Towards Social Harmony

A New Mission of Asian Social Psychology

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Introduction

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This book collects 17 papers being selected among several dozens of submissions to the 9th biennial conference of Asian Association of Social Psychology (AASP) held during a summer time from July 28 to 31, 2011 in Kunming city of Yunnan province, China. The authors of these papers are from several countries and regions in the Asian-Pacific area, such as China, Japan, Singapore, Indonesia, Malaysia and India, representing quite well the research activity of social psychology in the area, which provides the major sources to AASP membership.

The theme of the 9th Biennial Conference of Asian Association of Social Psychology was determined as "Towards Social Harmony: A New Mission of Asian Social Psychology", which gave a priority to a healthy dialogue between local traditions and the process of modernization as well as globalization in the area on one hand, and emphasized the dynamics of peaceful interaction among different cultures, societies and social groups.

The 9th conference has set records in the history of AASP development, in terms of more than 1,000 submissions, nearly a thousand of participants from 24 Asian-Pacific countries/regions. Since the conference was held in China, the largest delegation came from Mainland China with 398 participants, which was followed by a

5. The Dilemma Perception of Harmony Pathway in Indonesia

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Abstract

Harmony in Intergroup relationship is about reducing prejudice among groups. Based on Judd and Park's study (2009), there are two ideological viewpoints on Pathway to more harmonious intergroup relations. In "color blinc" viewpoint, intergroup harmony could be best achieved if we recognized that we are all individuals who are created equal, regardless of our ethnic background, that our core we are all the same, and that we should respect each other's as individuals and fellow Indonesians. Other, naturally called as multicultural viewpoint, it was suggested that intergroup harmony could be best achieved if we better appreciate our diversity as a nation and accepted and valued that diversity, accepting each group's positive and negative qualities. This study explores perception about two harmony viewpoints in Indonesia as plural nation. In order to attach participants with real phenomena, study also linked to a political issue about governance system for special region of Yogyakarta. Yogyakarta is famous of Javanese culture central and ruled by royal family (sultan) as governor. In late 2010, central government planned to implement electoral system such as other region which leads to pro and cons. Participants responded to harmony viewpoints paragraph and Yogyakarta issue in short essay. Using thematic analysis, result illustrates dilemma among participants perception, particularly between culture sustainability and democracy. The dilemma also reflects demand to governance decisiveness towards harmony in plural nation that consists of ethnic and religion diversities. Participants valued harmony living has yet fully emerged in Indonesia considering conflicts on behalf of ethnic and religion perceived that harmony likely and optimism.

Keywords: Intergroup, Harmony, Political attitude

Introduction

Indonesia stood with the reality of life the diversity community. As a nation with islands. tribal, ethnic, language and culture are also very Diversity, Indonesia is a country with large and highly Diversity (Hok Ham,2002, in Satriya 2008). Culture life in Indonesia is a fact that has inhabited the earth of this archipelago. Indonesia has had a long history of religious tolerance. Before Islam became the majority religion, Hinduism and Buddhism is the religion of the majority who live side by side with other religious minorities. Even today, Chinese temples are still as well as Protestant and Catholic churches. Indonesia is the fourth largest country in the world with approximately 220 milion populations. Consists of 19,000 islands across the equator with more than 200 majority culture and language. Although Java is dominant culture, but the national language of Indonesia have their roots Malay (Vickers, 2005).

The diversity of Indonesia has been frame in the national motto of unity in the true meaning of tolerance between Hindus Shiva and Buddhists are putting dialogue and sincerity to maintain human life (Puspito, 1985 in Satriyanto, 2008). In addition to the nation's motto has historical roots, this diversity has also been stated in the government regulation number 66,1951 with the eagle emblem depicting the unity or the unity of Indonesia nation, although to the outside to show the difference. In the first chapter of the letter that the emblem of the Republic of Indonesia is divided stated fence into three parts, namely: (1) bird Garuda, who turned his head straight fence with his right, (2) shield of the heart with a chain hanging from the neck Garuda, and (3) motto written on the tape which is gripped by Garuda. Written explanation of the motto on briefly in the fifth chapter of "Under the symbol is written with Latin letters a watchword in the ancient Javanese language, which reads: Unity in Diversity" (Pranaka, 1985 in Sariyanto, 2008). In the reign of the New order, Jakarta became the center of power that makes all the decisions, directions, and orders. While the spread of this nation located at the end of the hierarchical pyramid of Soeharto as the recipient of all decisions (Bertrand, 2004).

