

## National Identity in the Indonesian Youth

### Identitas Nasional di Kalangan Orang Muda Indonesia

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National identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) as two forms of social identity are important to scrutinize in the multi-ethnic nation of Indonesia. This research comprised two studies and aimed to uncover the Indonesian youth's national identity (*identitas nasional [IN]*) on a sample of male and female students with different backgrounds in ethnicity, religion, and identity source. Study 1 aimed to construct an instrument of youth's national identity (*identitas nasional [IN]*) by adapting the *Skala Identitas Suku Bangsa (SISB; 2019)*, resulting in the *Skala Identitas Nasional (SIN)* consisting of 12 items ( $r_{it} = 0.35 - 0.64$ ;  $\alpha = 0.84$ ). Study 2 aimed to explore the participants' national identity (*identitas nasional [IN]*;  $N = 480$ ) by considering the differences of their backgrounds. The results showed that in general the participants' level of national identity (*identitas nasional [IN]*) was high, especially on the Balinese and Florinese samples; their level of national identity (*identitas nasional [IN]*) correlated with their level of ethnic identity (*identitas suku bangsa [ISB]*); religion related with levels of national identity (*identitas nasional [IN]*) through its connection with ethnicity, hence the Hindu-Balinese sample indicated the highest; the majority of participants acknowledged the parents and the extended family as their source of identity, but seemed to fail in contributing to the formation of the youth's national identity (*identitas nasional [IN]*); male participants showed a higher level of national identity (*identitas nasional [IN]*) than female participants. Possible causes of the important findings were discussed and follow-up research on those findings were recommended.

*Keywords: multi-ethnic, pluralism, ethnic identity, national identity, dual identity*

Identitas nasional (IN) dan identitas suku bangsa (ISB) sebagai dua bentuk identitas sosial penting dicermati dalam masyarakat Bangsa Indonesia yang multi-etnik. Penelitian ini meliputi dua studi, bertujuan mengungkap identitas nasional (IN) orang muda Indonesia dengan sampel mahasiswa laki-laki dan perempuan berlatar-belakang suku bangsa, agama, dan sumber identitas berlainan. Studi 1 bertujuan menyusun alat ukur identitas nasional (IN) orang muda dengan mengadaptasi Skala Identitas Suku Bangsa (SISB; 2019), menghasilkan Skala Identitas Nasional (SIN) yang terdiri dari 12 butir ( $r_{it} = 0.35-0.64$ ;  $\alpha = 0.84$ ). Studi 2 bertujuan mengungkap identitas nasional (IN) partisipan ( $N = 480$ ) secara eksploratif dengan memperhatikan perbedaan latar belakang mereka. Hasilnya, secara umum taraf identitas nasional (IN) partisipan cukup tinggi, khususnya pada sampel suku bangsa Bali dan Flores; taraf identitas nasional (IN) mereka berkorelasi dengan taraf identitas suku bangsa (ISB); agama berhubungan dengan taraf identitas nasional (IN) melalui hubungannya dengan suku bangsa, maka sampel Hindu-Bali menunjukkan taraf identitas nasional (IN) tertinggi; mayoritas partisipan mengakui orang tua dan keluarga besar sebagai sumber identitas, namun ada indikasi mereka kurang berperan dalam pembentukan identitas nasional (IN) orang muda; sampel laki-laki menunjukkan taraf identitas nasional (IN) lebih tinggi dibandingkan sampel perempuan. Kemungkinan penyebab temuan-temuan penting dibahas, dan saran untuk penelitian lebih lanjut dikemukakan.

*Kata kunci: multi-etnik, pluralisme, identitas suku bangsa, identitas nasional, identitas ganda*

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Data from Indonesia's population census in 2010 indicated the existence of at least 633 ethnic groups in Indonesia (Badan Pusat Statistik Indonesia [Statistics Indonesia], 2011, as cited in Ananta et al., 2015). However, research on ethnic identity (*identitas suku bangsa [ISB]*) has been scarce. One of such researches conducted recently utilizing the adapted version of the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992) indicated different levels of ethnic identity (*identitas suku bangsa [ISB]*) in groups of young people with Javanese, Batak, Dayak, Chinese, Florinese, and mixtures of at least two ethnic backgrounds (Supratiknya, 2019). It also indicated that a number of participants with parents of either identical or different ethnic groups labeled themselves as having "Indonesian ethnic background". For citizens of the Republic of Indonesia which comprises hundreds of ethnic groups, ethnic identity (*identitas suku bangsa [ISB]*) is one of the many factors that shape the larger and equally important group identity, namely the Indonesian national identity (*identitas nasional [IN]*). According to three independence movement leaders: Douwes Dekker, Cipto Mangunkusumo, and Suwardi Suryaningrat (as cited in Elson, 2005), ethnicity needs not hinder the formation of nationalism. Indonesian citizens themselves, as represented by several independence movement leaders with different ethnic backgrounds including Chinese and Arabs, had proved to be able to form a new identity as citizens of Indonesia (or the Indonesian nation) while preserving their own ethnic identities (Elson, 2005). Unfortunately, in the past several years there had been disruptions of the Indonesian nation's national identity (*identitas nasional [IN]*). These incidents were due to the strengthening of local-parochial forms of identity including ethnic identity (*identitas suku bangsa [ISB]*) and religious identity as indicated by the conflicts and incidents of ethno-religious violence that took place between 1990 and 2003 in several regions of Indonesia (Subagya, 2015).

The following section will outline the literature review related to the study's core focus. The literature review identified the conceptualization of ethnic identity (*identitas suku bangsa [ISB]*) and

Data sensus penduduk tahun 2010 menunjukkan ada minimal 633 suku bangsa di Indonesia (Badan Pusat Statistik Indonesia, 2011, seperti dikutip dalam Ananta et al., 2015). Namun penelitian tentang identitas suku bangsa (ISB) tergolong langka. Salah satu penelitian mutakhir tentang ISB menggunakan adaptasi *Multigroup Ethnic Identity Measure* (Phinney, 1992) menunjukkan taraf ISB yang berlainan di kalangan subjek bersuku bangsa Jawa, Batak, Dayak, Tionghoa, Flores dan campuran minimal dua suku bangsa (Supratiknya, 2019). Penelitian itu juga menunjukkan ada sebagian partisipan berayah-ibu sama atau beda suku bangsa melabelkan diri "bersuku bangsa" Indonesia. Bagi warga negara Republik Indonesia yang meliputi ratusan suku bangsa, identitas suku bangsa (ISB) merupakan salah satu dari banyak faktor yang membentuk identitas kelompok lebih besar yang sama penting, yaitu identitas nasional (IN) Indonesia. Menurut tiga tokoh kemerdekaan Indonesia Douwes Dekker, Cipto Mangunkusumo dan Suwardi Suryaningrat (seperti dikutip dalam Elson, 2005), kesukubangsaan bukan halangan bagi berkembangnya nasionalisme. Warga bangsa Indonesia sendiri seperti diwakili oleh para tokoh kemerdekaan berlatar aneka suku bangsa termasuk Tionghoa dan Arab terbukti mampu membentuk identitas baru sebagai warga bangsa Indonesia seraya tetap mempertahankan kesadaran sebagai warga suku bangsa masing-masing (Elson, 2005). Sayangnya, dalam beberapa tahun terakhir terjadi sejumlah disrupsi terhadap identitas nasional (IN) bangsa Indonesia. Peristiwa-peristiwa ini muncul akibat menguatnya jenis-jenis identitas lokal-parokial termasuk identitas suku bangsa (ISB) dan identitas agama seperti tercermin dari maraknya konflik dan kekerasan etno-religius antara 1990-2003 di sejumlah wilayah di Indonesia (Subagya, 2015).

Bagian berikut menyajikan garis besar tinjauan pustaka terkait fokus penelitian ini, meliputi konseptualisasi identitas suku bangsa (ISB) dan identitas nasional (IN), pengukuran identitas

national identity (*identitas nasional [IN]*). Then, the literature review discussed the measurement of national identity (*identitas nasional [IN]*) and lastly the relation between two concepts previously mentioned. Lastly, this section will be concluded with the study's aims and a brief overview of the study's design.

### **Ethnic Identity (*Identitas Suku Bangsa [ISB]*) and National Identity (*Identitas Nasional [IN]*)**

Ethnic identity (*identitas suku bangsa [ISB]*) and national identity (*identitas nasional [IN]*) are two forms of social identity which are important to scrutinize in the life of the multi-ethnic Indonesian nation. Every citizen of the nation of Indonesia is faced with the challenge of forming dual identities (Verkuyten & Yildiz, 2007), consisting of: (1) an ethnic identity (*identitas suku bangsa [ISB]*) as a member of certain ethnic group; and (2) a national identity (*identitas nasional [IN]*) as a citizen of the nation of Indonesia. Research on ethnic identity (*identitas suku bangsa [ISB]*), national identity (*identitas nasional [IN]*), and the formation of dual identities from the psychological perspective had largely been conducted in multiethnic countries due to immigration, including the United States of America, Canada, the United Kingdom, and the Netherlands (Fuller-Rowell et al., 2013; Huynh et al., 2014; Masella, 2011). In such countries, ethnic immigrants are minority groups who have to adapt themselves to the culture of the local people who are the majority group. By contrast, two elements have formed the multiethnicity of the *Negara Kesatuan Republik Indonesia (NKRI; Archipelagic State of the Republic of Indonesia)*. The first element is the existence of different indigenous ethnic groups residing in various regions in Indonesia, such as the Bataks in North Sumatera that by themselves are minority groups but together are the majority group. The second element is the existence of two or more generations (or the second and subsequent generations) of Chinese, Arabs, Indians, and other immigrant descents, that either by themselves or together are the minority groups. While the conditions differ, the dynamics of the relation between ethnic identity (*identitas suku bangsa [ISB]*) and national identity (*identitas nasional [IN]*) in Indonesia seem to be similar to those in multiethnic countries due to immigration, as they tend to be determined by the way each

nasional (IN) serta hubungan antara kedua konsep tersebut. Bagian ini diakhiri dengan penyajian tujuan penelitian serta tinjauan singkat tentang desain penelitian ini.

