

SELF-CONCEPT OF MINANGNESE STUDENTS IN PEKANBARU

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Abstract. Pekanbaru is the capital city of Riau Province in Indonesia which is known for its progressive trading that made it into a multi-ethnic city. Accordingly, the most ethnic group in Pekanbaru city is the Minangkabau with 40.96% of the total population, followed by Malays who are the native of Riau province, then Javanese, Batak, and Chinese. There is an interesting phenomenon related to youth self-concept from Minangkabau (Minang) as the majority tribe who don't acknowledge themselves as Minangnese when they interacting with their peers from across tribes. In that situation, they choose to call themselves "Orang Pekanbaru" which means people who originated from Pekanbaru city instead. The study conducted on Minangnese students from Riau Islamic University (UIR) who were born and residing in Pekanbaru. Using snowball sampling and interview techniques researchers analyze their self-concept and the factors that influence it. This study concludes that the student's self-concept dynamically changes throughout their development age. So, they see themselves Minangnese during their childhood era, then as they grow to teenage it turns into a negative feeling in the sense that he does not want to be considered a descendant of Minangnese, and later when they becoming a university student he starts to see himself as a Minangnese back with better perception. Some of the factors that influence them as teenagers are their view on the cultural gap among tribes in Pekanbaru, whereas the factors that make it changes again as students caused by the development of the mindsets.

Keywords: Self-concept, student, Minangkabau

Abstrak. Pekanbaru merupakan ibukota Provinsi Riau berkembang pesat menjadi kota perdagangan yang multi-etnik, komposisi etnik terbanyak di Kota Pekanbaru adalah suku Minangkabau dengan jumlah sekitar 40,96% dari total penduduk kota, diikuti etnis berikutnya, yaitu Melayu yang merupakan Suku asli Riau, lalu Jawa, Batak dan Tionghoa. Penelitian ini berlokasi di Universitas Islam Riau (UIR), yang merupakan perguruan tinggi swasta tertua dan terbesar di Provinsi Riau. Terdapat fenomena menarik berkaitan dengan konsep diri mahasiswa yang bersuku Minangkabau (Minang), dimana dalam berinteraksi dengan orang lain dari suku berbeda, banyak dari mereka yang tidak melihat diri mereka sebagai orang Minang, enggan disebut orang Minang dan lebih suka disebut sebagai "Orang Pekanbaru". Hal inilah yang menjadi alasan mengapa penelitian ini dilakukan, yaitu untuk menganalisis konsep diri Mahasiswa Universitas Islam Riau keturunan Minangkabau yang lahir dan berdomisili di Pekanbaru dan faktor-faktor apa saja yang memengaruhi terbentuknya konsep diri tersebut. Pendekatan penelitian yang digunakan peneliti adalah kualitatif deskriptif. Penentuan sumber data dilakukan dengan teknik snowball sampling dan pengumpulan data primer adalah wawancara. Penelitian ini menyimpulkan bahwa konsep diri mahasiswa adalah merasa sebagai orang Minang diusia kanak-kanak, lalu berubah menjadi sedikit negatif, dalam arti tidak ingin dianggap sebagai keturunan Minang, dan pada saat menjadi mahasiswa berubah kembali memandang diri sebagai keturunan Minang dengan persepsi lebih baik. Beberapa faktor yang memengaruhi konsep diri berubah saat remaja awal adalah pandangan mereka bahwa terdapat pengkotakan suku di Pekanbaru, sedangkan faktor yang memmbuat konsep diri kembali berubah saat menjadi mahasiswa adalah makin berkembangnya pola pikir dan peer group di kampus.

Kata kunci: Konsep diri, Mahasiswa, Minangkabau



INTRODUCTION

Pekanbaru City is the capital and largest city in the Riau province, Indonesia. The city is located at the coordinates of 101 ° 14'-101 ° 34' East Longitude and 0 ° 25'-0 ° 45' North Latitude. As one of the largest economic centers in the eastern part of Sumatra Island, Pekanbaru has high levels of growth, migration number, and urbanization. The development of this city was initially inseparable from the function of the Siak River as the medium of transportation in distributing crops from the Minangkabau hinterland and highlands to the coastal areas of Malacca Strait. This was also the beginning of this city, which was originally a weekend market founded by Minangkabau traders on the banks of the Siak River. Until now, Pekanbaru City has continued to rapidly develop into a multi-ethnic trading city, with the largest ethnic composition in Pekanbaru City being the Minangkabau ethnic group, for around 40.96% of the city's total population, most of who work as professionals and traders. The next largest ethnic group is Malays which are the original ethnic groups of Riau, followed by the Javanese, Batak, and Chinese.

