						
Tens	0.131**					
SE	0.286**	0.066				
MCiF	-0.068	-0.096*	0.028			
MCiC	-0.020	-0.038	-0.064	0.513**		
ATM	0.273**	0.016	0.149**	-0.163**	-0.176**	
Mean	47.03	18.49	30.32	9.43	10.68	20.51
SD	6.09	2.85	4.92	3.02	3.31	3.43

Note: NI = National identity, TioR = The important of religion, SE = Self-esteem, MCiF = Negative Multicultural Communication in Family, NMCiC = Negative Multicultural Communication in Campus, ATM = Attitude toward multiculturalism, *= < .05, **= < .01

Tabel 1 shows that national identity correlates with the importance of religion, self-esteem, and attitude toward multiculturalism. On the other hand, the importance of religion also correlates with negative multicultural communication in

the family. Self-esteem correlates with attitude toward multiculturalism. Meanwhile, multicultural communication in family correlates with negative multicultural communication on campus and attitude towards multiculturalism. Lastly, negative multicultural communication on campus correlates with attitude towards multiculturalism.
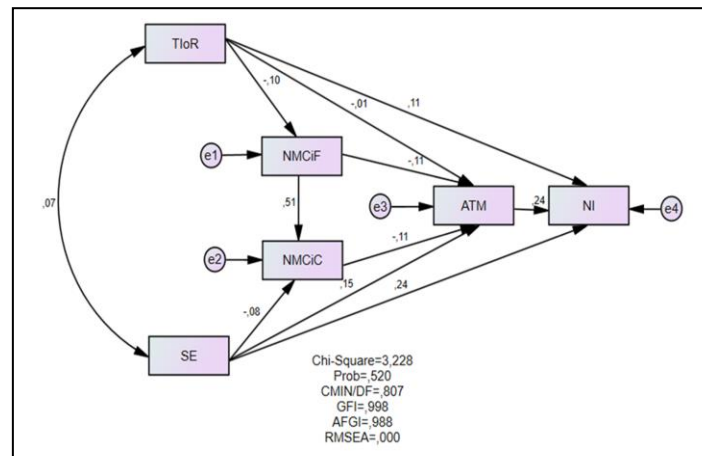

Figure 1. Empirical Mode

Table 2
Regression Weight and Significance from All Variables

			Estimate	S.E.	C.R.	P	Estimate
NMCiF	<---	Tens	-,102	,050	-2,061	,039	-,096
NMCiC	<---	SE	-,053	,027	-1,955	,051	-,078
NMCiC	<---	MCiF	,564	,044	12,858	***	,515
ATM	<---	SE	,101	,032	3,178	,001	,145
ATM	<---	NMCiC	-,114	,055	-2,071	,038	-,110
ATM	<---	NMCiF	-,127	,060	-2,096	,036	-,112
ATM	<---	Tens	-,011	,055	-,195	,846	-,009
Or	<---	ATM	,418	,078	5,380	***	,235
Or	<---	SE	,301	,054	5,551	***	,243
Or	<---	Tens	,237	,093	2,557	,011	,111

Table 3
Empirical and Hypothetical Averages for All Variables

Variables	Empirical Average	Hyphothetical Average	Empirical Standard Deviation	Hypothetical Standar Deviation	Category
Or	47.03	36	6.09	9.16	High
Tens	18.49	12	2.85	2.66	Very high
SE	30.32	27	4.92	6	Moderate
NCMiF	9.43	12	3.02	2.66	Moderate
NCMiC	10.68	12	3.31	2.66	Moderate
ATM	20.51	18	3.43	4	Moderate

Note: NI = National identity, TioR = The important of religion, SE = Self-esteem, MCiF = Negative Multicultural Communication in Family, NMCiC = Negative Multicultural Communication in Campus, ATM = Attitude toward multiculturalism

Discussion

Hypothesis 1 is accepted, meaning there is an influence of the importance of religion on national identity. Conceptually, religion is seen as something important in the formation of national identity. Schnabel and Hjerm (2014) assert that religion plays an important role in maintaining the continuity of an individual's national identity, both as ethnicity and as a citizen. This was confirmed by Dingley's meta-analysis findings (2011) which state that religion is shown to play a crucial role in the formation of national identity in various cross-time studies. The results of this research support the findings of Zein (2018), who has previously asserted that in the Moslem community in Indonesia, being Moslem with ethnic identity is pride, and it also increases pride as an Indonesian.