### **Identitas Suku Bangsa (ISB) dan Identitas Nasional (IN)**

Identitas suku bangsa (ISB) dan identitas nasional (IN) merupakan dua bentuk identitas sosial yang penting dicermati dalam kehidupan bangsa Indonesia yang multi-etnik. Setiap warga bangsa Indonesia menghadapi tantangan untuk mengembangkan identitas ganda (Verkuyten & Yildiz, 2007) meliputi: (1) identitas suku bangsa (ISB) sebagai warga suku bangsa tertentu; dan (2) identitas nasional (IN) sebagai warga bangsa Indonesia. Penelitian tentang identitas suku bangsa (ISB), identitas nasional (IN), dan pembentukan identitas ganda dari perspektif Psikologi lazim dilakukan di negara-negara multi-etnik akibat imigrasi, seperti Amerika Serikat, Kanada, Inggris dan Belanda (Huynh, et al., 2014; Fuller-Powell et al., 2013; Masella, 2011). Di negara-negara itu, warga etnik imigran merupakan minoritas yang perlu beradaptasi dengan budaya bangsa setempat sebagai mayoritas. Sebaliknya, multi-etnisitas Negara Kesatuan Republik Indonesia (NKRI) terbentuk oleh dua unsur. Unsur pertama adalah keberadaan kelompok-kelompok etnik penduduk asli di berbagai wilayah NKRI seperti suku bangsa Batak di Sumatera Utara yang secara sendiri-sendiri merupakan kelompok-kelompok minoritas namun secara bersama-sama merupakan kelompok mayoritas. Unsur kedua adalah keberadaan kelompok etnik generasi kedua atau lebih keturunan imigran bersuku bangsa Tionghoa, Arab, India dan lainnya yang secara sendiri-sendiri maupun bersama-sama merupakan kelompok minoritas. Kendati berbeda kondisi namun dinamika hubungan antara identitas suku bangsa (ISB) dan identitas nasional (IN) di Indonesia kiranya sama seperti di negara-negara multi-etnik akibat imigrasi, yaitu ditentukan oleh cara bangsa itu memaknai nasionalisme dan identitas nasional (IN), yaitu: (1) nasionalisme etnik atau primordial; atau (2) nasionalisme kewargaan atau konstruktivis-modernis (David & Bar-Tal, 2009;

nation conceives of nationalism and national identity (*identitas nasional [IN]*), as either: (1) ethnic or primordial nationalism; or (2) citizenship or constructivist-modernist nationalism (David & Bar-Tal, 2009; Jones & Smith, 2001; Pehrson et al., 2009).

Ethnic-primordial nationalism conceives of nationality as based on common ancestry, place of origin, language, and culture (Jones & Smith, 2001; Pehrson et al., 2009). This kind of nationalism emphasizes the cross-generational continuity of aspects considered essential to identity while ignoring the actual changes that the identity may have undergone (David & Bar-Tal, 2009). Nationality is based on objective-ascriptive criteria adhering to the *ius sanguinis* ("right of blood") principles (Wright et al., 2012). On the contrary, citizenship-constructivist-modernist nationalism emphasizes such voluntaristic elements as citizenship and participation in various social institutions including paying taxes and casting votes in general elections (Pehrson et al., 2009). Such nationalism conceives of a nation as a modern collective and emphasizes the importance of forging a national consciousness in the whole population to grow a common feeling as a political community united by a set of common rights and duties (David & Bar-Tal, 2009; Jones & Smith, 2001). Anyone may assume membership of a nation state as long as they are willing to accept its fundamental values and institutions adhering to the *ius soli* ("right of soil") principles (Wright et al., 2012). This concept of citizenship-nationalism is in accordance with Anderson's (1983) notion of nations as imagined communities. According to Anderson (1983), nationalism imagines in the sense of creating a nation that did not previously exist.

Based on such dichotomous notions of nationalism, research on national identity (*identitas nasional [IN]*) and its relation with ethnic identity (*identitas suku bangsa [ISB]*) in multiethnic countries due to immigration had yielded varied results. A study in 21 countries by Masella (2011) and in 31 countries by Kunovich (2009) indicated: (1) citizens of higher income tend to emphasize national identity (*identitas nasional [IN]*) than ethnic identity (*identitas suku bangsa [ISB]*), to have more pluralistic attitudes and to conceive of

Jones & Smith, 2001; Pehrson et al., 2009).

Nasionalisme etnik-primordial memaknai kebangsaan berdasarkan kesamaan nenek-moyang, tempat asal, bahasa dan budaya (Jones & Smith, 2001; Pehrson et al., 2009). Rasa kebangsaan ini menekankan kontinuitas unsur-unsur identitas lintas generasi yang dipandang bersifat esensial dan mengabaikan perubahan-perubahan nyata yang mungkin terjadi (David & Bar-Tal, 2009). Kebangsaan ditentukan berdasarkan kriteria objektif-askriptif mengikuti prinsip *ius sanguinis* atau "hak berdasarkan darah" (Wright et al., 2012). Sebaliknya, nasionalisme kewargaan-konstruktivistis-modernis menekankan unsur-unsur voluntaristik seperti kewargaan negara dan partisipasi dalam aneka pranata sosialnya seperti membayar pajak dan memberikan suara dalam pemilihan umum (Pehrson et al., 2009). Rasa kebangsaan ini memaknai bangsa sebagai kolektif modern dan menekankan pentingnya membentuk kesadaran nasional di kalangan seluruh warga sehingga tumbuh perasaan bersama sebagai komunitas politik yang dipersatukan oleh serangkaian hak dan kewajiban yang sama (David & Bar-Tal, 2009; Jones & Smith, 2001). Setiap orang bisa menjadi warga sebuah negara-bangsa sepanjang bersedia menerima nilai-nilai dan aneka institusi fundamentalnya, mengikuti prinsip *ius soli* atau "hak berdasarkan tanah" (Wright et al., 2012). Konsep nasionalisme-kewargaan ini selaras dengan pandangan Anderson (1983) tentang bangsa sebagai komunitas terbayang. Menurut Anderson, nasionalisme membayangkan dalam arti menciptakan bangsa yang sebelumnya tidak ada.

Bertolak dari pengertian dikotomis tentang kebangsaan itu, sejumlah penelitian tentang identitas nasional (IN) serta hubungannya dengan identitas suku bangsa (ISB) di negara-negara multi-etnik akibat imigrasi menunjukkan temuan yang beragam. Penelitian tentang identitas nasional (IN) di 21 negara oleh Masella (2011) serta di 31 negara oleh Kunovich (2009) menunjukkan: (1) warga berpenghasilan tinggi cenderung mengutamakan identitas nasional (IN) daripada identitas suku bangsa (ISB), cenderung bersikap pluralis dan

nationalism in a constructivist-modernist-inclusive way; on the contrary, less educated citizens tend to show a lower level of national identity (*identitas nasional [IN]*); and (2) citizens in countries that are more developed and more involved in the economic and cultural globalization process tend to show more pluralistic attitudes; however, no evidence of a lower level of national identity (*identitas nasional [IN]*) in citizens of multi-ethnic countries was found.

In a different study, Huddy and Khatib (2007) found no relationship between national identity (*identitas nasional [IN]*) and holding particular ideological views in students in the United States of America although the latter increased their political involvement. Ganeva and Rašticová (2013) found a positive correlation between national identity (*identitas nasional [IN]*) and psychological well-being; and a negative correlation with loneliness in a group of Bulgarian and Czech youths.

Regarding the relationship between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*), Verkuyten and Yildiz (2007) found that rejection by the majority group resulted in the strengthening of ethnic identity (*identitas suku bangsa [ISB]*) and the weakening of national identity (*identitas nasional [IN]*) as citizens of the Netherlands in members of the minority group of Turkish immigrants. Since all members of the Turkish minority group in the Netherlands were Muslim, they also found a positive correlation between religious identity (Muslim) and disidentification or the weakening and even disappearing of the identification with the Dutch and the Netherlands as their new place of residence. In their longitudinal study on 101 first year minority students of Hispanic descent in the United States of America, Fuller-Rowell et al. (2013) found a positive correlation between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*), but such a correlation did not exist when those subjects reported discrimination by the majority group. Based on the results of a study on 259 “Amerasian” students in a public university in the west coast of the United States of America, Huynh et al. (2014) concluded that dual identification was the most beneficial identity configuration for the “Amerasian” students and members of minority

memaknai kebangsaan secara konstruktivis-modernis-inklusif; sebaliknya, warga berpendidikan rendah cenderung menunjukkan taraf identitas nasional (IN) lebih rendah; dan (2) warga di negara lebih maju serta lebih terlibat dalam globalisasi ekonomi dan budaya cenderung bersikap lebih pluralis, namun tidak ada bukti bahwa warga negara multi-etnik menunjukkan taraf identitas nasional (IN) lebih rendah.

Dalam sebuah penelitian lain, Huddy dan Khatib (2007) menemukan bahwa di kalangan mahasiswa di AS, identitas nasional (IN) tidak terkait dengan pilihan ideologi tertentu namun meningkatkan keterlibatan politis mereka. Ganeva and Rašticová (2013) menemukan hubungan positif antara identitas nasional (IN) dan kesejahteraan psikologis; serta hubungan negatif antara identitas nasional (IN) dan rasa kesepian di kalangan orang muda Bulgaria dan Ceko-slovakia.

Tentang hubungan antara identitas nasional (IN) dan identitas suku bangsa (ISB), Verkuyten dan Yildiz (2007) menemukan bahwa penolakan oleh warga mayoritas berakibat menguatnya identitas suku bangsa (ISB) dan melemahnya identitas nasional (IN) sebagai warga negara Belanda di kalangan warga minoritas imigran asal Turki. Karena seluruh warga kelompok minoritas Turki di Belanda beragama Islam, maka juga ditemukan bahwa identitas agama (Muslim) berkorelasi positif dengan disidentifikasi yaitu melemah bahkan hilangnya identifikasi dengan bangsa dan Negeri Belanda sebagai tempat bermukim mereka yang baru. Melalui penelitian longitudinal melibatkan 101 mahasiswa tahun pertama berlatar suku bangsa Hispanik di Amerika Serikat, Fuller-Rowell et al. (2013) menemukan korelasi positif antara identitas nasional (IN) dan identitas suku bangsa (ISB), namun korelasi semacam itu tidak ditemukan manakala subjek merasakan diskriminasi oleh kelompok mayoritas. Berdasarkan hasil penelitian dengan responden 259 mahasiswa Amerasia di sebuah universitas negeri di pantai barat Amerika Serikat, Huynh et al. (2014) menyimpulkan bahwa identifikasi ganda merupakan konfigurasi identitas paling menguntungkan bagi mahasiswa “Amerasia” maupun warga minoritas umumnya yang hidup di tengah masyarakat pluralistik. Maka, pembentukan identitas ganda perlu didorong serta didukung untuk dijadikan kebijakan resmi.

groups in general living in a pluralistic society. Hence, dual identification should be encouraged and supported as an official policy.