(<https://www.riau.go.id/home/content/4/kota-pekanbaru>)

The various cultural backgrounds that exist in Pekanbaru shape the way the local communicates. In the success of communication, especially in interpersonal and group communication, they are influenced by many things, one of which is self-

concept. Self-concept is an understanding of oneself that arises from interactions with other people. Self-concept is a determining factor in our communication with others (Riswandi, 2013:64)

The self-concept is influenced by other people and also by reference groups, besides that, the self-concept is also influenced by the culture in which the individual is located, this is what distinguishes one individual from another. Cultural differences affect self-concept and also the ability to open up in communication (Pujiati & Triadi, 2016)

Adolescence is a period of transition from childhood to adulthood. The span of adolescence is quite long, ranging from 11/12 years old to 21/22 years old. There is quite a large percentage of teenagers in Indonesia, which is around 30%. From many things that happen in adolescents' age, most of the problem is figuring themselves. Several problems with themselves and with their environment show that many adolescents have a low self-concept or do not yet understand how to conceptualize themselves (Widiarti, 2017)

Self-concept indeed will change dynamically, although it will be difficult. Self-concept is formed from childhood to late adolescence. Thus, students who are generally in the age range of 18-22 years are at the age of late adolescence (Masturah, 2017)

Some cultures in Pekanbaru certainly influence the life of its people, including forming the self-concept of all layers of the population,

one of which is in adolescence and one at the level of higher education, where a person's self-concept is almost perfectly formed. Brooks explains the concept of self as a perception of oneself, physical, social, and psychological, which is obtained through experiences from individual interactions with others. Several factors influence self-concept: 1). Society: if we are accepted, respected, and liked by others because of who we are, we will tend to respect and accept ourselves. On the other hand, if others belittle, blame, and reject us, we are less likely to like ourselves. 2). Reference groups: in social situations, we are bound to belong to various groups. Some groups emotionally bind us and influence the formation of our self-concept, these are called reference groups. By looking at this group, people direct their behavior and adapt themselves to the characteristics of the group (Rakhmat, 2018)

Apart from culture, other things influence self-concept, they are family and the environment. Family support plays a very important role in shaping the self-concept of adolescents, where families who establish good communication between parents and children can form positive self-concepts for children. The self-concept develops gradually and is influenced by the closest people, such as family and adolescents' views of themselves (Saputri, 2016)

Other research on self-concept has concluded that the social environment around individuals plays a role in the formation of self-concept, but not that big, only 1.1% (Rahman, Ismail, & Sarnon, 2017), the research was located in an orphanage where the residents of the orphanage do not have

much to do with the surrounding social environment, so the results can be different if the research location is expanded as in this research.

This research is located in Riau Islamic University (UIR), which is the oldest and largest private university in Riau Province. As the largest university, UIR has a large number of students, which is around 25,000 students, so it is hoped that the diversity of cultural backgrounds for this research can be achieved.

Based on a pre-survey on Riau Islamic University students, there is an interesting phenomenon related to the self-concept of Minangkabau (Minangnese) students, wherein interacting with other people from different tribes, many of them do not want to see them as Minangnese and are reluctant to be called as the Minang Tribe. In this matter, these students are the third generation (descendant) of the Minang family and they were born, raised, and domiciled in Pekanbaru so that they then prefer to be referred to as "Pekanbaru people". This is what attracts the attention of researchers and is the reason why this research was conducted.

METHODOLOGY

This research is finished by using a qualitative-descriptive method, where researchers studied and collected data in advance from references and continue to observe the reality from the field. As the research took focus on Minangnese youth self-concept when they mingle among their friends to save time in finding

informants and to support the university, this research was located in the Islamic University of Riau with informants form from various faculties.

In this technique, the interview will be stopped if the answer has reached a saturation point. Determination of key informants based on indicators: the subject is an active student of the Riau Islamic University, has Minangkabau parents, the student is born, raised, and resides in Pekanbaru and has a peer group who is not of the Minangkabau ethnicity.

This research is located at the Islamic University of Riau. Jalan Kaharuddin Nasution 113, Pekanbaru. Data will be obtained from primary and secondary sources. Data sources are one of the most vital in research. There are two types of data sources that are usually used in social research, they are primary data sources and secondary data sources. Primary data is data obtained directly from research subjects by wearing measurement tools or direct data collection tools on the subject as a source of information (Bungin, 2013).

In this study, primary data were obtained by using interview techniques. Interviewing is a question and answer activity that is carried out directly (face to face) between the interviewer and the interviewee about a problem under the study, where the interviewer intends to obtain the perceptions, attitudes, and mindset of the person being interviewed that is relevant to the problem raised in the study. As for the secondary data in this research are literature study (books), research results (journal) articles, and others.