Entered a period of reforms in 1998 and early 1999, one year after the fall of the New Order regime, there was a rapid change in social and political life in Indonesia that helped trigger the emergence of a conflict set in social identity. Economic collapse, financial crisis and the social political reforms that occurred at that time was quickly followed by a conflict that spread in the territory in Indonesia. The evidence suggest that the conflict is ethnic and religious backgrounds have taken place in Aceh, Papua, Sampit, Maluku, and Poso. Began in October 1998 to September 2001 the conflict has killed up to 18,910 people (Malik, 2003). In the study of multiculturalism, Canada state is one example, which became a country that has always been a reference to multicultural studies began following the speech of Prime Mister Trudeau, "National unity, if it is to mean anything in the deeply personal sense, must be founded on confidence in one's own individual identity; out of this can grow respect for others and a

willingness to share ideas, attitudes, and assumptions 9See Trudeau, 1971/1992, in Moghaddam, 2008, p. 151). Canadian government executes multicultural ideology concretely in the country's policy, one with the use of bilingual English and French. While Australia and the Netherlands became a multicultural nation with many immigrants from various nations including Asia. This shows clearly the influence of globalization, in which an increase immigration between regions or countries (Kitayana & Cohen, 2007; Reitz, et al., 2009).

Culture and Multiculturalism

The concept of culture as shared norms and customs of a community, or also called shared mentalities or shared meanings (Geertz, 1973, in Kitayama & Cohen, 2007) include language, myth, art, customs religion and so on are included in the culture (Kitayama & Cohen, 2007). Mistumoto (2001) defines culture as system of work, software, that is often invisible and unknown/unconscious, but it plays a crucial role in development and human activity. This view is in line with Chiu & Hong (2006, in Maddux, Adam, & Adam, 2010), that culture is an intrinsic part of human social life. According to Kitayama and Cohen (2007) there are two important elements in the culture is experienced with the practical element and meaning. Those who have a language the same period of time and place is the most likely in interact intensively. Although clearly and open interaction among people of different languages, so there is also diffusion and acculturation as an important cultural processes that affect each other. At the beginning of the study of multicultural interaction, highlighting the impact psychology or many negatives consequences, but has now found such a positive impact on well being (Tadmor, Terlock, & Peng, 2009) and the mind set (Narvaes & Hill, in press), also creativity (Maddux et al., 2010). At least, there are three major groups of multicultural studies in social psychology which is multicultural as (a) social identity, (b) experience/social interaction, (c) ideology and state policy. As an ideology, multicultural not automatically become a practical policy but there are close links between the two.

Social identity

At the individual level, can be attached to biologically multicultural in those who have parents with different cultural background. Moghaddam (2008) conducted a study that focused on multicultural individual internal dynamics of the interaction in community. He formulated the hypothesis multiculturalism consisting of ingroup out group confidence and acceptance Those who have a multicultural trend are people who can be positive to the outside of the group and receive group/other. A multicultural personality has a high cultural sensitivity, able to appreciate different cultures, tolerance, universal oriented, as well as cognitive flexibility (Brummett, Wade, Ponterotto. Thombs, & Lewis, 2007). Multicultural identity is not always accompanied by a multicultural personality. If a more multicultural identity refers to an inherent

aspect (internal biological) then the personality is the result of self development. As the understanding of personality, the pattern and character that tends to settle and be consistent on the individual. Personality is a part of relative traits, dispositions or characteristic, that gives some measure of consistency to a persons' behavior (Feist & Feist, 2002).

A multicultural personality has a high cultural sensitivity, able to appreciate different culture, tolerance, universal oriented, as well as cognitive flexibility, as defined in the following quote: "Definition of the multicultural personality (MP) such factors are as high levels of racial and ethnic identity development, tolerance for and appreciation of cultural Diversity people, a spiritual essence and sense of connectedness to others, as self-reflectivity and cognitive flexible stance in social interactions, initiative in broaching contact with culturally Diversity individuals and activism demonstrated in a willingness to speak out against social injustice in its varied forms (eg. Racism, sexism, homophobia). "(Ponterotto, Mendelowitz, & Collaboletta, 2008).