As a united country consisting of various indigenous ethnic groups and immigrant descents, especially those of Chinese, and adhering to the conception of citizenship nationalism, the relation between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) may likely not be in line with each other in Indonesia. The *Orde Lama* (Old Order [1945-1967]) and the *Orde Baru* (New Order [1967-1998]) governments held that a strong awareness of one's ethnicity in the Indonesian society may result in a socio-political instability in the entire nation (Ananta, et al., 2015). Indonesian anthropologists tended to look at the negative side of ethnicity and to give more importance to culture for the sake of building a discourse of Indonesian nationalism (Mattulada, 1999; Suparlan, 2003). Comparing the national identity of Chinese and non-Chinese students in Jakarta, Suryani et al. (2019) found, among others, that the level of national identity (*identitas nasional [IN]*) of those youth was higher than that of their ethnic identity (*identitas suku bangsa [ISB]*) and that national identity (*identitas nasional [IN]*) was positively correlated with ethnic identity (*identitas suku bangsa [ISB]*). They interpreted these findings as indicating that with regard to their ethnic identity (*identitas suku bangsa [ISB]*) those youth were feeling safe and comfortable with the social environment that was characterized by multiculturalism and pluralism. However, other findings showed an abundance of interethnic and interreligious violence between 1990 and 2003 consisting of 3,608 incidents that caused a total of 10,758 fatalities. The incidents also resulted in a total number of 1,259,481 people having to take refuge due to social conflicts around Indonesia (Subagya, 2015). Based on the concept of dual identity as well as the findings that indicated a positive and significant relationship between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) in the absence of aversive experience such as discrimination in inter-group relations, this study underlined the importance of creating an ample space for the strengthening of ethnic identity (*identitas suku bangsa [ISB]*) and the eradication of various forms of discrimination (ethnic, religious) for the sake of the development of a strong national

Sebagai negara kesatuan dengan berbagai suku bangsa asli dan keturunan imigran, khususnya Tionghoa, serta menganut konsep nasionalisme kewargaan, hubungan antara identitas nasional (IN) dan identitas suku bangsa (ISB) berpotensi tidak sejalan di Indonesia. Pemerintah Orde Lama (1945-1967) dan Orde Baru (1967-1998) berpandangan bahwa kesadaran seseorang yang tinggi tentang kesuku-bangsannya di tengah masyarakat Indonesia bisa menimbulkan ketidakstabilan sosial-politik secara nasional (Ananta, et al., 2015). Kalangan Antropologi di Indonesia cenderung melihat sisi negatif kesuku-bangsaaan dan mengutamakan kebudayaan dalam rangka membangun wacana kebangsaan atau ke-Indonesiaan (Suparlan, 2003; Mattulada, 1999). Membandingkan identitas nasional di kalangan mahasiswa Tionghoa dan non-Tionghoa di Jakarta, Suryani et al. (2019) menemukan, antara lain, bahwa taraf identitas nasional (IN) mereka lebih tinggi dibandingkan taraf identitas suku bangsa (ISB) mereka dan bahwa identitas nasional (IN) berhubungan secara positif dengan identitas suku bangsa (ISB). Temuan ini ditafsirkan sebagai menunjukkan bahwa terkait identitas suku bangsa (ISB) mereka, anak-anak muda itu merasa aman dan nyaman dengan lingkungan sosial mereka yang ditandai dengan multikulturalisme dan pluralisme. Namun sejumlah temuan lain menunjukkan maraknya peristiwa kekerasan antar kelompok suku-bangsa sekaligus antar kelompok agama antara tahun 1990 dan 2003 meliputi 3,608 peristiwa dengan korban jiwa sebanyak 10.758 orang. Selain itu, sebanyak 1.259.481 orang terpaksa mengungsi akibat konflik-konflik sosial di seluruh Indonesia (Subagya, 2015). Berdasarkan konsep identitas ganda dan temuan-temuan yang menunjukkan hubungan positif dan signifikan antara identitas nasional (IN) dan identitas suku bangsa (ISB) sepanjang tidak disertai pengalaman aversif seperti diskriminasi dalam hubungan antar-kelompok, penelitian ini menggarisbawahi pentingnya menciptakan ruang yang luas bagi penguatan identitas suku bangsa (ISB) dan penghapusan aneka bentuk diskriminasi (etnik, religius) demi pembentukan identitas nasional (IN) yang kuat di kalangan semua warga muda Indonesia. Tiap warga negara Indonesia perlu

identity (*identitas nasional [IN]*) in all young Indonesian citizens. Every Indonesian citizen needs to actively involve themselves in the process of “becoming Indonesia” (Anderson, 1983) that ought to continuously be strived for, based on the concept of citizenship nationalism as well as in the spirit of “Unity in Diversity” (“*Bhinneka Tunggal Ika*”). Within such perspective, a research on national identity (*identitas nasional [IN]*) and its relation with ethnic identity (*identitas suku bangsa [ISB]*) that was inherently related to religious identity in the Indonesian youth seems urgent. The results of such a research would be valuable in the formulation of a nation building, a policy to increase national identity (*identitas nasional [IN]*) *vis-à-vis* ethnic identity (*identitas suku bangsa [ISB]*) for the sake of national integration and the prevention of interethnic conflicts (Masella, 2011) that in the Indonesian context frequently bore religious element in the forms of ethno-religious violence (Subagya, 2015).

### **The Measurement of National Identity (*Identitas Nasional [IN]*)**

National identity (*identitas nasional [IN]*) is one’s psychological affiliation to a nation-state where they are currently residing (Fuller-Rowell et al., 2013; Schwartz et al., 2012). For the majority of Indonesian people, such a nation-state is the place where they had been born and grew into adulthood. Ethnic identity (*identitas suku bangsa [ISB]*) is one’s affiliation to a certain ethnic group that grows from one’s awareness of being a member of that ethnic group including the values and feelings attached to such membership status (Phinney, 1992). As two kinds of social identification, national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) have to be similarly structured (Schwartz et al., 2012). Hence, it would be possible to assess one’s bicultural statuses, namely their self-identification with a certain ethnic group and with a superordinate “national” category as the citizen of the nation of Indonesia (or the Indonesian nation).

Phinney’s (1992) 14-item ethnic identity scale as well as the national identity scale developed by Schwartz et al. (2012) were based on the self-report method. Such method requires subjects to explicitly give their response that make them prone to faking. Hence, the use of self-report questionnaires to

melibatkan diri secara aktif dalam proses “menjadi Indonesia” (Anderson, 1983) yang harus diperjuangkan secara terus-menerus, berdasarkan konsep nasionalisme kewargaan dan semangat “Bhinneka Tunggal Ika”. Dengan perspektif semacam itu, penelitian tentang identitas nasional (IN) dan hubungannya dengan identitas suku bangsa (ISB) yang secara inheren terkait dengan identitas agama di kalangan orang muda Indonesia terasa mendesak. Hasil-hasil penelitian ini akan bermanfaat bagi perumusan pembangunan bangsa, sebuah kebijakan untuk meningkatkan identitas nasional (IN) *vis-à-vis* identitas suku bangsa (ISB) demi integrasi nasional dan mencegah terjadinya konflik-konflik antar suku bangsa (Masella, 2011) yang dalam konteks Indonesia seringkali tidak bisa dilepaskan dengan unsur agama dalam bentuk kekerasan etno-religius (Subagya, 2015).

### **Pengukuran Identitas Nasional (IN)**

Identitas nasional (IN) adalah afiliasi psikologis seseorang pada negara-bangsa tempatnya kini bermukim (Schwartz et al., 2012; Fuller-Rowell et al., 2013). Bagi sebagian besar orang Indonesia negara bangsa itu bahkan merupakan tempat mereka lahir, tumbuh dewasa, dan mati. Identitas suku bangsa (ISB) adalah afiliasi psikologis seseorang pada suku bangsa tertentu yang tumbuh dari kesadarannya menjadi warga suku bangsa itu beserta nilai-nilai dan makna perasaan yang dilekatkannya pada status itu (Phinney, 1992). Sebagai dua jenis identifikasi sosial identitas nasional (IN) dan identitas suku bangsa (ISB) seharusnya memiliki struktur yang sama (Schwartz et al., 2012). Maka akan bisa diungkap status bikultural seseorang, yaitu identifikasi dirinya dengan suku bangsa tertentu sekaligus dengan kategori superordinat “nasional” sebagai warga bangsa Indonesia.

Skala identitas suku bangsa Phinney (1992) yang terdiri dari 14 item dan skala identitas nasional yang dikembangkan oleh Schwartz et al. (2012) didasarkan pada metode *self-report*. Metode ini menuntut subjek memberikan respon secara eksplisit yang membuat mereka rentan melakukan

measure attitudes such as ethnic identity and national identity risks the possibility of not representing the true feelings of the subjects (Suwartono et al., 2017). To overcome such weakness, Suwartono et al. (2017) developed a measure of national identity using a “priming technique” based on the Implicit Association Test. This method was perceived to be more reliable in making subjects give their response spontaneously. The results of this “priming technique” measurement were then compared with those collected with an adaptation of the Collective Self-Esteem Scale. The findings showed no correlation between measures of national identity (*identitas nasional [IN]*) collected with the implicit method and those collected with the explicit method. The explicit method even was able to uncover one of the five components of national identity (*identitas nasional [IN]*) that the implicit method failed to do (Suwartono et al., 2017). These findings justified the use of the national identity (*identitas nasional [IN]*) scale (*Skala Identitas Nasional [SIN]*) as the Indonesian version of Phinney’s (1992) Multigroup Ethnic Identity Measure (MEIM) in the present studies.

The theoretical model used in the measurement of ethnic identity (*identitas suku bangsa [ISB]*) has been a combination of Eriksonian psychosocial theory and the Social Identity Theory of Tajfel and Turner (Schwartz et al., 2012). The Eriksonian theory contends that individuals would first consider various alternative beliefs before they finally choose one as their self-identity. The theory of Tajfel and Turner contends that an individual would develop an attachment to a certain social group with all its consequences in interacting with other persons or other groups (Schwartz et al., 2012). Following such a theoretical model, Phinney (1992) developed the Multigroup Ethnic Identity Measure (MEIM) to assess ethnic identity (*identitas suku bangsa [ISB]*) that consisted of three components: (1) positive attitudes and belonging to an ethnic group; (2) ethnic identity achievement, comprising exploration and resolution related to ethnic identity (*identitas suku bangsa [ISB]*); and (3) ethnic behaviors. This instrument consists of 14 statements and three additional open questions to uncover the subject’s ethnic identity as well as that of their parents.

*faking* atau memberikan jawaban yang tidak sesuai dengan keadaan yang sebenarnya. Akibatnya, penggunaan kuesioner *self-report* untuk mengukur sikap seperti identitas suku bangsa dan identitas nasional berisiko tidak mencerminkan perasaan subjek yang sebenarnya (Suwartono et al., 2017). Untuk mengatasi kelemahan itu, Suwartono et al. (2017) mengembangkan alat ukur identitas nasional menggunakan “priming technique” berdasarkan *the Implicit Association Test*. Metode ini dipandang lebih andal dalam rangka membuat subjek memberikan jawaban secara spontan. Hasil pengukuran dengan “priming technique” ini kemudian dibandingkan dengan hasil pengukuran yang diperoleh dengan adaptasi *the Collective Self-Esteem Scale*. Hasilnya menunjukkan tidak ada korelasi antara hasil pengukuran identitas nasional (IN) yang diperoleh dengan metode implisit dan yang diperoleh dengan metode eksplisit. Metode eksplisit bahkan mampu mengungkap salah satu dari lima komponen identitas nasional (IN) yang gagal dilakukan oleh metode implisit (Suwartono et al., 2017). Temuan ini memberikan pembenaran terhadap penggunaan *Skala Identitas Nasional (SIN)* sebagai adaptasi bahasa Indonesia dari *the Multigroup Ethnic Identity Measure (MEIM)* karya Phinney (1992) dalam rangkaian penelitian ini.