How individuals represent their religion is also important in maintaining the stability of their national identity (Schnabel & Hjerm, 2014). In the Indonesian context, religious identity and ethnic identity are shaded by a big concept called Bhineka Tunggal Ika (Meinarno, 2017). In one linear concept, it can be interpreted that the context of diversity, specifically in cultural context, is attached to religious identity, and the importance of religion strengthens the national identity. This is positive potential for the unity of the Indonesian nation because, in other

158

countries, ethnic identity and religious identity do not necessarily form a strong national identity (Dikici, 2008; Dingley, 2013; Verkuyten & Yildiz, 2007), except for countries like India whose national identity is a reflection of their religious identity (Bandyopadhyaya, Morais, & Chick, 2008).

The importance of religion can also be reflected in its implementation in some particular religious-based curriculum. The study was conducted by involving participants from religious-based universities. Strengthening the concept of religiosity and diversity can be formed when religion is derived and applied in the context of learning in schools. Durrani and Dunne's study (2010) confirms it by mentioning that when religion is synergized in the learning curriculum in schools, it can help the formation of the national identity of individuals.

The qualitative study of Turunen (2007) explains that post-reform or the formation of a new identity in the course of a country's history, religion has a crucial role in helping people gain their national identity. This can happen because religion allows individuals to describe what they look like in society and state life (Zubair & Zubair, 2017). The critical role of religion for this individual creates an individual's religious identity. An individual defines himself based on his or her religion. Individuals will seek to look again at their religious identity as a culturally presented element and reflect it again in the larger picture of national identity (Bilali, Iqbal, & Celik, 2018; Laniel, 2016).

Hypothesis 2 is rejected, meaning there is no influence of the importance of religion on attitude towards multiculturalism. The absence of a significant influence between the importance of *religion* on attitude toward multiculturalism can be due to the perception of religion does not necessarily change the attitude of individuals to diversity. Kewuel's study (2012) states that religion is often still viewed as too

subjective and traditional. This indicates that the importance of religion is still in the personal state. As a result, there is friction between religious understanding and social contexts such as diversity in society. Individual comparisons and discussions in social relations on understanding religion are needed to get a clearer picture of religion and its role in society.

Religion itself is one of the internalization products in the family. As one of the consequences, matters related to understanding religion about social issues will be discussed first before it changes the individual's attitude towards diversity in society (Raihani, 2014; Sengstock, 2001). The role of context born of individual internal synergy with the environment as an external factor in the development of multiculturalism is also mentioned by Watson (2016). Synergy will influence the self-developed of individuals in perceiving their national identity and culture (Pinar, 2015).

Furthermore, the family and the surrounding environment as a place where the individual is a member of a social group will seek to perceive the subject of being taken where the belief in diversity holds (Watson, 2016). This is in line with Kashima's opinion (2015), which explains that there is a role of three things, namely personal, cultural, and natural that influence one's behavior. Kashima (2015) also mentions that religion is part of a culture that must be considered in-depth to understand the many social frictions in society. At this point, it appears that although religion can be an opening factor for the perception of diversity, social dynamics in the family and the environment around the individual also determine the attitude towards multiculturalism that the individual has. Cultural relationships over long and long durations such as those experienced by individuals in families have a big role to play in creating

individuals with fundamental thoughts about their religion (Saroglou, 2015).

Hypothesis 3 is accepted, meaning there is an influence of the importance of religion on negative multicultural communication in the family. Religion does have an impact on the climate in the family. When religion is considered important, the family grows up in a religious atmosphere; when religion is not considered very meaningful, the family tends to become secular (Kim & Wilcox, 2013). Nevertheless, discourse on the importance of the role of religion in life and negative multicultural communication in *the family* is sometimes a sensitive topic. In some cases, the role of religion often clashes with the subject of diversity. It can give a negative direction of influence to openness and acceptance of diversity in developed discussions.

The positive influence of religion on the discussion of diversity in the family is easier to appear when the family is indeed diverse. Religion is seen as

enriching understanding and discussion related to diversity in the family (Hirvonen, 2012). In some families that carry religiosity in a more modern way, the passion is more emphasized on universal moral values (White, 2012). Thus the discussion of diversity becomes more fluid and flexible.

Hypothesis 4 is accepted, meaning there is an influence of negative multicultural communication in the family on negative multicultural communication in the campus. Family is a crucial starting point where an individual learns many things that can be useful for his or her life. In the family, various topics are discussed with the direction of respected figures such as parents. Discussions on diversity topics can start with parents. When parents can convey multiple things related to diversity wisely and proportionally, the child will also receive it clearly. Iqbal (2014) mentions that parents who are familiar with multiculturality issues tend to give

balanced diversity discussions to their children. When a child or individual takes this discussion to a level outside the family, such as in an educational environment, the socialization or content of this talk about diversity is not biased and remains focused. It happens because families can bring experiences in the context of diversity for the children to feel so the children can construct differences in balanced social relationships (Sleeter, 2015). The better the topics of diversity discussed by parents and the child, the more it will help the child in adapting and going through many transition periods when dealing directly with various diversity issues in his place of study (Sanchez-Medina, Maciaz-Gomez-Stern, & Martinez-Lozano, 2014).