Experience/Social Interaction

Maddux and Galinski (2009) in his study found positive correlation between the experience of living abroad with creativity, which is generally a process of producing something new and valuable (used). The study departs from social observation like many famous people (World leaders, composers, and writers) who have experience living outside the country. For example, Ernest Hemingway (writer), Yeats, Shaw, Beckett, and Heaney (Nobel Prize recipient from Ireland), painter Gauguin and Picasso, as well as the world composer Handel, Prokofiev, Stravinsky, and Schoenberg. Multicultural environment provides opportunities multicultural personality development itself. Associated with creativity which means the existence of something new (novelty) and then in a multicultural environment, individuals face the foreign matters which require adaptation, tolerance, sensitivity, and flexibility cognitive to survive. Leung and Chiu (2008) examined the experience of multicultural students in America-European in Singapore and get the result that extensive multicultural experience can predict creativity in those who are open to experience. It is based on the view that multicultural experience can increase the level of individual creative potential to be more open to experience (See Chen & Chiu, 2006, in Leung & Chiu, 2008).

Multicultural experience provides several advantages believe: (a) the opportunity to learn the knowledge of more than one culture (See Chiu & Hong, 2005) thereby increasing the complexity of cognition that can further improve the ability to produce new ideas; (b) interaction with foreign ideas/unusual that improve the psychological readiness to accept new things that could further enhance creative problem solving skills (See Leung & Chiu, in press in Leung & Chiu, 2008); (c) interact with new ideas in different cultures can produce new insights that are

inter relationship between the new and the conventional idea that sparked the creative synthesis of Diversity cultures (See Chiu & Hong, 2005, in Leung & Chiu, 2008).

Ideology and state policy

The term multiculturalism itself often in a normative sense, which refers to an ideology with positive value attached to cultural diversity, reminiscent of the equivalence between the culture and diversity requires the state to support it in some way (Miller in Banting & Kymlicka, 2006). Since the Canadian government announced a policy to address the issue multiculturalism ethnic and cultural differences in 1971, then the international community began to pay attention and do a lot of studies on policy and the concepts of multiculturalism (Reitz, Breton, Dion, & Dion, 1971). The phenomenon of multiculturalism has become a global issue along with the increased interaction between nations including the migration between countries or regions (Kitayama & Cohen, 2007). Berry and Kalin (1995, in Verkuyten & Martinovie, 2006) found that support for multiculturalism of the stronger in the group a positive impact. This is encouraging view receiving in the issue of multiculturalism. Banting and Kymlicka (2006) suggested a dramatic change in the Western hemisphere countries that embrace democracy towards ethno-cultural in the last 30 years. In the past diversity is seen as threat to political stability, such as immigrant, minorities are also indigenous people/indigenous communities that are likely to be marginal. Change this view that led to the birth of multiculturalism policy, though not free from criticism, especially for countries that follow liberal democracy. In the general, multicultural policies most frequently included: (a) constitutional parliament from the central to regional level, (b) the school curriculum, (c) cultural representation in the public media in an inclusive, (d) the freedom to wear certain clothes, (e) allows double citizenship, (f) establishment of the organization's cultural activities.

Multiculturalism & color-blind

Color blind ideology and multicultural inter-ethnic ideology possibility is most known today. Color-blind ideology has dominated public debate in America that has developed since the establishment of Hyman Rights Movement of 1960. A movement when real racism and discrimination occurs by whites against blacks in America (See Barrel & George, 2005, in Ryan, Hunt, Weible, Peterson, & Casas, 2011). It is assumed that the color-blind ideology will create harmony among ethnic groups. Color-blind ideology shows that ethnic and racial differences can and should be ignored so that people can be treated similarity. While the multicultural ideology in general believe that differences among ethnic and racial group should be recognized and appreciated. Instead of ignoring group membership, multiculturalism to believe that people should try to understand, accept. Even embrace ethnic differences in an attempt to create justice including the improvement of economic and social conditions for

ethnic minorities and harmony between groups (Ryan et al., 11). Judd and Park (2009) calls this approach as the two basic approaches to creating harmony between groups.