Model teoretis pengukuran identitas suku bangsa (ISB) lazim merupakan kombinasi antara teori psikososial Erikson serta teori identitas sosial Tajfel dan Turner (Schwartz et al., 2012). Teori Erikson menyatakan bahwa individu mempertimbangkan aneka alternatif gagasan-keyakinan sebelum memilih salah satu atau lebih sebagai identitas dirinya. Teori Tajfel dan Turner menyatakan bahwa individu membentuk ikatan pada kelompok sosial tertentu beserta aneka konsekuensinya dalam berinteraksi dengan orang atau kelompok lain (Schwartz et al., 2012). Mengikuti model teoretis itu, Phinney (1992) menyusun *the Multigroup Ethnic Identity Measure (MEIM-1992)* untuk mengukur identitas suku bangsa (ISB) yang meliputi tiga komponen: (1) sikap positif dan rasa memiliki suku bangsa; (2) pencapaian identitas suku bangsa, meliputi eksplorasi dan resolusi terkait identitas suku bangsa (ISB); serta (3) tingkah laku suku bangsa. Instrumen ini terdiri dari 14 item utama berupa pernyataan dan tiga item tambahan berupa pertanyaan terbuka untuk mengungkap identitas suku bangsa subjek, ayah, dan ibunya.



Following Schwartz et al. (2012) who assumed that, as two kinds of social identification, national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) should have similar structures and following Phinney's (1992) theoretical model in developing the Multigroup Ethnic Identity Measure (MEIM) as a measure of ethnic identity (*identitas suku bangsa [ISB]*), a new measure of national identity (*identitas nasional [IN]*) adapted from the Multigroup Ethnic Identity Measure (MEIM) was developed. Given that the Multigroup Ethnic Identity Measure (MEIM) had been adapted into Bahasa Indonesia (the Indonesian language) as *Skala Identitas Suku Bangsa (SISB; Ethnic Identity Scale; Supratiknya, 2019)*, hence the scale for national identity (*identitas nasional [IN]*), the *Skala Identitas Nasional (SIN; National Identity Scale)* was developed by adapting the *Skala Identitas Suku Bangsa (SISB)*. Following the adaptation strategy adopted by Schwartz et al. (2012), all phrases of “*suku bangsa saya*” (“my ethnic group”) found in the main *Skala Identitas Suku Bangsa (SISB)* items were modified into “Indonesia” or “Bangsa Indonesia” (“the Indonesian nation”). Hence like the *Skala Identitas Suku Bangsa (SISB)*, the *Skala Identitas Nasional (SIN)* scale consisted of 14 statements to assess the three components of national identity (*identitas nasional [IN]*): (1) positive attitudes and belonging to the Indonesian nation (five items); (2) national identity achievement, comprising exploration and resolution related to national identity (*identitas nasional [IN]*; seven items); and (3) ethnic behaviors (two items). Subjects were required to indicate their agreement to each item in four-point Likert scale ranging from “*Sangat setuju*” (“Strongly agree”) to “*Sangat tidak setuju*” (“Strongly disagree”). Each response was scored from 4 to 1 for each favorable statement and from 1 to 4 for each unfavorable statement. The subject's score was the *Mean* of the scores on the entire items that ranges between 4 (high level of national identity [*identitas nasional [IN]*]) and 1 (low level of national identity [*identitas nasional [IN]*]).

The three additional items of the *Skala Identitas Suku Bangsa (SISB)* were excluded in the *Skala Identitas Nasional (SIN)* due to irrelevance and were substituted by an item to uncover the subjects' perception of their source of identity. Crocetti et al. (2013) contended that identity provides individuals

Mengikuti asumsi Schwartz et al. (2012) bahwa sebagai sesama jenis identifikasi sosial, identitas nasional (IN) dan identitas suku bangsa (ISB) seharusnya memiliki struktur yang sama serta mengikuti model teoretis Phinney (1992) dalam menyusun *the Multigroup Ethnic Identity Measure* sebagai alat ukur identitas suku bangsa (ISB), maka disusun alat ukur identitas nasional (IN) yang baru sebagai adaptasi dari *the Multigroup Ethnic Identity Measure*. Karena *the Multigroup Ethnic Identity Measure* sudah diadaptasi ke dalam Bahasa Indonesia menjadi *Skala Identitas Suku Bangsa* atau (SISB; Supratiknya, 2019), maka skala identitas nasional (IN) disusun dengan mengadaptasi *Skala Identitas Suku Bangsa (SISB)*. Mengikuti strategi adaptasi Schwartz et al. (2012), semua frase yang berbunyi “suku bangsa saya” pada *Skala Identitas Suku Bangsa (SISB)* diubah menjadi “Indonesia” atau “Bangsa Indonesia”. Maka seperti *Skala Identitas Suku Bangsa (SISB)*, *Skala Identitas Nasional (SIN)* terdiri dari 14 pernyataan untuk mengungkap tiga komponen identitas nasional (IN): (1) sikap positif dan rasa memiliki bangsa Indonesia (lima item); (2) pencapaian identitas nasional Indonesia, meliputi eksplorasi dan resolusi terkait identitas nasional (IN; tujuh item); serta (3) tingkah laku bangsa Indonesia (dua item). Subjek diminta menyatakan persetujuan pada tiap item dalam skala Likert bersuku empat (*4-point Likert scale*) mulai dari “Sangat Setuju” sampai “Sangat Tidak Setuju”. Tiap jawaban diskor 4 sampai 1 untuk pernyataan *favorable*, atau diskor 1 sampai 4 untuk tiap pernyataan *unfavorable*. Skor skala tiap subjek adalah *Mean* skor seluruh item berkisar antara 4 (tingkat IN tinggi) dan 1 (tingkat IN rendah).

Tiga item tambahan *Skala Identitas Suku Bangsa (SISB)* tidak dimasukkan dalam *Skala Identitas Nasional (SIN)* sebab tidak relevan dan digantikan satu item untuk mengungkap persepsi subjek tentang sumber identitasnya. Crocetti et al. (2013) menyatakan, identitas memberikan kepada tiap

with the feelings of “who they are”, “what is important and valuable to them”, as well as “the goal and direction of their life”. Hence the item read, “*Dari antara hal-hal yang menjadi bagian diri Anda di bawah ini, mana yang paling memberikan perasaan tentang siapa diri Anda, apa yang penting bagi Anda, serta tujuan dan arah kehidupan Anda?*” (“Of the things that constitute parts of yourself below, indicate the one that provides you **most** with the feelings of who you are, what is important to you, as well as the goal and direction of your life”). Since the main 14 questions in the previous section of the instrument pertain to the subjects’ affiliation with the Indonesian nation or the Indonesian national identity (*identitas nasional [IN]*), their answer to this additional question was expected to indicate the dynamics of the formation of their national identity (*identitas nasional [IN]*). The options were a modification of İnaç and Ünal’s (2013) categorization of identity including individual identity (gender, hobby, expertise, and job) and group identity (parents, extended family, ethnic group, place of origin, school of origin, organization, and religion). A final option, “other, specify: ...” was available to enable subjects who would give an answer other than those supplied in the scale.

### **The Relation between National Identity (*Identitas Nasional [IN]*) and Ethnic Identity (*Identitas Suku Bangsa [ISB]*)**

The theoretical model that was commonly used to study the relation between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) was the ethnic pluralism model (Rodriguez et al., 2010). This model contends that individuals would be able to concurrently have a positive identification with their nation while maintaining their identification with the culture of their ancestry. Such a phenomenon was perceived to be comparable with the concept of “double consciousness” of DuBois (1897; 1903, as cited in Rodriguez et al., 2010) or the concept of “bicultural efficacy” of LaFromboise, Coleman, and Gerton (1993, as cited in Rodriguez et al., 2010), who argue that people can live concurrently in their ethnic culture and in the larger national identity without undermining their sense of having a cohesive self. The results of three studies involving Turkish-Muslim immigrants

individu perasaan tentang ‘siapa mereka’, ‘apa yang penting dan bernilai bagi mereka’, serta ‘tujuan dan arah hidup mereka’. Maka, item ini berbunyi “Dari antara hal-hal yang menjadi bagian diri Anda di bawah ini, mana yang *paling* memberikan perasaan tentang siapa diri Anda, apa yang penting bagi Anda, serta tujuan dan arah kehidupan Anda?” Mengingat 14 pertanyaan pokok pada bagian sebelumnya dari instrumen ini terkait afiliasi subjek dengan bangsa Indonesia atau dengan identitas nasional (IN) Indonesia, jawaban terhadap pertanyaan tambahan ini diharapkan bisa memberikan indikasi tentang dinamika pembentukan identitas nasional (IN) subjek. Pilihan jawaban yang disajikan merupakan modifikasi penggolongan jenis identitas menurut İnaç and Ünal (2013), meliputi identitas individual (gender, hobi, keahlian, dan pekerjaan) serta identitas kelompok (orang tua, keluarga besar, suku bangsa, daerah asal, sekolah asal, perkumpulan, dan agama). Pilihan jawaban terakhir, ‘lain, yaitu: ...’ disediakan agar bila perlu subjek bisa menjawab berbeda dari yang disediakan dalam skala.

### **Hubungan antara Identitas Nasional (IN) dan Identitas Suku Bangsa (ISB)**

Model teoretis yang lazim dipakai dalam meneliti hubungan antara identitas nasional (IN) dan identitas suku bangsa (ISB) adalah *model pluralisme suku bangsa* (Rodriguez et al., 2010). Model ini menyatakan bahwa individu bisa secara bersamaan memiliki identifikasi positif dengan bangsanya seraya tetap merasa teridentifikasi dengan budaya nenek moyangnya. Fenomena ini dipandang setara dengan konsep “double consciousness” DuBois (1897; seperti dikutip dalam Rodriguez et al., 2010) atau konsep “bicultural efficacy” LaFromboise, Coleman dan Gerton (1993, seperti dikutip dalam Rodriguez et al., 2010), yang menyatakan bahwa orang bisa hidup secara bersamaan dalam budaya suku bangsa dan dalam budaya nasional yang lebih luas tanpa mengurangi rasa dirinya yang kohesif atau padu. Hasil tiga penelitian yang melibatkan imigran Turki-Muslim di Belanda pada akhir dasawarsa

in the Netherlands as participants around the end of the 1990s led to the conclusion that as far as no other factors, such as an experience of social discrimination, was present to moderate, having a strong identity as of both Turkish origin and Islam religion (or being Muslim) did not really hinder them to develop a national identity as Dutch citizens (Verkuyten & Yildiz, 2007).

Hence the current research consisted of two studies. Study 1 aimed to develop a measure of the national identity (*identitas nasional [IN]*) of youth as an adaptation of the *Skala Identitas Suku Bangsa (SISB)* (Supratiknya, 2019). Study 2 aimed to exploratively uncover the levels of national identity (*identitas nasional [IN]*) of male and female youth with different backgrounds of ethnicity, religion, and identity source; the relation between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) in them; and the comparisons of their levels of national identity (*identitas nasional [IN]*) based on the differences of their background. This research used students from various study programs in a private university in Yogyakarta as the sample.