Hypothesis 5 is accepted, meaning there is an influence of self-esteem on national identity. People in Eastern culture have ethnic identities that reinforce the existence of national identity. The stronger an individual's ethnic identity, the more

positive his or her self-esteem will be (Ferrari, Ranieri, Barni, & Rosnati, 2015; Fisher, Zapolski, Sheehan, & Barnes-Najor, 2017). Indonesia has a huge advantage through ethnic diversity that serves as a powerful factor that influences an individual's self-esteem related to diversity. Verkuyten (2009) mentions that a strong ethnic identity will encourage individuals to feel globally valuable in many respects. This positive achievement of self-esteem leads the individual to the thought that he or she is part of a larger group. To this end, Blank's study (2003) explains that in countries with ethnic identities that are not as strong as in Germany, the self-esteem of its inhabitants does not correlate with existing national identities. In fact, in some other European countries, people must develop several national identities at once based on their ethnic identity to gain positive self-esteem (Dimitrova, Musso, Solcova, Stefenel, Uka, Zahaj, Tavel, Jordanov, & Jordanov, 2018).

Gong's findings (2007) explain that individuals with positive self-esteem and pride in their ethnic identity will develop a strong national identity. Through friendships with people of different ethnicities and cultures, in the context of nationality, an individual's self-esteem often develops into collective self-esteem and further strengthens their national identity (Khanlou, 2004; Lucas, Barkho, Rudolph, Zhdanova, Fakhouri, & Thompson, 2014). On the other hand, when discrimination and negative views occur over their ethnic identity and religious identity, the individual will feel worthless in social relations with people of different cultural and religious roots, thus at the same time weakening their national identity (Fleischmann & Phalet, 2018; Thijs, Hornstra, & Charki, 2018).

Hypothesis 6 is accepted, meaning there is an influence of self-esteem on attitude toward multiculturalism. Self-esteem influences how individuals develop a positive attitude toward multiculturalism. Self-esteem that plays a more important role in attitude towards multiculturalism is collective. This can happen when individuals are familiar with a multicultural environment. Such individuals tend to have positive self-esteem (Verkuyten, 2009). Individuals' self-esteem will help him or her to develop a positive attitude towards diversity more permanently, then fuse and acculturate in society (Lam, 2008; Pederson, Hsu, Neighbors, Lee, & Larimer, 2013).

When an individual has experienced an unpleasant experience regarding their ethnic identity or religious identity, it affects their self-esteem (Verkuyten & Thijs, 2004). Therefore, individuals with negative self-esteem tend to be less likely to consider themselves equal to others who have differences in ethnic identity and religious identity with themselves. As a consequence, individuals with negative self-esteem feel more minor part of a larger and global group and tend

to have a low national identity (Sin & Koole, 2018).

Hypothesis 7 is rejected. The findings of this research show no significant influence of self-esteem on negative multicultural communication on the campus. This can be understood considering that diversity is a very contextual phenomenon and social process (Nye, 2007). It can also be interpreted as the fact that things related to diversity are very multidimensional. Therefore, internal factors such as self-esteem may not be strong enough to influence diversity discussions and are directed when with peers on campus. As an internal factor, self-esteem becomes more challenging to reflect *self-awareness* in diversity if it does not involve external factors that provide opportunities for feedback emergence (Hoffman, 1996). On the other hand, the issues that color a lot of discussion about diversity are also easier to interpret from the religious side (Cumber & Braithwaite,

1996), so personal factors such as self-esteem become less instrumental.

The absence of a significant influence of self-esteem on negative multicultural communication on campus can also be seen from a different perspective. Participants in this study perceived global and not specific self-esteem. This is related to the findings of Ervin (2001), explaining that racial self-esteem is more influential on matters related to diversity on campus because it can form specific collective self-esteem. In Indonesia itself, the issue of race is not a big problem compared to in America which does have so many communities of people of different races.

Hypothesis 8 is accepted, meaning there is an influence of negative multicultural communication in the family on attitude toward multiculturalism. Discussions about diversity in the family encourage individuals to develop a positive attitude towards multiculturalism. At this point,

the content and direction of discussion about diversity in the family can determine the attitude towards an individual's multiculturalism. When the discussion focuses too much on the issues of stereotypes, discrimination, and other negative things, the individual's attitude towards multiculturalism can be negative. The more intense the discussion, the more negative the attitude towards multiculturalism the individual has.