Wolsko, Park, Judd, and Witterbrink (2000) in experimental studies reveal that the approach is more multicultural ideology reinforces stereotypes and further allows the use of information in assessing the individual categories. Color blindness can lead to interpersonal and institutional discrimination through social distance (See Apfelbaum, Sommers, & Norton, 2008 in Plaut et al., 2009) and justification of inequality (Knowles, Lowery, Hogan, & Chow, in press; Saguy, Dovidio, & Pratto, 2008 in Plaut, Thomas, & Goren, 2009), while multiculturalism can promote inclusive policies and behavior (See Wolsko et al, 2006 in Plau et al., 2009). Discovery studies Plau et al.(2009) itself reveals that minorities are as 1mm e alert to things that contain inclusions while the corresponding color-blind can are like lead to bias. Richeson and Nussbaum (2004) shows that color-blind perspective produces bias measured racial attitudes either explicitly or faint reactions.

Along with the increasing number of minorities into the economic power of the majority in America, the industry (companies) try to adapt the two approaches to manage the difference in the world of work. Two of the most applied approach is colorblindness and multiculturalism (Stevens, Plaut, & Sanchez. Burks, 2008). Individuals who have a low requirement for membership of the group is less interested in the organization/company that uses multicultural approach (Plaut Camelt, Buffardi, & Sanchez-Burks, 2001). Color-blind approach to multicultural-alism and different impact on the attractiveness of minority targets (Gutiemesc & Unmeta, 2010).

Question & focus research

Fact of Indonesia which consists of a Diversity group of researchers to question how to encourage Indonesia to address two approaches to creating harmony among theses group, the color blind and multicultural. Precursor dies in Indonesia stated that the realization of national unity as the symbol of harmony can only be realized through a single national identity and shows no signs of the influence of religious entity in the life between cultures.

In the same study, ethnic identity was only a small effect (Satriyanto. 2008). Conversely, Chusniyah and Pilatoka (2009) showed that religious identity was the most influential of the multicultural hypothesis was initiated by Mogadham. Multicultural hypothesis is the existence of self confidence in our group and are able to accept other groups. The focus of the study is how the discourse between the two approaches in Indonesia. To that end, researchers compiled a research question: How does the discourse of multiculturalism and the possibility of applying the color blind approach in Indonesia?

Methods

This study was a qualitative study using content analysis to answer the research question. In summary, Holsti (in Triandis & Berry, 1980) defines content analysis as any technique to draw conclusion objectively and systematically identifying specific characteristic on a note or text message. While Janis (in Triandis & Berry, 1980) further defining operationally, as in the following quote: "Content analysis maybe defined as referring to any technique (a) for the classification of the sign-vehicles fall into the which categories, (b) on the basis of explicitly formulated rules, (c) provided that the analysis of judgments are regarded as ports of a scientific observer ."

Operational concept

Operational concept study based on inter-ethnic ideology of multiculturalism and the color-blind:

The approach of multiculturalism is to appreciate the diversity in Indonesia and appreciate the positive and negative, including the existing.

Color blind approach is to appreciate each individual regardless of background, treats every- the same as the people of Indonesia.

Subjects

Subjects are students at the private university background of Islam in Jakarta as many as 40 students the grade 3 and 5. Students have Diversity ethnic backgrounds including mixed parents, such as The Padang-Sundanese, Sundanese, Javanese, Betawi, Javanese-Madurese, Bugis, Javanese-Sundanese, Betawi-Menado, Sunda-South Kalimantan, Malay, Bugis-Sundanese, Padang-Javanese, Bima-Betawi, Batak-Menado, Aceh-Medan. Participant were mostly born from Jakarta, Jakarta, Indonesia. The age range of partic ants, from 19-25 years, 20-22 years old mostly.

Instruments and data collection

Research instrument in the form of a questionnaire with open questions and short about multiculturalism or color-blind approach. Researchers asked participants essays at least two twice with approximately 5-10 minutes.

Contents of each essay are:

"Social scientists claimed that harmony in a plural society consisting of various ethnic groups be realized if we are able to appreciate the difference as a unified nation-state and accept all of the differences, including positive and negative."

Essays color blind

"Social scientists claimed that harmony in a plural society consisting of various eth- nic groups can be realized if we all appear equal (equal), regardless of ethnic background to be the same between one and another, and can respect each other as an individual and citizens people Indonesia". Furthermore, open questionnaire in this study was read orally by the advanced research, namely:

> "Do you think your of the above can be applied in Indonesia or not? Write down your expla nation in one paragraph and why you feel the outlook is appropriate or not suitable for Indonesia?"

To bring participants to the conditions in Indonesia, the researchers added the following question that was read orally, namely:

> "How would you describe your outlook for Yogyakarta sultanate system? Write in a paragraph."