Data analysis in qualitative research was carried out from the time the researcher went into the field, that is since the researcher began to ask questions and field notes. The data analysis technique used by the researcher is the analysis technique according to Miles and Huberman. Miles and Huberman argued that the activities in qualitative data analysis were carried out interactively and continued to completion so that the data was saturated. Activities in data analysis, namely data reduction, display data, and conclusion drawing/verification (Gunawan, 2013:211-212).

The data validity checking technique in this research is triangulation. Patton (in Moleong, 2012:330) explains that triangulation is essentially a multi-media approach that researchers take when collecting and analyzing data. The triangulation technique used is a method, with two strategies: checking the degree of the findings of research results from several data collection techniques and checking the degree of several data sources with the same method.

RESULTS AND DISCUSSIONS

The subjects of the research in total were 10 students from faculties in the Islamic University of Riau or known as UIR, which are Communication Faculty, Engineering Faculty, Education Faculty, Economic Faculty, Law Faculty, Social Science, and Political Science Faculty and Islamic Religion Faculty. Backgrounds of the informants will be concluded in the table as follow and

their parents are Minangnese, they are living in cross tribes environment: there 6 informants live in majority Minangnese environment and other 4 live in various tribe environment of Malays, Bataknese and Javanese.

Researchers seek to understand the background of all the informants by seeing six aspects which believed to affect a persona of an individual, they are the relationship to their parents, relationship with their sibling(s), the childhood and how their parents taught them (linguistic, psychological aspect, friendship, ethics, and culture), how nurturing the family is informants interaction with the neighborhood, parents background in living Pekanbaru city. All of those aspects concluded in this picture as follows.

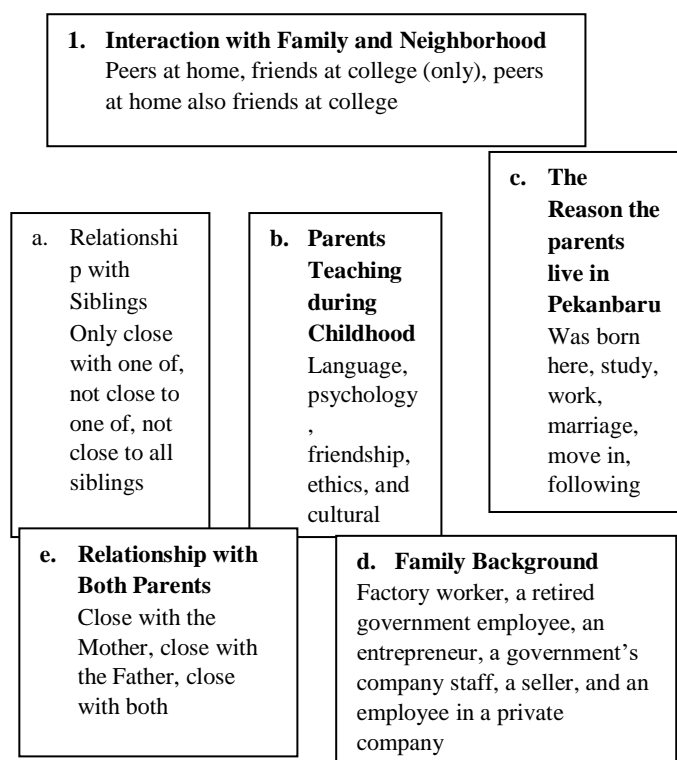
Table 1. Subject Profile Data

No	Name (Initials)	Faculty	Sex	Parents Tribe	Peer Group Tribe	Majority Tribe in the Living Area
1	NZ	Comm	L	Minangnese	Malays, Bataknese	Malays, Bataknese
2	RM	Comm	P	Malays and Minangnese	Malays, Sunda	Javanese
3	AR	Eng	L	Minangnese	Malays, Javanese, Bataknese	Javanese
4	SF	Edu	P	Minangnese	Malays, Javanese	Minangnese
5	EM	Economic	L	Minangnese and Bataknese	Malays, Javanese, Bataknese	Minangnese
6	MR	Law	P	Javanese and Minangnese	Malays, Javanese	Minangnese
7	YAA	Islamic Religion	P	Malays and Minangnese	Malays, Javanese, Kamparnese	Minangnese
8	NE	Social and Political Science	P	Minangnese	Bataknese, Malays, Javanese	Minangnese
9	RU	Edu	P	Minangnese and Javanese	Javanese, Bataknese	Minangnese
10	RHR	Comm	P	Minangnese	Bataknes, Javanese	Bataknese

Data Source: Researcher's Document (2020)

According to the table above, there is detailed information of 10 total informants consist of 3 people from Communication Faculty, 2 people from Education Faculty, 1 person from Engineering Faculty, 1 person from Economics Faculty, 1 person from Law Faculty, and 1 person Islamic Religion Faculty. All subjects are confirmed to meet the requirements, they were born, growing and residing in Pekanbaru city, one of or both of

Figure 1. Research Subject Background Data



Source: Primary Data Analysis (2020)

The picture above shows: First, the relationship between the informants and their parents is divided into three parts according to the interview. Most of them are closer to their mothers instead of the father or both parents.