Raihani's findings (2014) confirm that individuals develop attitudes towards diversity and tolerance in the family. At this point, the family can put forward a healthy discussion about diversity among family members. The discussion about diversity in the family can be directed to several things, such as sharing similarities in differences, discussions about whether or not to distinguish things, and values that must be put forward in the social support system (Sengstock, 2001). This is important to consider, given the attitude towards multiculturalism that individuals

tend to change over time. This can happen due to the internalization of different diversity values as individuals age (Mahonen, Jasinskaja-Lahti, & Ketokivi, 2014).

Hypothesis 9 is accepted, meaning there is a negative influence of multicultural communication on campus *on attitude* toward multiculturalism. Negative multicultural communication on campus seeks to emphasize the phenomenon of diversity objectively and clearly. This is based on the assumption that lecturers and students are a group that has a perceived mindset and intelligence to support the occurrence of scientific and objective discourses. Keddie (2014) explains that differences should be viewed and discussed as something that promotes social cohesion. That is, multiculturality can be considered as a social capital towards a harmonious society because the differences are the potential to fill each other and cover the shortcomings in the community order.

Some other research supports this. Intercultural principle-based education is considered to be able to effectively encourage healthier discussions on diversity (Arphattananon, 2018; Kusa, Sladova, & Kopecky, 2014; Omar, Noh, Hamzah, & Majid, 2015). As a consequence, members of educational institutions have a more tolerant attitude in the context of multiculturalism. This can happen and start with the teaching staff by improving their current understanding of multiculturality and thus influencing opinions and ways of delivering more positive educational materials about diversity so that students will develop the same behavior (de la Mare, 2014; Kusa, Sladova, & Kopecky, 2014; Tonbuloglu, Aslan, & Aydin, 2016). Typical teachers who like this are also considered to have a prominent role in directing many students with an attitude towards multiculturality that is negative because it comes from the roots of a monoculture family culture to

have a more positive attitude towards diversity (Elmeroth, 2009).

The negative findings in this study confirm that the discussion of multiculturality is not clear, biased, and preconceived, especially if a personal subjective element is involved. It will change the individual's viewpoint on diversity. Consequently, the less clear the issue of multiculturality is discussed, the more negative attitude towards multiculturalism has. The study of Glass, Gomez, and Urzua (2014) mentioned that there is a tendency in which students of Eastern culture are more difficult to develop cultural adaptation through intercultural friendship on campus. This can happen when religious issues change opinions on blending and tend to block individuals from developing broader, multicultural social relationships.

Hypothesis 10 is accepted, meaning there is an influence attitude toward multiculturalism on national identity. Attitude

towards multiculturalism affects the national identity of individuals.

Attitude towards positive multiculturalism occurs when the values of diversity are considered individuals in line with their identity, thus minimizing the friction of concepts with the majority group (Guan, Verkuyten, Fung, Bond, Chen, & Chan, 2011). Other similar findings belonging to Stupar, van de Vijver, Lindert, and Fontaine's studies (2014) confirm that attitude toward multiculturalism helps eliminate the divides and distances that arise from each cultural difference that exists in each member of the social group. At this point, individuals view multiculturalism as something to be appreciated to lower prejudice instead of as a threat from one group to another (Morrison, Plaut, & Ybarra, 2010).

Individuals who have social relationships that attach importance to diversity will display a tendency to closeness to the majority group.

Individuals do this to create social cohesion and balance in existing relationships (Verkuyten, 2006). It can begin and develop from friendships with others with different ethnic and religious identities. This pattern of social relations strongly supports individual identity in the context of groups (Munniksma, Verkuyten, Flache, Stark, & Veenstra, 2015). As a consequence, the individual will feel himself to be part of a larger group.

Verkuyten (2006) explained that a positive attitude towards multiculturalism can instead be found in minority groups that promote their ethnic identity as in-group identity and reflect it on large groups assuming that they are part of a larger group. The majority group tends to be more difficult to put forward attitude towards multiculturalism. When this majority group can synergize with minority groups, then national identity becomes easier and stronger form.

Conclusion

The results of this study provide some understanding. First, the proposed theoretical model conforms to empirical findings in the field, meaning that the importance of religion, self-esteem, relationships between groups, and attitude toward multiculturalism can explain national identity. Second, the importance of religion and self-esteem are internal factors that play a large role both directly and indirectly in influencing national identity. Third, discussions about diversity conducted clearly and positively within families and campuses will significantly help individuals bring about an attitude toward multiculturalism that is also positive. Fourth, a positive attitude toward multiculturalism is the strongest factor in influencing national identity.