Grouping of participants based on a short essay that started the open questionnaire to each participant. Researchers then read the instructions and allow time for participants to read a short essay before answering questions. Participants manually his thoughts in the form of short essays. Conduct further research to answer participants' coding based on two approaches namely multiculturalism and color blind.

Analytical techniques

Participants are divided into two groups multiculturalism and com of handwritten typed into the at random. Participant data in the form of handwritten typed into the computer program coding is then performed based on the concept of operational research. Analysis using content analysis techniques by reading over and over again and do the interpretation, not by words but whole sentences in response.

Results & Analysis

The data showed participants some exposure categories in the view as follow. Multiculturalism approach can be applied. Most participants (14 of 20) of the view that the implementation of multiculturalism is a necessity in Indonesia which is made up of Diversity ethnic and religious, as in the following quote.

(1) Participant 1, ethnic Sundanese, was born in Calcutta, grew p in Jakarta:

"Yes because basically humans are always/have to live with others, here is there is acceptance of life accept each other and appreciate the difference… Indonesia society is a society that accepts and has a conscience."

(2) Participant 3, ethnic Malays, was born and grew up in Jakarta:

"It could be applied , because in each area/island there are many tribes who live together"

(3) Participant 5, ethnic Javanese: "Yes, it can be accepted as in accordance with national unity despite rules vary but remain one, but not on the negatives side because of the negative side often leads to misunderstanding of their own nation from the negative side effect in particular culture and are not comprehensive in the country of Indonesia".

(4) Participant 8, ethnic Bugis-Sundanese was born and grow up in Jakarta "It could be applied in/to Indonesia because we have a variety of tribes or ethnic groups with communication we can apply it to know how other cultures/learn another culture of mutual respect differences"

(5) Participant 10, ethnic Padang was born and grew up in Jakarta: "…Can be applied in Indonesia due to the nationality of the Republic of Indonesia's own motto is "Unity in Diversity" which explains that in Indonesia have a good many differences of race, customs, religion, etc…"

(6) Participant 12, ethnic Manado-Batak was born and grew up in Jakarta: "It's been pretty well implemented in Indonesia, which together with the great culture that is very much to make a country"

Approach to multiculturalism is difficult to apply

Small portion of paticipants (6 of 20) looked at the implementation of multiculturalism is difficult to even approach that cant be firmly stated. According to participants, it is because of the low ability of the Indonesian people to be able to appreciate the difference. Here are some experts from participant's responses on the application of the approach of multiculturalism:

(1) Participant 2, ethnic Bugis, was born in Medan, grew up in Jakarta, with graduated from arious tribes. But unfortunately the people of Indonesia themselves still many who do not appreciate the difference.

(2) Participant 4, ethnic Padang, Sundanese, born in Tangerang grew up in Banten: "…Not quite fit in my opinion. Ethnic groups may already go abroad and experience life in the city will receive the described above, but how does that still live in the area? Those who still live in the area is still at least or no school where they can learn science and life outside of their area."

(3) Participant 6, Padang ethnic-Javanese, was born and grew up in Jakarta: "The difference is not an issue, the difference must be something good ore. But it is difficult to implement due to various differences in the character of the citizens of Indonesia and the lack of respect for differences that exist."

(4) Participant 11 ethnic Bima-Betawi was born and grew up in Jakarta: "Hard to be applied for each ethnic in Indonesia this country cant easily accept the difference especially if it occurs in areas that are located quite far away from urban areas. Especially if you have to take or accept the values that exist in each difference"

(5) Participant 17, ethnic Betawi, was born and grew up in Jakarta: "It's not appropriate, it's because of each ethnicity has their own perspective and there are still many people who live in groups (making forum organization) so that they become more willing to do such violence seize land or territory of others".

(6) Participant 20, ethnic Javanese, was born and grew up in Jakarta: "…If the question of whether Indonesia is able to live in harmony and are able to appreciate the difference is not, of public life in Indonesia, people still see if tribe is considered to be brothers, let alone the tribal ethnic, religious be a difference in people's lives in indonesia."

Color blind approach can be applied

Small portion of participant (2 of 20) that a sitive view narrow fa pol the hope that Indonesia will not be scattered because of the narrow fanaticism, as in the following quote.