1990-an memberikan kesimpulan bahwa sepanjang tidak ada faktor lain yang memoderasi seperti pengalaman diskriminasi secara umum identitas yang kuat sebagai suku bangsa Turki atau pemeluk agama Islam tidak menghalangi mereka untuk mengembangkan identitas nasional sebagai warga negara Belanda (Verkuyten & Yildiz, 2007).

Maka, penelitian ini terdiri dari dua studi. Studi 1 bertujuan menyusun alat ukur identitas nasional (IN) orang muda sebagai adaptasi dari *Skala Identitas Suku Bangsa (SISB)* (Supratiknya, 2019). Studi 2 bertujuan secara eksploratif mengungkap taraf identitas nasional (IN) orang muda lelaki dan perempuan berlatar belakang suku bangsa, agama, dan sumber identitas berlainan; hubungan antara identitas nasional (IN) dan identitas suku bangsa (ISB) di kalangan mereka; serta perbandingan tingkat identitas nasional (IN) mereka berdasarkan aneka perbedaan latar belakang mereka. Penelitian ini menggunakan sampel mahasiswa berbagai program studi di sebuah universitas swasta di Yogyakarta.

## Study 1

### Procedure

Study 1 aimed to adapt the *Skala Identitas Nasional (SIN)* from the *Skala Identitas Suku Bangsa (SISB)* (Supratiknya, 2019). As an adaptation of the *Skala Identitas Suku Bangsa (SISB)*, the main part of the *Skala Identitas Nasional (SIN)* should have similar structure, format, scoring procedure, and number of items with the *Skala Identitas Suku Bangsa (SISB)*. It differs, however, in that all terms and expressions that referred to the ethnic group were modified to refer to the nation of Indonesia (the Indonesian nation). This initial version of the *Skala Identitas Nasional (SIN)* is referred to with the technical name of *Skala Identitas Nasional - 14 (SIN-14)*, as it is adapted from the *Skala Identitas Suku Bangsa (SISB)* which also has 14 items. The adaptation of the main part of the *Skala Identitas Nasional - 14 (SIN-14)* was carried out by four experts consisting of three doctors and a doctoral candidate in psychology. Each expert independently adapted the *Skala Identitas Suku Bangsa (SISB)* items into

## Studi 1

### Prosedur

Studi 1 bertujuan mengadaptasi *Skala Identitas Nasional (SIN)* dari *Skala Identitas Suku Bangsa (SISB)* (Supratiknya, 2019). Sebagai adaptasi *Skala Identitas Suku Bangsa (SISB)*, bagian utama *Skala Identitas Nasional (SIN)* harus memiliki struktur, format, prosedur penskoran, dan jumlah item seperti *Skala Identitas Suku Bangsa (SISB)*. Bedanya, semua istilah dan ungkapan yang mengacu suku bangsa diganti mengacu bangsa Indonesia. Versi awal *Skala Identitas Nasional (SIN)* ini secara teknis disebut *Skala Identitas Nasional - 14 (SIN-14)*, sebab diadaptasikan dari *Skala Identitas Suku Bangsa (SISB)* yang juga memiliki 14 item. Adaptasi bagian utama *Skala Identitas Nasional - 14 (SIN-14)* dilakukan oleh empat ahli meliputi tiga doktor dan satu calon doktor psikologi. Tiap ahli diminta secara mandiri mengadaptasikan item-item *Skala Identitas Suku Bangsa (SISB)* menjadi item-item *Skala Identitas Nasional - 14 (SIN-14)* pada awal Mei 2019. Langkah ini diikuti dengan *focus group discussion*

*Skala Identitas Nasional - 14 (SIN-14)* items early May, 2019. A focus group discussion followed with the following results: (1) all four experts agreed to add the word “Indonesia” following the word “bangsa” (“nation”) in all items; the reason was that the Chinese older generation tended to understand the term “bangsa” (“nation”) as “suku bangsa” (“ethnic group”) so that they tended to call themselves as “*Bangsa Tionghoa*” (literal translation: “Chinese nation”) when they were asked about their nationality; (2) Item 2, relating to membership in an organization, was judged to be difficult to be adapted to measure national identity (*identitas nasional [IN]*) by the four experts, hence a final decision was made to modify it by adding the phrase “*yang anggotanya berasal dari berbagai suku bangsa di Indonesia*” (“the members of which belong to the different ethnic groups in Indonesia”); and (3) all four experts unanimously agreed with the adapted version of the remaining 13 items. Some examples of the items were: (1) “*Saya bahagia bahwa saya adalah orang Indonesia*” (“I am happy that I am Indonesian,” Item 5, positive attitude); (2) “*Saya mempunyai rasa memiliki yang kuat terhadap bangsa Indonesia*” (“I have a strong sense of belonging with the Indonesian nation,” Item 8, identity achievement); and (3) “*Saya berpartisipasi dalam praktik-praktik budaya bangsa Indonesia seperti makanan, musik, atau adat-istiadat yang khas*” (“I participate in cultural practices of the Indonesian nation including the unique food, music, or customs,” Item 12, behavior).

An informal try-out of the whole *Skala Identitas Nasional - 14 (SIN-14)* with eight senior undergraduate students showed that both the items and their instructions were understood correctly, and the whole scale could be filled out in five to 10 minutes. The first formal try-out with a group of second semester undergraduate students of a study program ( $N = 77$ ) May 21, 2019 indicated that 11 items had discriminating power indices between  $r_{it} = 0.336$  and  $r_{it} = 0.720$ , three items (Item 2, Item 3, and Item 4) between  $r_{it} = 0.005$  and  $r_{it} = 0.293$ , and the whole scale had the score of  $\alpha = 0.794$ . A more detailed examination on Item 3 indicated that despite its quite low discriminating power ( $r_{it} = 0.293$ ), it did not significantly affect the scale’s reliability ( $\alpha = 0.791$ , if deleted), hence it was retained. Item 2 ( $r_{it} = 0.031$ ) and Item 4 ( $r_{it} = 0.005$ ) significantly and negatively affected the scale’s

dengan hasil-hasil sebagai berikut: (1) semua empat ahli sepakat menambahkan kata ‘Indonesia’ di belakang kata ‘bangsa’ pada semua item; alasannya, generasi tua Tionghoa lazim memaknai istilah ‘bangsa’ sebagai ‘suku bangsa’ sehingga cenderung menjawab ‘bangsa Tionghoa’ saat ditanya kebangsaan mereka; (2) Item 2, tentang keanggotaan dalam organisasi, dipandang sulit diadaptasi menjadi item pengukur identitas nasional (IN) oleh empat ahli, maka akhirnya disepakati diubah dengan menambahkan frase ‘yang anggotanya berasal dari berbagai suku bangsa di Indonesia’; dan (3) semua empat ahli dengan mudah menyetujui hasil adaptasi 13 item lainnya. Contoh-contoh itemnya: (1) ‘Saya bahagia bahwa saya adalah orang Indonesia’ (Item 5, sikap positif); (2) ‘Saya mempunyai rasa memiliki yang kuat terhadap bangsa Indonesia’ (Item 8, pencapaian identitas); dan (3) ‘Saya berpartisipasi dalam praktik-praktik budaya bangsa Indonesia seperti makanan, musik, atau adat-istiadat yang khas’ (Item 12, tingkah laku).

Uji-coba tak baku keseluruhan *Skala Identitas Nasional - 14 (SIN-14)* pada delapan mahasiswa S1 senior menunjukkan bahwa item-item dan petunjuknya dapat dipahami dengan tepat, serta keseluruhan skala dapat dikerjakan dalam waktu 5-10 menit. Uji coba baku pertama pada mahasiswa semester II sebuah prodi ( $N = 77$ ) pada 21 Mei 2019 menunjukkan bahwa 11 item memiliki daya beda berkisar  $r_{it} = 0.336 - 0.720$ , tiga item (Item 2, Item 3, dan Item 4) memiliki daya beda berkisar  $r_{it} = 0.005 - 0.293$ , dan keseluruhan skala memiliki skor  $\alpha = 0.794$ . Pemeriksaan lanjutan terhadap Item 3 menunjukkan bahwa kendati berdaya beda kurang bagus ( $r_{it} = 0.293$ ), namun tidak berdampak signifikan terhadap reliabilitas skala ( $\alpha = 0.791$ , jika dihilangkan), maka dipertahankan. Item 2 ( $r_{it} = 0.031$ ) dan Item 4 ( $r_{it} = 0.005$ ) berdampak signifikan dan negatif terhadap reliabilitas

reliability ( $\alpha = 0.816$  and  $0.814$ , if deleted, respectively), hence they were revised and psychometrically reexamined. A second try-out of the revised scale with a group of fourth semester undergraduate students ( $N = 60$ ) May 23, 2019 indicated that the items had discriminating power indices between  $r_{it} = 0.220$  and  $r_{it} = 0.755$  ( $r_{it} = 0.439$  and  $r_{it} = 0.362$  for Item 2 and Item 4, respectively) and the whole scale had the score of  $\alpha = 0.838$ . The item with  $r_{it} = 0.220$  was Item 12 and it did not significantly affect the reliability of the scale ( $\alpha = 0.845$ , if deleted), so it was retained. The conclusion was that the *Skala Identitas Nasional - 14 (SIN-14)* had enough satisfactory initial psychometric properties.

The next steps were examinations of the internal structure of the *Skala Identitas Nasional - 14 (SIN-14)* using the Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA). The Exploratory Factor Analysis (EFA) aimed at examining the structure of the *Skala Identitas Nasional -14 (SIN-14)* items. The Principal Axis Factoring (PAF) was applied to extract the factors for the following reasons: (1) it was appropriate to determine the latent factors behind data; (2) it did not make any assumptions on the data distribution; and (3) it was appropriate to apply in a sample ( $N = 233$ ) less than 300 (Kahn, 2006; Watkins, 2018). The criteria in determining the number of factors to retain included: (1) theoretically as an adaptation of the *Skala Identitas Suku Bangsa (SISB)*, the *Skala Identitas Nasional - 14 (SIN-14)* should consist of a single factor, so only one factor would be retained; and (2) empirically the one factor to retain should have an *eigenvalue*  $\geq 1.00$  (Kaiser criterion) that passed the visual scree-test, and a *factor loading*  $\geq 0.32$  was used to evaluate the *factor adequacy* of the items to be retained (Worthington & Whitaker, 2006). Only those items that had factor loadings of  $\lambda \geq 0.32$  would be retained. Factor rotation was not performed since the factor reduction was fixed to a single factor. The International Business Machines Corporation (IBM) Statistical Product and Service Solutions (SPSS) software was utilized to conduct the Exploratory Factor Analysis (EFA).