The second, the relationship between the informants and their siblings. There are three groups which are the one whom closer only to one of the siblings while not so to the other, for example, some of them stated that they close only to the younger sibling, the sister or only to the brother. Then the one who is not close to any siblings and the one who close to all siblings.

The third is the childhood and how parents educate them which is divided into five aspects: (1) Linguistic, where the family talks in one or two languages. Some family of the informants use Indonesian or Minang traditional language only with no second language and some other use both languages actively in their daily conversation in the family; (2) Psychological, informants have freedom in exploring things since they were kids, a family member with full of love, Minangnese cultural value introduced slowly, parents teach them ethics, discipline, how to act properly with other people and religious value apply fundamentally (how to read and memorize the Quran); (3) Social, be friends with whomever it is regardless which tribe they are from. Informants get freedom in choosing whom they want to be friends with by the parents, however, they still have to take care of themselves which in other words the parents should know who the friends are. The more parents know the friends, the more preferred; (4)

Politeness, it is an ethic which should be held by the informants. They are consist of respect the elder and the older, respect each other, be kind to one another, talk kindly and swear words are forbidden; (5) Culture, the parents taught them Minang traditional language, behave accordingly to the environment, eat home cook with typical Minangnese food and preserve Minang culture.

Fourth, parents' background of the informants. This part figures the occupation of the parents. Including the detail such as who has a job, whether it is both parents, one of them, or none of them. As a result of the interview, from the father's side of the informants some work as a factory worker, a retired government employee, an entrepreneur, a government's company staff, a seller, and an employee in a private company. In addition to the mother's side, some work as a seller, a housewife, and a teacher. In that sense, it concluded that both parents have different jobs. However, there are pairs of a parent who work together as an entrepreneur, and there are also who no longer work and get their necessity cost by the older kid of the family.

Fifth, the use of Minang cultural value in the interaction between the informants and the people out of the family – with their friends or neighbors which is divided into three groups. The group of friends at home where they converse in Minang but somehow rarely in touch. Then, a group of friends from the campus environment where the spoken language more vary because if they are from English education faculty, then they have to use English as their language for practice, instead of

Indonesian nor Minang language. Last, group of friends at home that also friends at campus too which close enough, constant interaction, and meet regularly.

Sixth, the background of parents on how they live in Pekanbaru city. There are 3 forms of background condition concluded in this discussion, the first is where fathers were born and raised to now still in Pekanbaru, then the mothers: born and rise in Pekanbaru, moved to Pekanbaru later on when they were kids with their siblings, also migrating to Pekanbaru after married. The last one is both parents moving to Pekanbaru for working or continuing their studies.

After the explanation of data and research subject, then the next is the report on the results and discussion of the research in which this study focuses on two things, the self-concept of Riau Islamic University students of Minangkabau descent who were born and domiciled in Pekanbaru and the factors that influence their formation. The results of the research and discussion of this study are as follows:

Student's Self Concept

According to Suyanti, self-concept is an individual's beliefs, attitudes, knowledge, and thoughts about his or her personality. Individuals with a good self-concept have a good attitude and outlook on themselves, they are aware of their abilities, all their strengths, and weaknesses. When he faced a problem in the school environment or his family he could act properly to the situation. In this type of person, he has applied experiential values as one of the values of life that can make him gain meaning in his life. Besides,

individuals with good self-concepts carry out their roles in the family and their environment with full responsibility. This indicates that individuals carry out creative values which are values that can make individuals feel meaningful in their lives. Meece adds that self-concept is not solely the result of an individual's assessment of himself, but must be implemented with full integrity involving individual beliefs, thoughts, attitudes, and knowledge obtained from personal experience and social interactions (Ma'ruf, 2019)

The self-concept according to Fitts (1965) has the following dimensions: 1) Physical self, which describes how a person assesses his health condition, body, and physical appearance. 2) Ethics and Morals Self, which describes how individuals judge the moral values they adhere to good and bad qualities and their relationship with their god. 3) Social Self, which indicates the extent to which a person feels that he is capable and valuable in his social interactions with other people. 4) Personal self, which describes an individual's assessment of his abilities and with his social interactions, 5) Self-family is a dimension that describes feelings of meaning and worth in certainty as a member of a family. Some of the opinions above show that the self-concept is an assumption, assessment, or individual perception of himself which includes physical, social, and psychological aspects as a result of his interactions with other people or his life experiences (Ma'ruf, 2019)

The self-concept of Riau Islamic University students of Minangkabau descent who was born and domiciled in Pekanbaru is divided

into 3 parts: from the Self Concept itself, Social Self, and Ideal Self, which are as follows:

Self Concept

Self-concept as a component of human personality development that has its characteristics, reflects an individual's general view of social acceptance and competence, such as personal feelings about himself (Blegur, 2017).