Through different research approaches further research can reveal more fundamentally and comprehensively about national identity, the importance of religion, and attitude toward multiculturalism. This can be done so that the elements of locality and authenticity of the concept of these variables appear and are obtained from the People of Indonesia. Variations in findings can also be considered by involving participants from other, more diverse tribes, especially from minority groups.

This study shows that the concerns on religious factors as a barrier to the formation of national identity among the younger generation, particularly the Muhammadiyah Islamic generation, is not proven.

This is certainly true if accompanied by a more positive communication process in the family, campus, and community. A more positive attitude towards multiculturalism will influence the formation of a stronger national identity. The limitation of this study is that the measurement of multicultural communication in the family and on campus tends to use items that have a negative meaning. In future research, it is

hoped that multicultural communication measurement can use items with neutral tones.

Acknowledgment

The authors would like to thank several parties who have facilitated this study, namely The Consortium of Indonesian Psychoculture, the Robert Lemelson Foundation, and Give2Asia Foundation.

References

Arphattananon, T. (2018). Multicultural education in Thailand. *Intercultural Education, 29*(2), 149-162. doi:10.1080/14675986.2018.1430020

Bandyopadhyay, R., Morais, D. B., & Chick, G. (2008). Religion and identity in India's heritage tourism. *Annals of Tourism Research, 35*(3), 790-808. doi: 10.1016/j.annals.2008.06.004

Bilali, R., Iqbal, Y., & Celik, A. B. (2018). The role of national identity, religious identity, and intergroup contact on social distance across multiple social devides in Turkey. *International Journal of Intercultural Relations, 65*, 73-85. https://doi.org/10.1016/j.ijintrel.2018.04.007

Blank, T. (2003). Determinats of national identity in East and West Germany: An empirical comparison of theories on the significance of authoritarianism, anomie, and general self-esteem. *Political Psychology, 24*(2), 259-288. https://doi.org/10.1111/0162-895X.00328

Chakravarty, S., Fonseca, M. A., Ghosh, S., & Marjit, S. (2016). Religious fragmentation, social identity and conflict: Evidence from an artifactual field experiment in India. PLoS ONE, 11(10), 1-17. doi:10.1371/journal.pone.0164708.

Cumber, C. J., & Braithwaite, D. O. (1996). A comparative study of perceptions and understanding of multiculturalism. Howard Journal of Communications, 7(3), 271-282. doi: 10.1080/10646179609361730

de la Mare, D. M. (2014). Communicating for diversity: Using teacher discussion groups to transform multicultural education. *The Social Studies, 105*(3), 138-144. doi: 10.1080/00377996.2013.859118

Dikici, A. (2008). The Torbeshes of Macedonia: Religious and national identity questions of Macedonia-speaking Muslims. *Journal of Muslims Minority Affairs, 28*(1), 27-43. doi: 10.1080/13602000802011044

Dimitrova, R., Musso, P., Solcova, I. V., Stefenel, D., Uka, F., Zahaj, S., Tavel, P., Jordanov, V., & Jordanov, E. (2018). Multiple social identities in relation to self-esteem in adolescents in post-communist Albania, Bulgaria, the Czech Republic, Kosovo, and Romania. In N. Lebedeva et al. (Eds.), *Changing values and identities in the post-communist world* (pp. 225-241). London: Springer.

Dingley, J. (2011). Sacred communities: Religion and national identities. *National Identities, 13*(4), 389-342. doi: 10.1080/14608944.2011.629427

Dingley, J. (2013). Religion, Protestants, and national identity: A response to March 2009 issue. *National Identities, 15*(2), 101-124. doi: 10.1080/14608944.2013.779646

Durrani, N., & Dunne, M. (2010). Curriculum and national identity: Exploring the links between religion and nation in Pakistan. *Journal of Curriculum Studies, 42*(2), 215-240. doi: 10.1080/00220270903312208

Elmeroth, E. (2009). Student attitudes toward diversity in Sweden.

Intercultural Education, 20(4), 333-344. doi: 10.1080/14675980903351961

Ervin, K. S. (2001). Multiculturalism, diversity, and African American college students: Receptive, yet skeptical? *Journal of Black Studies, 31*(6), 764-776. https://doi.org/10.1177/002193470103100604

Ferrari, L., Ranieri, S., Barni, D., & Rosnati, R. (2015). Transracial adoptees bridging heritage and national cultures: Parental socialization, ethnic identity and self-esteem. *International Journal of Psychology, 50*(6), 413-420. doi: 10.1002/ijop.12195

Fisher, S., Zapolski, T. C. B., Sheehan, C., & Barners-Najos, J. (2017). Pathways of protection: Ethnic identity, self-esteem, and substance use among multiracial youth. *Addictive Behaviors, 72*, 27-32. http://dx.doi.org/10.1016/j.addbeh.2017.03.003