The Confirmatory Factor Analysis (CFA) aimed at examining the fit of the single factor model of the *Skala Identitas Nasional (SIN)* as a result of the Exploratory Factor Analysis (EFA), with data. The Confirmatory Factor Analysis (CFA) was

keseluruhan skala ( $\alpha = 0.816$  dan  $0.814$ , jika masing-masing dihilangkan), maka diperbaiki dan diperiksa ulang secara psikometris. Uji coba baku kedua terhadap skala yang sudah direvisi pada mahasiswa semester IV ( $N = 60$ ) pada 23 Mei 2019 menunjukkan bahwa seluruh item memiliki daya beda berkisar  $r_{it} = 0.220 - 0.755$  ( $r_{it} = 0.439$  dan  $r_{it} = 0.362$  masing-masing untuk Item 2 dan Item 4) dan keseluruhan skala memiliki skor  $\alpha = 0.838$ . Item dengan  $r_{it} = 0.220$  adalah Item 12 dan tidak berdampak signifikan terhadap reliabilitas skala ( $\alpha = 0.845$ , jika dihilangkan), maka dipertahankan. Disimpulkan, *Skala Identitas Nasional - 14 (SIN-14)* memiliki kualitas psikometrik awal yang baik.

Langkah selanjutnya adalah memeriksa struktur internal *Skala Identitas Nasional - 14 (SIN-14)* dengan Analisis Faktor Eksploratorik (AFE) dan Analisis Faktor Konfirmatorik (AFK). AFE bertujuan memeriksa struktur item-item *Skala Identitas Nasional - 14 (SIN-14)*. *Principal Axis Factoring (PAF)* diterapkan untuk mengekstraksi faktor-faktor dengan alasan sebagai berikut: (1) sesuai untuk menentukan faktor-faktor laten di balik data; (2) tidak membuat asumsi apa pun tentang distribusi data; (3) sesuai diterapkan untuk sampel ( $N = 233$ ) kurang dari 300 (Kahn, 2006; Watkins, 2018). Kriteria penentuan jumlah faktor meliputi: (1) secara teoretis sebagai adaptasi *Skala Identitas Suku Bangsa (SISB)*, *Skala Identitas Nasional - 14 (SIN-14)* harus berfaktor tunggal, maka hanya akan diambil satu faktor; (2) secara empiris faktor tunggal yang diambil tersebut harus memiliki *eigenvalues*  $\geq 1.00$  (kriteria Kaiser) yang lolos uji dengan *visual scree-test*, dan *factor loadings*  $\geq 0.32$  dipakai sebagai batas *factor adequacy* dalam retensi item (Worthington & Whitaker, 2006). Hanya item-item dengan muatan faktor  $\lambda \geq 0.32$  dipilih. Rotasi faktor tidak dilakukan sebab reduksi faktor sudah dipilih ke dalam faktor tunggal secara *fixed*. Perangkat lunak *the International Business Machines Corporation (IBM) Statistical Product and Service Solutions (SPSS)* digunakan untuk melakukan Analisis Faktor Eksploratorik.

Analisis Faktor Konfirmatorik (AFK) bertujuan menguji kesesuaian model satu faktor *Skala Identitas Nasional (SIN)* hasil Analisis Faktor Eksploratorik (AFE), dengan data. Analisis Faktor Konfirmatorik (AFK) dilakukan terhadap *Skala*

performed on the *Skala Identitas Nasional -14 (SIN-14)* that was the final result of the Exploratory Factor Analysis (EFA). The fit indices to be applied included  $\chi^2$  with its degrees of freedom and level of significance, Root Mean Square Error of Approximation (RMSEA) with 90% confidence interval, Comparative Fit Index (CFI), and Standardized Root Mean Square Residual (SRMR). The model was decided to fit the data if  $\chi^2$  and two other fit indices fulfilled the minimum requirement of the acceptable fit category (Schreiber et al., 2006; Worthington & Whittaker, 2006; Schermelleh-Engel et al., 2003). The *lavaan* package of the R-Studio was applied to conduct the Confirmatory Factor Analysis (CFA).

## Participants

The participants were 480 students enrolled in the 2018-2019 academic year from ten study programs of a private university in Yogyakarta, including 140 (29.00%) males and 340 (71.00%) females, aged between 18 and 34 years ( $M = 19.31$ ,  $Mdn = 19$ ,  $SD = 1.23$ ). The Exploratory Factor Analysis (EFA) and the Confirmatory Factor Analysis (CFA) were performed on different sets of data, namely those of the first half of the participants with even *Nomor Induk Mahasiswa (NIM; Student Identification Number)* for the Exploratory Factor Analysis (EFA;  $N = 233$ ) and those of the second half of the participants with odd *Nomor Induk Mahasiswa (NIM)* for the Confirmatory Factor Analysis (CFA;  $N = 247$ ). The decision on the group of participants to be assigned to either the Exploratory Factor Analysis (EFA) or the Confirmatory Factor Analysis (CFA) was made by flipping a coin.

## Results

Examination on the adequacy of the data for the Exploratory Factor Analysis (EFA;  $n = 14$ ;  $N = 233$ ;  $M = 3.097$ ;  $SD = 0.331$ ;  $z = 0.729$  for Skewness; and  $z = -0.588$  for Kurtosis) indicated a Kaiser-Meyer-Olkin (KMO) score = 0.842 and a Bartlett test  $\chi^2 (91) = 909.187$  ( $p < 0.01$ ), hence the *Skala Identitas Nasional - 14 (SIN-14)* data were meritorious (Watkins, 2018) to be factor analyzed. Using Principal Axis Factoring (PAF) extraction method with a single fixed factor to extract, the Exploratory Factor Analysis (EFA) indicated that based on the Kaiser criteria (*eigenvalues*  $\geq 1.00$ )

*Identitas Nasional – 14 (SIN-14)* yang merupakan hasil final Faktor Analisis Eksploratorik (AFE). Indeks kesesuaian model yang dipakai meliputi  $\chi^2$  beserta *db* dan taraf signifikansinya, *Root Mean Square Error of Approximation (RMSEA)* dengan 90% *confidence interval*, *Comparative Fit Index (CFI)*, dan *Standardized Root Mean Square Residual (SRMR)*. Model dipandang sesuai data jika  $\chi^2$  dan dua indeks kesesuaian lainnya memenuhi syarat minimal dalam kategori *acceptable fit* (Schreiber et al., 2006; Worthington & Whittaker, 2006; Schermelleh-Engel et al., 2003). *The lavaan package* dari *R-Studio* diterapkan untuk melakukan Analisis Faktor Konfirmatorik (AFK).

## Partisipan

Partisipan adalah 480 mahasiswa angkatan 2018-2019 dari sepuluh program studi sebuah PTS di Yogyakarta, meliputi 140 (29%) laki-laki dan 340 (71%) perempuan; berusia 18-34 tahun ( $Mean = 19.31$ ,  $SD = 1.23$ ). Analisis Faktor Eksploratorik (AFE) dan Analisis Faktor Konfirmatorik (AFK) dilakukan pada rangkaian data yang berbeda, yaitu separuh jumlah partisipan ber-*Nomor Induk Mahasiswa (NIM)* genap untuk Analisis Faktor Eksploratorik (EFA;  $N = 233$ ) dan separuh jumlah partisipan ber-*Nomor Induk Mahasiswa* ganjil untuk Analisis Faktor Konfirmatorik (AFK;  $N = 247$ ). Penentuan partisipan untuk Analisis Faktor Eksploratorik (AFE) dan Analisis Faktor Konfirmatorik (AFK) diundi dengan melempar koin.

## Hasil

Uji kelayakan data untuk Analisis Faktor Eksploratorik (EFA;  $n = 14$ ;  $N = 233$ ;  $M = 3.097$ ;  $SD = 0.331$ ;  $z = 0.729$  untuk *Skewness*; dan  $z = -0.588$  untuk *Kurtosis*) menunjukkan Kaiser-Meyer-Olkin (KMO) = 0.842 dan tes Bartlett  $\chi^2 (91) = 909.187$  ( $p < 0.01$ ), maka data *Skala Identitas Nasional – 14 (SIN-14)* sesuai dalam arti *meritorious* (Watkins, 2018) untuk dianalisis faktor. Dengan menggunakan metode ekstraksi *Principal Axis Factoring (PAF)* untuk mengekstraksi faktor tunggal yang bersifat *fixed*, Analisis Faktor Eksploratorik (AFE) menunjukkan

and the scree-test visual examination, 14 items of the *Skala Identitas Nasional - 14 (SIN-14)* with a single factor were able to explain 28.356% of the total variance.

Factor matrix rotation on the results of the single factor model of Exploratory Factor Analysis (EFA) was performed using the oblimin method ( $\delta = 0$ ) but the solution failed to be rotated due to the extraction of a mere single factor. Examination on the factor matrix indicated that two items had factor loadings that failed to satisfy the factor adequacy criterion ( $\lambda \geq 0.32$ ), namely Item 2 ( $\lambda = 0.278$ ) that measured the national identity (*identitas nasional [IN]*) behavior and practice aspect and Item 4 ( $\lambda = 0.17$ ) that measured the national identity (*identitas nasional [IN]*) achievement aspect. The two items were problematic from the beginning. They showed low initial discriminating power and negatively affected the reliability of the scale so that they had to be revised and psychometrically reexamined on a second try-out. Though there were some increases on their discriminating power (from  $r_{ii} = 0.031$  to  $r_{ii} = 0.439$ ; and from  $r_{ii} = 0.005$  to  $r_{ii} = 0.362$ , for Item 2 and Item 4, respectively), but the Exploratory Factor Analysis (EFA) indicated that their factor loadings failed to reach the required level of factor adequacy. Both items were discarded for the following reasons: (1) without their presence the existence of the three components of the construct of national identity (*identitas nasional [IN]*) was not altered; and (2) to avoid the likely remaining ambiguity of meaning in each of them. Hence, a new version of *Skala Identitas Nasional (SIN)* with 12 items, referred to with the technical name of *Skala Identitas Nasional - 12 (SIN-12)*, that in terms of internal structure was comparable to the *Skala Identitas Suku Bangsa (SISB)*, was acquired. The 12 items of the *Skala Identitas Nasional -12 (SIN-12)* included five items measuring the aspect of positive attitude and belonging to the Indonesian nation, six items measuring the aspect of national identity (*identitas nasional [IN]*) achievement, and one item measuring the aspect of national identity (*identitas nasional [IN]*) behavior and practice. A second Exploratory Factor Analysis (EFA) on the *Skala Identitas Nasional - 12 (SIN-12)* as the final version of *Skala Identitas Nasional (SIN)* with the Principal Axis Factoring (PAF) extraction method and a fixed single factor to extract indicated that based

bahwa berdasarkan kriteria Kaiser (*eigenvalues*  $\geq 1.00$ ) dan pemeriksaan visual *scree-test*, 14 item *Skala Identitas Nasional - 14 (SIN-14)* dengan faktor tunggal mampu menjelaskan 28.356% dari varians total.