(1) Participant 1, ethnic Betawi, was born and grew up in Jakarta: "In accordance because we can have mutual respect for one another between an ethnic background are not always associated in all respects. But I think things like this difficult run by citizens people of Indonesia is still distinguishes lot of the ethnic background of each."

(2) Participant 18, ethnic Sundanese was born in Jakarta and grew up in Bekasi: "This should be implemented in Indonesia, due to the background that Indonesia is a country of more than one ethnicity. So we need a place of harmony and equal to anticipate the actions of crime, or an ethnic fanatic will narrow."

Color blind approach difficult to implement

Most of the participants (6 of 20) negative view color-blind approach for several reasons, namely (a) the difference should not be eliminated or be uniform, (b) have not been able to blend into society, (c) society still discriminate based on ethnicity. Here is an excerpt of participants.

(1) Participant 2, ethnic Betawi, was born and grew up in Jakarta: "Not fit. ted in Indonesia because we have a very rich biodiversity, and to live in harmony not to go the ethnic backgrounds to become the same, but to live in harmony is to respect our nation is a nation that is Indonesia … too bad if we have to live in harmony eliminate the wealth of art and tradition in Indonesia."

(2) Participant 3, Javanese, was born and grew up in Jakarta: "It was a bit difficult because the people of Indonesia have first seen from a particular ethnic background, but when instilled in each one, this can happen, because 1 did not look and do not judge other people based on ethnic background. I feel the views of ethnic background originated from the old people first, and fell down on his descendants."

(3) Participant 6, ethnic Sunda, was born and grew up in Jakarta: "I was not fit for the culture of birth since time immemorial, although there has been a cultural feel with ethnic background that have parallel I can still look and can appreciate each other, because Indonesia is a country that had unity."

(4) Participant 8, ethnic Betawi, was born and grew up in Jakarta: "…Can't beapplied in Indonesia. Because in Indonesia are too many tribes, with different customs that have long applied by the respective tribes, and perhaps if this is implemented in Indonesia. Indonesia may be many people who disagree and are not received, not the way is is people in Indonesia are also still able to appreciate the inter-tribal."

(5) Participant 9. Javanese, was born in Surabaya grew up in Jakarta: "In Indonesia can't be applied. Our country still discriminate against each other with each other flavors… Indonesia to become one I still can't be practiced in Indonesia. There are some races that are still felt that their race no.1 or the highest in and vice versa…"

(6) Participant 13. Javanese, Sundanese, was born and grew up in Jakarta: "Not yet, because the people of Indonesia have not been able to immerse yourself into pure blend, exp: "… the basis of Padang stingy', words like that to make something spilt."

Support for multiculturalism

Most participants (11 of 20) to understand the views of color-blind as a form of unity of the Diversity groups as set out in the national symbol of Unity in Diversity.

(1) Participant 4, ethnic Sundanese, born and grew up in Depok: "I think Indonesia can be one of mutual respect and even different ethnicities, why? Because there are definitely some things that can unite this nation... While at the Bung Karno, tens of thousands of ethnic groups in there and certainly did not know each other but with the compactness of supporters and hope to win, all in one."

(2) Participant 5, Javanese, was born and grew up in Jakarta: "In my opinion, should be applied in Indonesia, the country that has many tribes and cultures, with a proven established good cooperation, especially in Jakarta many tribes and culture brought their respective areas and can be applied here, cultural habits, to the customs of mutual help and realize the phrase "Unity in Diversity" is the tagline of Indonesia

(3) Participant 4, group of multiculturalism, ethnic Padang-Sundanese, was born and grew up in Tangerang, Banten: "I prefer to keep the imperial appointment of royal descent is taken from the empire, because I think if there are others who entered the Sultan that can lead to disaster…"

(4) Participant 7, color blind groups, ethnic Sundanese, was born and grew up in Jakarta: "It's a unique Yogyakarta culture is thick but always return the greatest impact is perceived by its own people. Maybe there should be exceptions to that respects the culture there."

(5) Participant 10, groups of multiculturalism, ethnic Padang, was born and grew up in Jakarta: "… the government of Indonesia must be able to give a decision based on the aspirations of the people…"

(6) Participant 11, color blind groups thnic Betawi, was born and grew up in Jakarta: "agreed that the Sultan governor, because as we know the existence of the kingdom of Yogyakarta, Indonesia stood alone there before and it is only natural given the privilege. And the people of Yogyakarta itself is very loyal to the Sultan (as a governor) and a time when acting as governor is not the Sultan, that there is even unrest, disharmony, nd the government would not be able to walk normally."