Fleischmann, F., & Phalet, K. (2018). Religion and national identification in Europe: Comparing Moslem youth in Belgium, England, Germany, the Netherlands, and Sweden. *Journal of Cross-Cultural Psychology, 49*(1), 44-61. doi: 10.1177/0022022117741988

Gong, L. (2007). Ethnic identity and identification with the majority group: Relations with national identity and self-esteem. *International Journal of Intercultural Relations, 31*, 503-523. doi: 10.1016/j.ijintrel.2007.03.002

Glass, C. R., Gomez, E., & Urzua, A. (2014). Recreation, intercultural friendship, and international students' adaptation to college by region of origin. *International Journal of Intercultural Relations, 42*, 104-117. http://dx.doi.org/10.1016/j.ijintrel.2014.05.007

Grajzl, P., Eastwood, J., & Dimitrova-Grajzl, V. (2018). Should immigrant culturally assimilate or preserve their own culture? Host-society natives' beliefs and the longevity of national identity. *Social Science Research, 75*, 96-116. https://doi.org/10.1016/j.ssresearch.2018.06.005

Guan, Y., Verkuyten, M., Fung, H. H. L., Bond, M. H., Chen, S. X., & Chan, C. C. H. (2011). Out-group value incongruence and intergroup attitude: The roles of commong identity and multiculturalism. *International Journal of Intercultural Relations, 35*, 377- 385. doi: 10.1016/j.ijintrel.2010.04.007

Hirvonen, E. (2012). *Challanges of multicultural relationships: Finnishs' male perspectives*. Unpublished thesis. Pori: Diakonia University of Applied Sciences.

Hoffman, D. M. (1996). Culture and self in multiculture education: Reflection on discourse, text, and practice. *American Educational Research Journal, 33*(3), 545-569. doi: 10.3102/00028312033003545

Iqbal, H. (2014). Multicultural parenting: Preparation for bias sosialisation in British South Asian and White families in the UK. *International Journal of Intercultural Relations, 43,* 215-226. http://dx.doi.org/10.1016/j.ijintrel.2014.08.017

Kashima, Y. (2015). Culture and psychology in the 21st century: Conceptions of culture and person for psychological revisited. *Journal of Cross-Cultural Psychology*, 1-17. doi: 10.1177/0022022115599445

Keddie, A. (2014). Students' understanding of religious identities and relations: Issues of social cohesion and citizenship. *Education, Citizenship and Social Justice, 9*(1), 81-93. doi: 10.1177/1746197914520652

Kewuel, H. K. (2012). *Soren Kierkergaard's thoughts on the nature of religion: His contribution to dialogue and harmony of life among religious people in Indonesia.* Dissertation (unpublished). Yogyakarta: Faculty of Philosophy, Gadjah Mada University.

Khanlou, N. (2004). Influences on adolescent self-esteem in multicultural Canadian secondary schools. *Public Health Nursing, 21*(5), 404-411. doi: 10.1111/j.0737-1209.2004.21503.x

Kim, Y. I., & Wilcox, W. B. (2013). Bonding alone: Familism, religion, and secular civic participation. *Social Science Research, 42*, 31-45. http://dx.doi.org/10.1016/j.ssresearch.2012.08.001

Kusa, J., Sladova, J., & Kopecky, J. (2014). Literary education as a place for multicultural dialogue. *Procedia Social and Behavioral Sciences, 149*, 479-483. doi: 10.1016/j.sbspro.2014.08.294

Lam, B. T. (2008). The function of acculturation and collective self-esteem on prejudicial attitudes among Vietnamese American young adults. *Journal of Human Behavior in the Social Environment, 18*(3), 350-363. doi: 10.1080/10911350802427621

Laniel, J. F. (2016). What 'cultural religion' says about secularization and national identity: A neglected religio-political configuration. *Social Compass, 63*(3), 372-388. doi: 10.1177/0037768616654236

Leonard, M. (2011). Us and them: Young people's constructions of national identity in Cyprus. *Childhood, 19*(4), 467-480. doi: 10.1177/0907568211429209

Lubis, E.S.D.D, & Jamuin, M. (2015). Infiltration of HTI movements and thinking in Indonesia. *Suhuf*, Vol.27 (2), 161-172

Lucas, T., Barkho, E., Rudolph, C., Zhdanova, L., Fakhouri, M., & Thompson, L. (2014). Political affiliation, collective self-esteem and perceived employability of immigrants: Inducing national identity polarizes host-nation employee. *International Journal of Intercultural Relations, 39,* 136-151. http://dx.doi.org/10.1016/j.ijintrel.2013.11.001

MacNeill, D. (2000). Religious education and national identity. *Social Compass, 47*(3), 343-351.