Rotasi *factor matrix* terhadap hasil Analisis Faktor Eksploratorik (AFE) model faktor tunggal dilakukan dengan metode *oblimin* ( $\delta = 0$ ) namun solusinya gagal dirotasi sebab hanya diekstraksi satu faktor. Pemeriksaan *factor matrix* menunjukkan dua item memiliki *factor loadings* tidak memenuhi syarat *factor adequacy* ( $\lambda \geq 0.32$ ), yaitu Item 2 ( $\lambda = 0.278$ ) yang mengukur aspek tingkah laku identitas nasional (IN), serta Item 4 ( $\lambda = 0.171$ ) yang mengukur aspek pencapaian identitas nasional (IN). Dua item ini memang bermasalah sejak awal. Mereka memiliki daya diskriminasi yang rendah dan memengaruhi reliabilitas skala secara negatif sehingga harus direvisi dan diperiksa ulang secara psikometrik melalui uji-coba kedua. Kendati daya bedanya meningkat (dari  $r_{ii} = 0.031$  menjadi  $r_{ii} = 0.439$ ; dan dari  $r_{ii} = 0.005$  menjadi  $r_{ii} = 0.362$ , masing-masing untuk Item 2 dan Item 4) namun hasil Analisis Faktor Eksploratorik (AFE) menunjukkan bahwa *factor loadings* dua item itu tidak memenuhi syarat *factor adequacy*. Dua item itu diputuskan digugurkan dengan alasan: (1) tanpa dua item tersebut, keberadaan tiga komponen konstruk identitas nasional (IN) tetap dipertahankan; dan (2) mengatasi kemungkinan masih terdapat kekaburan makna pada tiap item. Maka, diperoleh versi baru *Skala Identitas Nasional (SIN)* terdiri dari 12 item, diberi nama teknis *Skala Identitas Nasional - 12 (SIN-12)*, yang dari segi struktur internal setara dengan *Skala Identitas Suku Bangsa (SISB)*. Dua belas item *Skala Identitas Nasional - 12 (SIN-12)* ini meliputi lima item mengukur aspek sikap positif dan rasa memiliki bangsa Indonesia, enam item mengukur aspek pencapaian identitas nasional (IN) bangsa Indonesia, dan satu item mengukur aspek tingkah laku dan praktik bangsa Indonesia. Analisis Faktor Eksploratorik kedua terhadap *Skala Identitas Nasional - 12 (SIN-12)* sebagai versi final *Skala Identitas Nasional (SIN)* dengan metode ekstraksi *Principal Axis Factoring (PAF)* dan jumlah faktor *fixed* satu faktor untuk diekstraksi menunjukkan bahwa berdasarkan kriteria Kaiser (*eigenvalues*  $\geq 1.00$ ) dan pemeriksaan visual *scree-test* (seperti ditunjukkan dalam Gambar 1), *Skala Identitas*

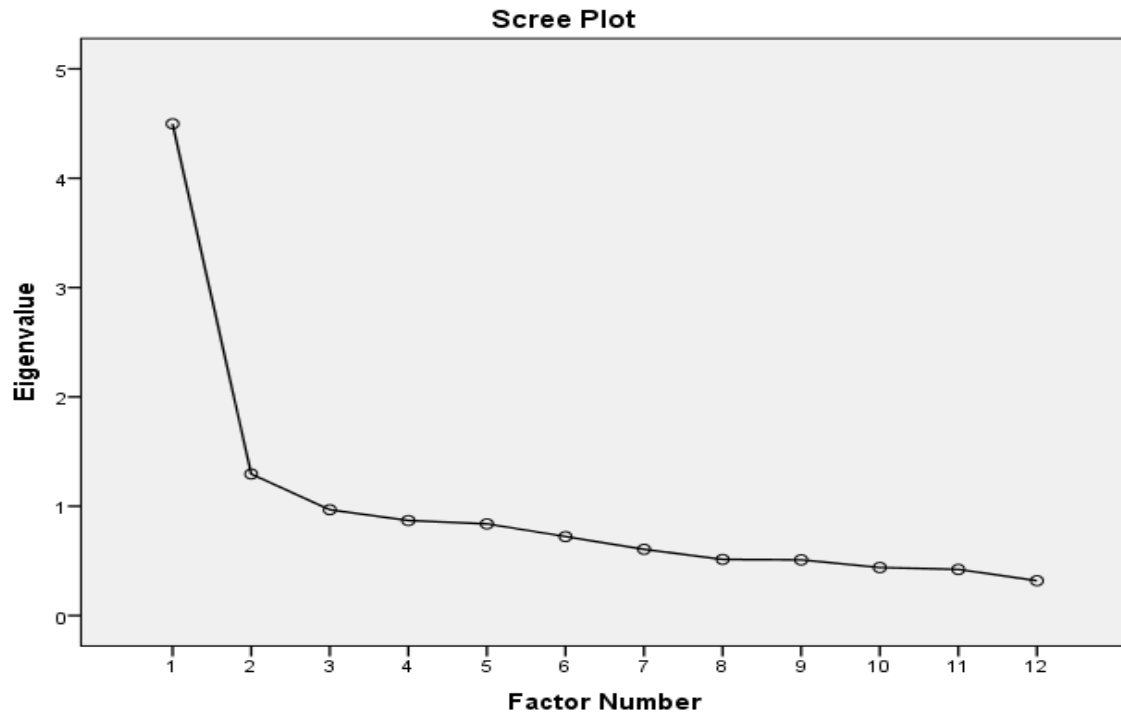


Figure 1. Scree-plot of the result of Exploratory Factor Analysis (EFA) on the *Skala Identitas Nasional - 12 (SIN-12)* indicating a single factor.

Gambar 1. Scree-plot hasil Analisis Faktor Eksploratorik (AFE) terhadap *Skala Identitas Nasional - 12 (SIN-12)* yang menunjukkan jumlah faktor tunggal.

Table 1

*Factor Loadings ( $\lambda$ ) of the Items of the Skala Identitas Nasional -12 (SIN-12) Extracted with the Principal Axis Factoring (PAF) Method*

$\lambda$	Items												
	1	3	5	6	7	8	9	10	11	12	13	14	
	0.36	0.48	0.64	0.42	0.45	0.68	0.58	0.53	0.68	0.44	0.68	0.73	

Tabel 1

*Muatan Faktor ( $\lambda$ ) Item-item Skala Identitas Nasional - 12 (SIN-12) Hasil Ekstraksi dengan Principal Axis Factoring (PAF)*

$\lambda$	Butir												
	1	3	5	6	7	8	9	10	11	12	13	14	
	0.36	0.48	0.64	0.42	0.45	0.68	0.58	0.53	0.68	0.44	0.68	0.73	

on the Kaiser criteria (*eigenvalues*  $\geq 1.00$ ) and the visual scree-test examination (as shown in Figure 1), the *Skala Identitas Nasional -12 (SIN-12)* with a single factor model was able to explain 32.25% of the total variance and that all the items had factor loadings that reached the required level of factor adequacy, i.e.,  $\lambda \geq 0.32$  (as shown in Table 1).

*Nasional - 12 (SIN-12)* dengan model faktor tunggal ini mampu menjelaskan 32.25% dari varians total dan bahwa seluruh item memiliki *factor loadings* yang memenuhi syarat *factor adequacy*, i.e.  $\lambda \geq 0.32$  (seperti ditunjukkan dalam Tabel 1).

A Confirmatory Factor Analysis (CFA) with the

Selanjutnya dilakukan Analisis Faktor



“MLR” (maximum likelihood estimation with robust (Huber-White) standard errors and a scaled test statistic that is (asymptotically) equal to the Yuan-Bentler test statistic) estimator on the *Skala Identitas Nasional - 12 (SIN-12)* on the data from the sample of students having odd student numbers ( $n = 12$ ;  $N = 247$ ;  $M = 3.083$ ;  $SD = 0.345$ ;  $z = 0.239$  for Skewness;  $z = 0.071$  for Kurtosis) was then performed to examine the fit of the single factor model of the *Skala Identitas Nasional - 12 (SIN-12)* with data. The results showed that of the five fit indices ( $\chi^2 = 142.58$ ,  $df = 54$ ,  $p = 0.00$ ;  $CFI = 0.87$ ;  $TLI = 0.84$ ;  $RMSEA = 0.081$  with lower and upper 90% confidence intervals of 0.066 and 0.097, respectively, and  $SRMR = 0.07$ ) and adhering to the criteria of Schermelleh-Engel et al. (2003), three ( $\chi^2$ , SRMR, and RMSEA that was still within the range of the lower and upper 90% confidence intervals) indicated that the single factor model of *Skala Identitas Nasional -12 (SIN-12)* had an acceptable fit with data. A second Confirmatory Factor Analysis (CFA) with the “MLM” (maximum likelihood estimation with robust standard errors and a Satorra-Bentler scaled test statistic) estimator on the same data resulted in quite similar evidences ( $\chi^2 = 137.81$ ,  $df = 54$ ,  $p = 0.00$ ;  $CFI = 0.87$ ;  $TLI = 0.84$ ;  $RMSEA = 0.079$  with lower and upper 90% confidence intervals of 0.064 and 0.095, respectively, and  $SRMR = 0.07$ ).

## Discussion

The initial factor structure for the *Skala Identitas Nasional (SIN)* was a single factor with three components and fourteen items. The earlier reliability analysis suggested a single factor with twelve items has an acceptable fit. Exploratory Factor Analysis (EFA) on the *Skala Identitas Nasional - 12 (SIN-12)* with a single factor model indicated that all of the *Skala Identitas Nasional - 12 (SIN-12)* items had satisfactory factor loadings ( $\lambda \geq 0.32$ ; Worthington & Whitaker, 2006) and together were able to explain 32.25% of the total variance. The results from the Confirmatory Factor Analysis (CFA) on the *Skala Identitas Nasional -12 (SIN-12)* with both “MLR” and “MLM” estimators partially met the chosen criteria (Schermelleh-Engel et al., 2003). “MLR” and “MLM” estimators are the robust variant of Confirmatory Factor Analysis (CFA). The obtained results indicate that

Konfirmatorik dengan “MLR” (*maximum likelihood estimation with robust Huber-White standard errors* dan tes statistik berskala yang [secara asimtotis] setara dengan estimator tes statistik Yuan-Bentler) terhadap *Skala Identitas Nasional - 12 (SIN-12)* pada data sampel partisipan ber-Nomor Induk Mahasiswa (NIM) gasal ( $n = 12$ ;  $N = 247$ ;  $M = 3.083$ ;  $SD = 0.345$ ;  $z = 0.239$  untuk Skewness;  $z = 0.071$  untuk Kurtosis) untuk memeriksa apakah model faktor tunggal *Skala Identitas Nasional - 12 (SIN-12)* sesuai data. Hasilnya menunjukkan bahwa dari lima indeks kesesuaian ( $\chi^2 = 142.58$ ,  $df = 54$ ,  $p = 0.00$ ;  $CFI = 0.87$ ;  $TLI = 0.84$ ;  $RMSEA = 0.081$  dengan 90% confidence interval bawah dan atas, masing-masing 0.066 dan 0.097; dan  $SRMR = 0.07$ ) mengikuti kriteria Schermelleh-Engel et al. (2003), tiga di antaranya ( $\chi^2$ , SRMR dan RMSEA yang masih berada dalam range 90% confidence interval bawah dan atas) menunjukkan bahwa model faktor tunggal *Skala Identitas Nasional - 12 (SIN-12)* memiliki *acceptable fit* dengan data. Analisis Faktor Konfirmatorik (AFK) kedua dengan estimator “MLM” (*maximum likelihood estimation with robust standard errors* dan tes statistik berskala Satorra-Bentler) pada data yang sama menunjukkan evidensi yang serupa ( $\chi^2 = 137.81$ ,  $df = 54$ ,  $p = 0.00$ ;  $CFI = 0.87$ ;  $TLI = 0.84$ ;  $RMSEA = 0.079$  dengan 90% confidence intervals bawah dan atas, masing-masing 0.064 and 0.095, and  $SRMR = 0.07$ ).