Support for the color blind

Most of the participant (19 of 40: 9 from groups of multiculturalism and 10 from color blind groups) showed support for the election of a leader (governor), such other areas in Indonesia. They believe that every individual has equal right to become leaders in democratic countries, including the Special Region of Yogyakarta. Here are excerpts from some responses of participants.

(1) Participant 3, groups of multiculturalism ethnic Malay was born and grew up in Jakarta: "In my opinion, is better because it was chosen by the people in Indonesia establish democratic system. Let the people who choose the leaders, because leaders will be role models for society. Yogyakarta city is famous for its education, so people can choose a good leader."

(2) Participant 1, color blind groups ethnic Betawi, was born and grew up in Jakarta: "I disagree because our country is a democratic country and I would agree the holding of elections, in which all citizens/people of Indonesia can apply or nominate themselves as local officials."

(3) Participant 6, groups of multiculturalism ethnic Javanase-Padang was born and grew up in Jakarta: "Should elections in Yogyakarta sultanate was chosen as local elections. Because it can make all citizen feel valued and considered "equivalen" to those who may bleed blue/derived from the imperial family.

(4) Participant 2, color blind groups, ethnic Betawi was born and grew up in Jakarta: "For the determination of gubernatorial elections better chosen through elections, because it would provide an opportunity for the successor to the area outside Yogyakarta. Yogyakarta Sultanate can improve. Because not every Sultan also has hish credibility as the Sultan of Yogyakarta Hamengkubuwono IX in advance although the system is characteristic of the kingdom of Yogyakarta but the rules remain the rules states that a country of Indonesia."

(5) Participant 3, color blind groups ethnic Javanese was born and grew up in Jakarta: "Our country is democratic country not the state of kingdom, if any kingdom in it, then the kingdom is not intervention on governmental and state affairs. In this country the leader should be selected not only set a single candidate sultan ran okay, but there must be other candidates and supporters throughout the community. Yogyakarta to e select it as governor, if indeed he had many supporters then he deserves to be credible and the governor. He may have power in his kingdom, but not in the area. Because there could be someone more competence to lead Yogyakarta."

(6) Participant 6, groups of multiculturalism, ethnic Javanese, was born and grew up in Jakarta: "Should be done as the gubernatorial election, so that people can choose who Yogyakarta good deserves to be governor and probably all the people who could shake the race to become sovereign by election."

Discussion

The study draws on previous research that states that the implementation of the unity in Diversity can only be achieved through a single identity that of national identity. In the implementation, Indonesia has a huge challenge to translate the national identity that is rooted in Unity Diversity (Satriyanto, 2008).

Multicultural life in other countries shows the need to formally recognize the difference and become an institution, as a policy that protect both the majority and minority groups to collectively display the character. One is the application of the two national language English and French in Canada. This concept certainly can't be applied in Indonesia crude because it has hundreds of ethnicities and languages, the six official religions and other beliefs in society. Indonesian itself is one of national identity that can be said to be the achievement of the nation that brings together the many diverse from Sabang to Merauke

Indonesian expectations and the growth of nationalism since the beginning of the Youth Pledge of 1828 until the period independence. The pride of a nation shows the relationship between the individual and the nation-state in symbolic and Searle-White (2001) argues that nationalism is the identification of individuals or society to large group of the nation states that share common history, language, territory, culture, or a combination of everything.

This explanation suggests the importance of social identity to understand citizenship and national attachment. In the context, the meaning of social identity closely with situational and motivational factors that accompany (Brewer in Borgida, Federico. & Sullivan, 2009).The results of this study indicate support for the approach to multiculturalism that emphasizes space for the growth of Diversity culture in one nation-state. Participant's views are divided into two namely (a) believes that this approach is appropriate and can be implemented in