The research in subject's self-concept are defining oneself as being quiet, shy, selective in making friends; pushover; simple; sociable, sensitive; ordinary; Hyperactive; chatty; firm and curious; togetherness; openness; like please help; well; care; humorous; vengeful; selfish and grumpy.

Subjects feeling as a Minang person in this research is high in an acceptance; they consider themselves as Malays but still accept if being said as Minang tribe; some refuse to be the Minang tribe because they were born and raised in Pekanbaru City so that they feel more like Pekanbaru people and chose to be called by *Orang Pekanbaru*.

The subjects have various opinions on being a Minang-nese, some are positive and some are negative. The negative side think that Minang tribe is a sly trader, they like to make up stories, like to mocking and insinuating others, selfish, they may have good intentions but their language is harsh, they also think that many Minang customs or cultures are not following the religious teachings – which they didn't mention which teaching. On the positive side, subjects said Minangnese have high solidarity, are good at trading, good at socializing, like to go abroad,

religious, and their cooking is delicious.

The way of subjects seeing and behaving towards themselves then and now has improved. In the past the subject spent a lot of time on useless things, being a spoiled and selfish person, stubborn, quiet and vengeful, and talking harshly. At present, the subject said they can interact and act more open with other people; they can choose between good and bad; more mature in thinking; able to control the emotions, more active and open-minded.

In the interview, there are several views from the subjects where they stated that even in previous and present times they do not care about other people's opinions on them, even though it is from their family, peers, or college friends. In contrast, there are also other views, where the subject who is not mature yet in their attitudes and thoughts, they are too concerned about others, they don't have confidence in appearing in public – only prefer an interpersonal setting of communication; sociable, sympathetic and empathetic, short-tempered; just ordinary, self-doubt.

In the discussion about barriers when interacting with their family, peers, and classmates they mostly said that there were no obstacles when interacting with other people. However, if so then they notice and consider these as obstacles; mood changes; disagreement caused by language barrier of different ethnicities and cultures when they are with their friends; personal preference in being selective in socializing – choose to not like people who speak rude (dirty language, degrading, and in a high tone).

In the interview where they being asked about the positive and negative experiences in carrying out their status as a Minangnese descent, some of the informants said there are no such positive and negative experiences because they grew up in the Malay land which is Pekanbaru city, so they do not understand at all as in they don't think about it. However, there is such experience such as when their family returning to the homeland after living in Pekanbaru for such a long time they feel comfortable because they are (still) considered family despite not living near to each other; living in Pekanbaru, get better knowledge than in the village; good at cooking and good food and good tourism; often get help from others during events; good association. Negative experience when the condition tells a lot of gossips; knowing and teasing people; Minang people are always said to be stingy and cunning and bad; harshness due to trading work,

The strengths and weaknesses of the subject, they said they are easy mingling with other people; nurturing to others; confident, neat, working hard, likes to learn something new, easy to memorize, likes new things, hyperactive, likes to be together (hang out), cares, kind, likes to help. Weaknesses are lack of self-confidence, still has a childish nature, lazy, think excessively and sensitively, forgetful, easily bored, too fussy, neglectful, and short-tempered.

Subjects have pride in terms of achievement, and in interaction, related to their ethnicity. Those who have achievements in dance and learning competitions and that's all because they are easy to get along and

friendly, proud because they are not like other girls in general and that thanks to the Minang blood in them.

The subject's opinion regarding the subject's self as a Minang person, they answered that they are proud to be a Minangnese, and there were other answers from other subjects as well where they don't think about their origin that much as they thought it is a casual thing. So, they stay as it is without curiosity to understand Minang cultural values as they prefer to focus on a more wide point of view as good aspects as a human being such as kind, hard-working and independent.

Social Self

Sternke's view explains that the environment plays a role in individual personality development. Its contribution is not limited to many affective domains that reside in the environment from birth but also affect social preferences, the development of academic self-concepts, and individual academic achievement. This implies that the academic self-concept develops as an implication for student interaction in the surrounding environment, be it with parents, peers, or lecturers (Blegur, 2017)

Adolescence is a period in an individual's life where psychological exploration occurs to find self-identity. Teens interact with other people in everyday life. The interactions that often occur are with peers (groups).

Peer groups play an important role in the lives of adolescents. The Peer group is a group whose members have the same age and social status or position. Peer groups can be formed

because teenagers are involved in the same activities to each other.