Mahonen, T. A., Jasinskaja-Lahti, I., & Ketokivi, M. (2014). Mapping the individual-level dynamics of perceived discrimination and attitudes toward multiculturalism and cultural maintenance: A pre-post study of migration. *International Journal of Intercultural Relations, 39,* 124-135. http://dx.doi.org/10.1016/j.ijintrel.2013.10.006

Maxwell, R. (2017). Occupations, national identity, and immigrant integration. *Comparative Political Studies, 50*(2), 232-263. doi: 10.1177/0010414016655535

Meinarno, E. A. (2017). *The role of ethnic identity, religious identity, and national identity mediated by national values towards Bhinneka Tunggal Ika.* Dissertation (unpublished). Jakarta: Faculty of Psychology, University of Persada Indonesia YAI.

Morrison, K. R., Plaut, V. C., & Ybarra, O. (2010). Predicting whether multiculturalism positively or negatively influences White Americans' intergroup attitudes: The role of ethnic identification. *Personality and Social Psychology Bulletin, 36*(12), 1648-1661. doi: 10.1177/0146167210386118

Munniksma, A., Verkuyten, M., Flache, A., Stark, T. H., & Veenstra, R. (2015). Friendship and outgruop attitudes among ethnic minority youth: The mediating role of ethnic and host society identification. *International Journal of Intercultural Relations, 44*, 88-99. http://dx.doi.org/10.1016/j.ijintrel.2014.12.002

Mruk, C. J. (2006). *Self-esteem research, theory and practice: Toward a positive psychology of self-esteem (3rd edition).* New York: Springer.

Narottama, N., & Arianty, A. A. A. S. (2017). The process of establishing national cultural identity and promotion

of Indonesian tourism in Europe (Case study of the Balinese diaspora in France). *Journal of Tourism and Hospitality, 1*(2), 180-195.

Nye, M. (2007). The challanges of multiculturalism. *Culture and Religion: An Interdisciplinary Journal*, 8(2), 109-123. doi: 10.1080/14755610701458915

Omar, N., Noh, M. A. C., Hamzah, M. I., & Majid, L. A. (2015). Multicultural education practice in Malaysia. *Procedia Social and Behavioral Sciences, 174*, 1941-1948. doi: 10.1016/j.sbspro.2015.01.859

Parekh, B. (1995). The concept of national identity. *New Community, 21*(2), 255-268.

Pedersen, E. R., Hsu, S. H., Neighbors, C., Lee, C. M., & Larimer, M. E. (2013). The relationship between collective self-esteem, acculturation, and alcohol related consequences among Asian American young adults. Journal of Ethnicity in Substance Abuse, 12(1), 51-67. doi: 10.1080/15332640.2013.759769

Pinar, W. F. (2015). Hand in hand: Multiculturalism, nationality, cosmopolitanism. *Multicultural Education Review, 2*(1), 25-53. http://dx.doi.org/10.1080/2005615X.2010.11102868

Raihani. (2014). Creating a culture of religious tolerance in an Indonesian school. *South East Asia Research, 22*(4), 541-560. doi: 10.5367/sear.2014.0234

Rosenberg, M. (1965). *Socienty and the adolescent self-image*. New Jersey: Princenton University Press.

Sanchez-Medina, J. A., Maciaz-Gomez-Stern, B., & Martinez-Losano, V. (2014). The value positions of school staff and parents in immigrant families and their implications for children's transitions between home and school in multicultural schools in Andalusia. *Learning, Culture and Social Interaction, 3*, 217-223.

http://dx.doi.org/10.1016/j.lcsi.2014.02.013

Saroglou, V. (2016). Intergroup conflict, religious fundamentalism, and culture. *Journal of Cross-Cultural Psychology, 47*(1), 33-41. doi: 10.1177/0022022115621174

Schnabel, A., & Hjerm, M. (2014). How the religious cleavages of civil society shape national identity. *SAGE Open*, 1-14. doi: 10.1177/2158244014525417

Sengstock, M. C. (2001). Multicultural families – what makes them work? *Sociological Practice: A Journal of Clinical and Applied Sociology, 3*(1), 1-17. doi:10.1023/a:1010185813676

Sin, M. T. A., & Koole, S. L. (2018). Terror management in multicultural society: Effects of mortality salience on attitude to multiculturalisme are moderated by national identification and self-esteem among native Dutch people. *Frontiers in Psychology, 18*(9), 1-10. doi: 10.3389/fpsyg.2018.00721

Sleeter, C. (2015). Multicultural curriculum and critical family history. *Multicultural Education Review, 7*(1-2), 1-11. doi:10.1080/2005615x.2015.1048607