Indonesia, and (b) believes should be applied even though it may be difficult in concrete yet. In general, 14 of 20 participants in the group of ethnically Diversity multiculturalism originating states that Indonesian society is made up of Diversity ethnic groups or religions can live together and have a tolerance/intolerance. This description shows the participants' understanding of and willingness to implement concretely the natin's motto Unity in Diversity. They also mention clearly the nation's motto for the life d multiculturalism in Indonesia while most participants viewed the application s approach is not easy because they saw the people of Indonesia are difficult to appreciate the difference. Data also indicate the tone pessimistic or cynical about the life of tolerance between groups. On the other hand, support for this approach is also contained in the responses of participants from color-blind A total of 10 the 20 participants interpret essay (color-blind approach) as a form of life is full of tolerance. Most of the participants also clearly linked this approach intergroup with Unity in Diversity. The results indicate a desire tolerance and understanding among participants about different groups to create a harmony of life in pluralistic Indonesia. Another form of support for this approach is reflected in the participants' responses to the phenomenon of the Sultanate of Yogyakarta in Indonesia. A total of 20 of the 40 participants tend to want government to give up and believe in the choice of the people of Yogyakarta that is the merging of cultural leaders and government agencies. Participants also saw that the shape of the empire is one of the worried sustainability and preservation of culture when using a uniform system to other areas of the local elections directly by the public.

These results are quite interesting because all participants are in Jakarta, were boom and grew up in Jakarta with Diversity ethnic backgrounds. This may indicate an understanding and appreciation of the participants as part of a nation that is Indonesia where the existence of a culture to be proud nation, not just from people who have the culture. This interpretation becomes a positive signal for the development of nationalism, as well as interpretation and implementation of Unity in Diversity in everyday life.

Response of the color blind participants divided into three, namely (a) approve the implementation, (b) disagree, and (c) make sense as an approach to multiculturalism. Only 2 of 20 participants consented to the treatment equal on all individuals (people) without thinking about ethnic background or other groups.

However, their implementation is also a bit dubious because of the view that the people of Indonesia have been used to create or to treat others based on ethnic categories/other. Other participants also saw the need for equal treatment to prevent narrow bigotry that lead to conflict between groups. While the other participants (6 of 20) tend not agree to this approach because it looked Indonesia should be able to stand up and be united to exploit existing ethnic diversity. This tendency is indirectly requires the preservation of life of each difference in

harmony. They also related their attitude with national motto's Unity in Diversity as indigenous culture. On the other hand, most participants (11 of 20) would interpret this approach as a concrete pattern of Unity in Diversity. Their statements show an understanding of multiculturalism approach that requires the right to life of each difference. These results further demonstrate support for the approach to multiculturalism in the life of a pluralistic Indonesia.

In another section in which participants were asked to respond to a phenomenon of the Sultanate of Yogyakarta Indonesia, participants were divided into two general categories: supporting a balanced enough (20 of 40 participants) and rejected Cl9 or o participants).While the participants didn't clearly state its stance and submit to the government for the best. The results raise a question mark due to the previous category, the majority of participants tend to want to preserve the cultural values in Indonesia. However, these results may also indicate a desire to distinguish the role of culture and community life and formal institutions government. The results can't predict or form a generalization for the support of participants of one approach in Indonesia, as follows: multiculturalism or the color-blind. Therefore, further research is needed in order to get a deeper description of people in Indonesia.

Conclusion

This study showed that participants were at least two attitudes: (a) support for multiculturalism approach, and (b) support for color-blind approach. Understanding of the importance of living with a variety of differences illustrated when part were asked to examine the concept of multiculturalism and color blind by the Indonesian people in general. Participants implicit suggests an awareness of a collective identity as a nation of Diversity ethnicities and religions. Meanwhile hesitated when it came to addressing the cultural phenomenon that is factual in Indonesia, in Yogyakarta government. Much of the view that the will of community to reject the local elections and set the sultan as the leader of government once the culture is one of the rights in the plural life. On the other hand, some participants did not agree and tend to show that attitude embodied in the concept of color blind system that brings together the name of democracy.

Feedback & Suggestions

This study has several limitations, namely lack of participants in the control group. Participants are divided into only two categories, multicultural groups and groups of color blind, in which each group is only a stimulus (essay) by category. For future studies, researchers should include a control group to provide a more comprehensive picture. Another suggestion for further research is wearing on the outside participant in the Jakarta area, including areas in

Yogyakarta or the stimulus factual. This will likely provide information about the affection and life between groups in society.

In theory, this research will form the basis for other studies in the field of pluralism, multicultural and nationalism from the perspective of social psychology. Practically, this research is expected to be a reference for concerned parties to create a pluralistic system to life in Indonesia. Although it requires further research, but the results of this study shows an awareness and hope to implement more concrete unity in Diversity.

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