When adolescents adjust to people outside the family it increased influence from peer groups. Peer groups can influence the self-concept of these adolescents. Self-concept is an Internal Frame of Reference, which is a reference for behavior and ways of adjustment for these adolescents. Adolescents who have positive self-concept will produce positive behavior on the contrary adolescents who have negative self-concept tend to show negative behavior as well. Adolescents tend to find it difficult to control them when faced with a certain situation (Pratiwi, Mediastuti, & Yogyakarta, 2014).

The results of research in Social Self, which are related to family, peers, and college friends are as follows:

The change or the development concept of the subject between the past and now as a person with Minang blood is that before, they think speaking Minang does not seem to suit them, and now subjects start using Minang language to show their identity as Minangnese. So they think it is will show to others that subject is from the Minang tribe. If before they like to criticize Minang's way of life, now no one from the subjects criticized tribal matters; they now also think positively that Minang tribe continues to rarely be negative; they before prefer to be considered, unlike the Minang people, now not; previously could not do anything now they are brave and confident with themselves with the identity; indeed, now they are more mature in their thinking.

A subject responds to this result, saying he didn't feel proud since it has now become a casual thing since he sees that most people familiar and use Minang language. He said now he understands people's opinions vary; related to his now use Minang language often not too problematic because many of my friends are Minang people; most subjects in this research accept themselves as Minang people.

About opinion of others to them, subjects said they are not too concern about opinions of family, peers, and classmates with the subject's self, they do not care about it; do not question the opinion because the opinions of people are different; they choose to stay away from the opinion or if possible they will tell it to the closest person; some of them can take that opinion casually with no emotions; as according to the subjects; prefer to be your personality not too concerned about other people's judgments.

In the section of whether subjects feel comfortable or not in the environment around the family environment, peers, college friends, there is 1 person who feels uncomfortable in the present environment, however, the other subjects feel comfortable. The subject's relationship with the surrounding environment in the neighborhood is not in a good term, so the subject keeps distance because people in the neighborhood accused him arrogant and indifferent, while the relationship with peers, college friends he considered as good friends and often let him be a listener; this said subject's relations with family are fine because they are close to family, and

peers and college friends are good, but when there are different opinions sometimes the relationship becomes less good. Most of the subjects are talking and behaving politely with family and friends. There are also subjects who the relations with family and good friends even though there are differences of opinion but with peers are less sociable.

The opinion of the subject of the environment around him (family, peers, college friends) is considered indifferent and arrogant because when he was little he was excluded so that he played alone at home; well and good; normal in general interact as usual and behave politely; well; like your own family; good environment; firm and disciplined; good and religious; equally care about other people.

The language that the subject uses daily with family, peers, college friends is Indonesian and the Minang language or depends on the language used by the other person; whether they use Indonesian, Minang and Malay languages; Indonesian and Minang languages; use Indonesian; Minang language and Malay language, Ocu language (Kampar).

The interactions that the subjects do every day are mostly across culture, with others who are around the residence. However, on-campus the interaction could be more various such as with the Minang tribe; there is also a mixture of Minang and non-Minang ethnic groups, and there are Minang and Malay tribes; Minang, Malay and Javanese tribes; Minang and Java.

In friendship, they initially making friends by exchange greetings and smiles that will open the door to then becoming friends; there are also

friends since childhood (since elementary); during junior high school, friends from trying out exams and friends studying together; when elementary school and first entered campus; in the mosque, because they often pray in congregation and during Ramadan, meet when you first enter college; friends who play in the same neighborhood where they live and first go to college often meet, play together; because the neighbors play together, during the introduction of new students in the same group, then they become close; on-campus friends, since semester 3 because they have the same character so they feel comfortable. There are many causes to become friends according to subjects' answers.

The way the subject makes friends, they have the criteria for example they like good people, talkative, trustworthy, and well engaged to the certain topic they shared. However, there are no specific criteria if it is a case where the subject feels an immediate match. Where in this type of friendship they do not lie to one another, support difficult and happy times, polite, have good ethics, and respect others; can be friends with anyone.

Make friends in college is considered easier. The reason for the subjects to be friends with peers and college friends is because the people are good at socializing, helping each other and keeping them in good behavior; the suitability of everyday thoughts and styles; because they want to cooperate in terms of learning; sincere friendship; good, cool, and have the same purpose - that is the study; because the subject feels accepted by college friends; college

friends also have a good intention so subjects feel-good fit because they have the same type.