Spiegler, O., Sonnenber, K., Fassbender, I., Kohl, K., & Leyendecker, B. (2018). Ethnic and national identity development and school adjustment: A longitudinal study with Turkish immigrant-origin children. Journal of Cross-Cultural Psychology, 49(7), 1009-1026. doi: 10.1177/0022022118769773

Stupar, S., van de Vijver, F. J. R., Lindert, A. T., & Fontaine, J. R. J. (2014). Multicultural attitudes mediate the relation between personality and perceived ethnic group distance in the Netherlands. *International Journal of Intercultural Relations, 38*, 24-35. http://dx.doi.org/10.1016/j.ijintrel.2013.05.002

Suryani, A. O. (2016). *Prediction of identity, cultural distance, and attitude towards multiculturalism to academic*

achievement among adolescents in Jakarta, Indonesia. Paper presented in International Association for Cross-Cultural Psychology, Nagoya, Japan, 31 July – 3 August, 2016.

Suryani, A. O. (2018). *Identity, multiculturalism, self-esteem, and life satisfaction of five ethnicities in Indonesia*. Paper. Presented in the Psychoculture of Indonesia research meeting.

Syukron, B. (2017). Religion in the vortex of conflict (Study of a delusional analysis of the emergence of religious-based social violence in Indonesia). *RI'AYAH*, Vol. 02, (1) 1-28.

Thijs, J., Hornstra, L., & Charki, F. Z. (2018). Self-esteem and national identification in times of Islamophobia: A study among Islamic school children in the Netherlands. *Journal of Youth and Adolescence*, 1-14. https://doi.org/10.1007/s10964-018-0906-6

Tonbuloglu, B., Aslan, D., & Aydin, H. (2014). Teachers' awareness of multicultural education and diversity in school settings. *Eurasian Journal of Educational Research, 64*, 1-28. http://dx.doi.org/10.14689/ejer.2016.64.1

Tridakusumah, A. C., Supyandi, D., & Sukayat, Y. (2016). *Social identity, ethnicity and internal mobility in Indonesia*. Paper. Presented in 1st UPI International Conference on Sociology Education.

Turunen, M. (2007). Orthodox monarchism in Russia: Is religion important in the present-day construction of national identity?. *Religion, State and Society, 35*(4), 319-334. doi: 10.1080/09637490701621695

Uberoi, V. (2018). National identity – A multiculturalist's approach. *Critical Review of International Social and Political Philosophy, 21*(1), 46-64. doi: 10.1080/13698230.2017.1398475

Verkuyten, M. (2006). Multicultural recognition and ethic minority rights: A social identity perspectives. *European Review of Social Psychology, 17*(1), 148-184. http://dx.doi.org/10.1080/10463280600937418

Verkuyten, M. (2009). Self-esteem and multiculturalism: An examination among ethnic minority and majority groups in the Netherlands. *Journal of Research in Personality, 43*, 419-427. doi: 10.1016/j.jrp.2009.01.013

Verkuyten, M., & Thijs, J. (2004). Global and ethnic self-esteem in school context: Minority and majority groups in the Netherlands. *Social Indicator Research, 67*(3), 253-281. doi: https://doi.org/10.1023/B:SOCI.0000032339.86520.5f

Verkuyten, M., & Yildiz, A. A. (2007). National (dis)identification and ethnic and religious identity: A study among Turkish-Dutch Muslims. *Personality and Social Psychology Bulletin, 33*(10), 1448-1562. doi: 10.1177/0146167207304276

Watson, S. (2106). Making multiculturalism. *Ethnic and Racial Studies, 40*(15), 2635-2652. https://doi.org/10.1080/01419870.2016.1262543

White, S. C. (2012). Beyond the paradox: Religion, family, and modernity in contemporary Bangladesh. *Modern Asian Studies, 46*(5), 1429-1458. doi: 10.1017/S0026749X12000133

Williams, R. H. (2015). Religion and multiculturalism: A web of legal, institutional, and cultural connections. *The Sociological Quarterly, 56*, 607-622. doi: 10.1111/tsq.12094

Zein, R. A. (2018). What's the matter of being Indonesia? A social representation approach to unravelling Indonesian national identity. *International Journal of Social Psychology*, 1-5. https://doi.org/10.1080/02134748.2018.1435219

Zubair, S., & Zubair, M. (2017). Situating Islamic feminism(s): Lived religion,

negotiation of identity and assertion of third space by Moslem women in Pakistan. *Women's Studies International Forum, 63*, 17-26. http://dx.doi.org/10.1016/j.wsif.2017.06.002

_____, (2011), Development Team, Religious Freedom Red Light: *Report on Religious Freedom and Tolerance in Indonesia,*Jakarta: the Wahid Institute.