The subject's focus point in choosing friends is the person should be trustworthy because said person has a personality trait of keeping secrets and have to respect even in a joking manner. Because subjects believe in limits and they understand it must come from mutual respect. They also like a good person who wants to apologize in advance if a mistake occurs; one who can socialize, discuss and help each other; polite attitude and have a style of conversation where no one is offended; they also like a polite person because as a child he had the trauma of being treated harshly by others. Also, nice and cool to chat with; ethics and mutual respect because they do not like people who cannot respect others; good and connecting when spoken to because they cannot and feel strange when talking to people who do not connect.

In maintaining the friendship, subjects treat friends with the act of caring, considerate; keeps the feelings of friends into account; understand each other; help each other; open communication; not talking behind each other's back; always communicate well; maintain trust. The way the subject overcomes problems in the friendship is by apologizing in advance and trying to interact or let other friend calm first; discussed the topic carefully and apologized in advance; apologize and reprimand; speak directly; be direct and careful; discussed carefully to find a solution; if the ego is still high it is better to keep quiet then talk about it again later, exchange opinions and understand

each other; have a meeting to talk about it.

There are several different time subjects befriended with their peers or have peers, since elementary school; since moved in residence in 2006; have the same lecture; since Junior high school; High school and first college; also since Madrasah Diniyah Awaliyah (MDA) a class for study Quran for Muslim kids.

In disagreement with friends, the subject tends to give in to maintain the relationship. They choose to avoid the disagreement in the first place. But if it is wrong for example like an act against the law, then the subject will say its wrong. Another act is to keep quiet but rethink whether it's wrong or right and/or his opinion is not following reality. The other understands the disagreement as a fine act, it doesn't matter because everyone has a different opinion. Discussed, so as not to misunderstand so that the communications continue. Accept and yielded. Accept, compare, and then draw conclusions. Arguing because they like to argue to a fight and make friends again by finding a solution and the last is to listen to his opinion.

c) Ideal Self

The Ideal Self is the condition where the individual wants to achieve in this study. Those conditions from the interview with students of Minang descent are divided into 2 conditions. First; they expect the differences view towards Minang descendants and other tribes in Pekanbaru to vanish, that is no one would look down on any ethnicity, where people can mingle with one another even though we are different tribes because we are all family. They hope people will always accept different views of various races,

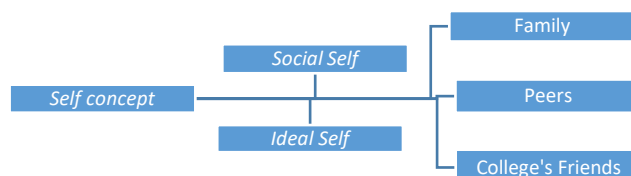
ethnicities, and cultures for the place to live to be harmonious; with mutual respect, and help one another even though following different religions and ethnicities. Do not differentiate from other tribes, because all have their advantages and disadvantages; don't look bad on any differences.

Second; the group criticism and suggestions. They want people not to make conclusions about someone before knowing and seeing something accordingly. This group believes an attitude of mutual respect and understanding can avoid disputes so peace will occur. They hope people can see things with good intentions and ethnicity is not a barrier in life because however people are social creatures who need other people even though we have different religions, descent, or ethnicity. Do not be too quick to jump on conclusions about a particular ethnicity or religion before being studied and explored. It is necessary to have the awareness of each individual and not to differentiate between people based on ethnicity because in Indonesia there is a diversity of unity that unites us; before judging something, the tribe should think positively, don't judge the tribe immediately; accept the differences in ethnicity that exist because Pekanbaru have many people with various cultures, so even though they are all different, all are brothers, help each other and respect each other. We stick to each other's principles because it is bad if we degrade other people's culture or ethnicity; try to mingle and interact with others regardless of ethnicity.

Based on the results of the research explanation above, the self-concept of Riau Islamic University

students of Minangkabau descent can be discussed in the following figure:

Figure 2. Self-Concept of Riau Islamic University Students of Minangkabau Descent



Source: Primary Data Analysis (2020)

The picture above refers to 3 things, self-concept, social self, and ideal self which are related to family, peers, and campus friends. Referring to the notion of self-concept is an understanding of oneself that arises as a result of interactions with other people. Self-concept is a determining factor in our communication with other people (Riswandi, 2013:64). In that sense, what determines the communication that occurs in family, peers, and college friends is the level of education subjects currently join. So, from self-understanding that begins from the family that then forms into a feeling of acceptance as part of the Minangnese even though born and raised in Pekanbaru City, they have positive and negative opinions about their ethnicity. They have changed from the perspective that now tends to be better than in the past and these dynamics related to the views of other people (family, peers, college friends) on them who are Minangnese. The

interaction process that occurs has advantages and disadvantages in itself which becomes a positive and negative experience which of course will cause the subject to be proud of being a Minang person.

Interacting with family and peers as well as campus friends makes subject have a social concept which will provide insights into their past and present understanding on themselves. On how subjects respond something that is not following the subject's self, or when they feeling comfortable or not uncomfortable in the environment and the relationship with the neighborhood, about when subject's opinion in the environment, the language, the daily interactions. In the topic of friendship, this study found things into account, such as the beginning of a said friendship, the method of having friends, criteria, reasons, things to consider for being friends and keep being in friendship. About how they solve problems in the friendship, maintaining peer groups' friendship, also their attitude in facing disagreement.

The self-concept of a person is related to symbolic interactions. According to Ralph Larossa and Donald C. Reitzes, symbolic interaction describes a frame of reference for understanding how humans, together with others, create a symbolic world and how the world shapes human behavior. Symbolic interactions exist because the basic ideas in shaping meaning come from the human mind about self and their relationship in the middle of social interaction, and the ultimate goal is to mediate and interpret meaning in a society where individuals are settled

(Vico Risky Tamunu, Fonny J. Waani, 2018).

Three themes of George Herbert Mead's conceptual ideas that underlie symbolic interactions include:

- a. The importance of meaning for human behavior,
- b. The importance of the self-concept,
- c. The relationship between individuals and society.

The first theme on symbolic interaction focuses on the importance of forming meaning for human behavior where it cannot be separated from the communication process, because initially, the meaning is meaningless until finally it is interpretively constructed by individuals through the process of interaction, to create meaning. This can be mutually agreed upon.

These are following three of Herbert Blumer's seven assumptions, where the assumptions are as follows: Humans act towards other humans based on the meaning that other people give them, Meanings are created in interactions between humans, Meanings are modified through interpretive processes. The second theme on symbolic interaction focuses on the importance of self-concept where this symbolic interaction emphasizes the development of self-concept based on the individual social interactions with other people. This theme has two additional assumptions, according to LaRossan & Reitzes (1993): Individuals develop self-concept through interactions with other people and self-concept forms an important motive for behavior. The last theme in symbolic interaction is the relationship between individual freedom and their society, where this

assumption recognizes that social norms limit the behavior of each individual, but in the end, it is each individual who determines the choices that exist in his social society (Nugroho, 2016).

Factors That Affect the Formation of Students' Self Concept

According to Baldwin and Holmes, there are several factors that influence self-concept: (1) parents as the earliest social contact we experience, and the strongest, (2) peers who occupy the second position after their parents in influencing self-concept, especially regarding acceptance or rejection, the role that children carve in their peer group may have a profound influence on their views about themselves, (3) society who assume that the facts of birth are important where finally those assessment reaches the children and enters the self-concept, and (4) learning where the concept appears that our self-concept is the result of learning, and learning can be defined as a relatively permanent psychological change which occurs in us as a result of experiences (Pardede, 2008)

The factors that influence the subject's perspective on their identity are: whether or not they have friends of different ethnic groups, who respect each other. People good to them that can boost their self-identity. Lastly, is the friend likes to criticize, which if so, they try not to overthink, and contemplate. However, several subjects in this research stated that people do not influence them since they don't think about the matter.

CONCLUSION

Referring to the results of research and discussion, the self-concept of Riau Islamic University students of Minangkabau descent who was born and domiciled in Pekanbaru city as Minangkabau descent, this self-concept changes slightly negatively when they were teenagers, then turns positive again when they become a college student.

Some of the factors that influence the self-concept of these students are more towards peers and the environment. Parents certainly have a big influence, because the main and early cultural education for every human being is from parents, but when these students started hanging out with peers in the primary to secondary education environment and the home environment, they began to realize that there were certain differences between an environment that more or less divides each tribe, which causes many students of Minangkabau descent who then feel they have to hide their cultural roots to be more accepted by friends and the environment. This took a long time so that their self-concept as a child changed during adolescence.

When they are more mature, such as when they enter college, the peer group changes and has more diverse cultural backgrounds so that the self-concept of students gradually returns positively as Minang descent. This is due to the development of a mindset that is more or less built on Islamic-based campuses where ethnic differences need not be seen as a problem because everything comes from *Allah Subhanahu wa ta'ala* (God is the Greatest). Besides, the campus environment, which has many students from outside the region, actually

makes students of Minangkabau descent that were born and raised Pekanbaru learn and realize that each ethnic group has differences, all of which must be respected and this forms a positive self-concept for students. The mention of themselves as “Pekanbaru people” is not an indication of a negative self-concept, but rather an analogy that they are part of a big city in Sumatra which can also be called a *melting pot* of various cultures.

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Self Concept Of Minangnese Students In Pekanbaru
Submitted: 06 June 2020, **Accepted:** 27 October 2020
Profetik Jurnal Komunikasi
ISSN: 1979-2522 (print), ISSN:2549-0168 (online)
DOI: <https://doi.org/10.14421/pjk.v13i2.1947>

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