## Diskusi

Struktur faktor awal *Skala Identitas Nasional (SIN)* adalah faktor tunggal dengan tiga komponen dan empat belas item. Analisis reliabilitas sebelumnya yang menunjukkan faktor tunggal dengan dua belas item memiliki *acceptable fit* dengan data. Analisis Faktor Eksploratorik (AFE) terhadap *Skala Identitas Nasional - 12 (SIN-12)* dengan model faktor tunggal menunjukkan bahwa seluruh item *Skala Identitas Nasional - 12 (SIN-12)* memiliki muatan faktor yang memadai ( $\lambda \geq 0.32$ , Worthington & Whitaker, 2006) dan bersama-sama mampu menjelaskan 32.25% dari varians total. Hasil Analisis Faktor Konfirmatorik (AFK) terhadap *Skala Identitas Nasional - 12 (SIN-12)* baik dengan estimator “MLR” maupun “MLM” secara parsial memenuhi kriteria yang digunakan (Schermelleh-Engel et al., 2003). Estimator “MLR” dan “MLM” merupakan varian

a further study is needed that is the exploratory nature of this study. Future studies could investigate the scale's relevance with its original version of the scale (*Skala Identitas Suku Bangsa [SISB]*), such as a higher-order Confirmatory Factor Analysis (CFA) with three factors and a single higher-order factor.

## Study 2

### Procedure

Study 2 aimed to exploratively uncover the levels of national identity (*identitas nasional [IN]*) of the Indonesian youth with different ethnic backgrounds, the relation between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) in them, and their differences in national identity (*identitas nasional [IN]*) levels based on their different backgrounds in ethnicity, religion, identity source, and gender. In order to collect an additional evidence regarding the validity of both the national identity (*identitas nasional [IN]*) and the ethnic identity (*identitas suku bangsa [ISB]*) scales, the Indonesian version of the Rosenberg's Self-Esteem Scale (RSES; Rosenberg, 1965, as cited in Supratiknya, 2019) was administered. Self-esteem is a near-variable that is commonly used to examine the construct validity of ethnic identity instruments (Kroger & Marcia, 2011). The self-esteem measure most widely used in psychological research was the Rosenberg's Self-Esteem Scale (RSES; Franck et al., 2008). Considering that the national identity (*identitas nasional [IN]*) scale was an adaptation of the ethnic identity (*identitas suku bangsa [ISB]*) scale, hence the Rosenberg's Self-Esteem Scale (RSES) was perceived to be relevant to provide additional evidence of the construct validity of both the national identity (*identitas nasional [IN]*) and the ethnic identity (*identitas suku bangsa [ISB]*) scales.

The collections of data were conducted in two phases to avoid learning effects. The first phase aimed at collecting the ethnic identity (*identitas suku bangsa [ISB]*) data was conducted between April 23 and May 10, 2019. Initially the data of a total of 940 participants were obtained, but 120 of

*robust* dari Analisis Faktor Konfirmatorik (AFK). Hasil yang diperoleh menunjukkan perlunya dilakukan penelitian lebih lanjut mengingat sifat eksploratorik dari penelitian ini. Penelitian lebih lanjut bisa ditujukan untuk menyelidiki relevansi skala ini dengan versi aslinya (*Skala Identitas Suku Bangsa [SISB]*) dengan menerapkan Analisis Faktor Konfirmatorik (AFK) bertaraf tinggi dengan tiga faktor dan dengan faktor tunggal bertaraf tinggi.

## Studi 2

### Prosedur

Studi 2 bertujuan menjawab secara eksploratif pertanyaan tentang taraf identitas nasional (IN) orang muda Indonesia dengan latar belakang suku bangsa yang berlainan, hubungan antara identitas nasional (IN) dan identitas suku bangsa (ISB) pada mereka, serta perbandingan taraf identitas nasional (IN) mereka berdasarkan perbedaan latar belakang suku bangsa, agama, sumber identitas, dan gender. Untuk memperoleh evidensi tambahan tentang validitas skala identitas nasional (IN) dan skala identitas suku bangsa (ISB), dipakai versi bahasa Indonesia *the Rosenberg's Self-Esteem Scale* (RSES; Rosenberg, 1965, seperti dikutip dalam Supratiknya, 2019). Harga diri merupakan *near variable* yang lazim dipakai untuk memeriksa validitas konstruk alat ukur identitas suku bangsa (Kroger & Marcia, 2011). Alat ukur harga diri yang paling banyak dipakai dalam penelitian psikologi adalah *the Rosenberg Self-Esteem Scale* (RSES; Franck et al., 2008). Mengingat skala identitas nasional (IN) merupakan adaptasi skala identitas suku bangsa (ISB), maka *the Rosenberg Self-Esteem Scale* (RSES) dipandang relevan untuk memberikan evidensi tambahan tentang validitas konstruk skala identitas nasional (IN) dan skala identitas suku bangsa (ISB) sekaligus.

Pengumpulan data dilakukan dua tahap untuk menghindari efek belajar. Tahap pertama bertujuan mengumpulkan data identitas suku bangsa (ISB) dan berlangsung antara 23 April 2019 dan 10 Mei 2019. Awalnya terkumpul data 940 partisipan, namun 120 gugur karena tidak memenuhi syarat

them were dropped due to a failure in satisfying the requirements for inclusion or were incomplete. Hence the ethnic identity (*identitas suku bangsa [ISB]*) data of a total of 820 participants were collected. The second phase aimed at collecting the national identity (*identitas nasional [IN]*) data of the 820 participants was conducted in August and September 2019. Initially the national identity (*identitas nasional [IN]*) data of a total of 558 participants were obtained, but only those of 480 of them satisfied the requirements for inclusion and were complete. Hence the final national identity (*identitas nasional [IN]*) data of a total of 480 participants were collected.

## Participants

The participants of Study 2 were the same 480 participants of Study 1. In terms of religion, 27 (5.63%) were Muslim, 121 (25.21%) were Christian, 303 (63.13%) were Catholic, 23 (4.79%) were Hindu, and six (1.25%) were Buddhist. In terms of ethnic groups, the ten biggest number of ethnic samples included 203 (42.29%) Javanese, 61 (12.71%) Florinese, 43 (8.96%) Mixed, 32 (6.67%) Bataks, 30 (6.25%) Chinese, 25 (5.21%) Dayaks, 21 (4.38%) Balinese, 14 (2.92%) Sumban, 13 (2.71%) Torajan, and 12 (2.50%) Indonesian. The Mixed category comprised those who labeled themselves as a mixture of at least two ethnic groups, while the Indonesian category comprised those who labeled themselves Indonesian with parents of either identical or different ethnic groups.

## Measurement

### *Ethnic Identity (Identitas Suku Bangsa [ISB])*

The participants' level of ethnic identity (*identitas suku bangsa [ISB]*) was measured with the *Skala Identitas Suku Bangsa (SISB)* that was an Indonesian adaptation of Phinney's Multigroup Ethnic Identity Measure (MEIM; 1992). The *Skala Identitas Suku Bangsa (SISB)* proved to have construct equivalence with the original measure and psychometrically ( $N = 480$ ) its items had  $r_{it}$ -s between 0.32 and 0.64, and as a scale it had the score of  $\alpha = 0.84$  (Supratiknya, 2019).

inklusi atau data tidak lengkap. Maka, terkumpul data identitas suku bangsa (ISB) dari total 820 partisipan. Tahap kedua bertujuan mengumpulkan data identitas nasional (IN) 820 partisipan berlangsung dalam bulan Agustus-September 2019. Awalnya terkumpul data identitas nasional (IN) dari total 558 partisipan, namun hanya 480 dari mereka memenuhi syarat inklusi dan kelengkapan data. Maka, terkumpul data final identitas nasional (IN) dari total 480 partisipan.

## Partisipan

Partisipan Studi 2 adalah 480 mahasiswa yang sama seperti pada Studi 1. Terkait agama, 27 (5.63%) beragama Islam, 121 (25.21%) Kristen, 303 (63.13%) Katolik, 23 (4.79%) Hindu, dan 6 (1.25%) Budha. Terkait suku bangsa, sepuluh sampel suku bangsa terbesar meliputi 203 (42.29%) Jawa, 61 (12.71%) Flores, 43 (8.96%) Campuran, 32 (6.67%) Batak, 30 (6.25%) Tionghoa, 25 (5.21%) Dayak, 21 (4.38%) Bali, 14 (2.92%) Sumba, 13 (2.71%) Toraja, dan 12 (2.50%) Indonesia. Kategori Campuran meliputi mereka yang melabel-diri gabungan antara minimal dua suku bangsa, sedangkan kategori Indonesia meliputi mereka yang melabel-diri Indonesia baik berayah-ibu sama maupun berbeda suku bangsa.

## Pengukuran

### *Identitas Suku Bangsa (ISB)*

Taraf identitas suku bangsa (ISB) partisipan diukur dengan *Skala Identitas Suku Bangsa (SISB)* yang merupakan adaptasi bahasa Indonesia *the Multigroup Ethnic Identity Measure* karya Jean S. Phinney (MEIM; 1992). *Skala Identitas Suku Bangsa (SISB)* terbukti memiliki ekuivalensi konstruk dengan instrumen aslinya secara psikometrik ( $N = 448$ ) item-itemnya memiliki  $r_{it}$  antara 0.32 dan 0.64, dan sebagai skala memiliki skor  $\alpha = 0.84$  (Supratiknya, 2019).

### ***National Identity (Identitas Nasional [IN])***

The participants' level of national identity (*identitas nasional [IN]*) was measured with the 12-item version of *Skala Identitas Nasional (SIN)*, technically coined as the *Skala Identitas Nasional - 12 [SIN-12]*, which was an adaptation of the *Skala Identitas Suku Bangsa (SISB)*; Supratiknya, 2019). The *Skala Identitas Nasional - 12 (SIN-12)* proved to have internal structure (having a single factor with three components) that was similar with the *Skala Identitas Suku Bangsa (SISB)* and psychometrically ( $N = 480$ ) its items had  $r_{it}$ -s between 0.35 and 0.65, and as a scale it had the score of  $\alpha = 0.84$ .

### ***Self-Esteem***

The participants' level of self-esteem was measured using the Indonesian version of the Rosenberg's Self-Esteem Scale (RSES; Rosenberg, 1965, as cited in Supratiknya, 2019) and was used as an external criterion to provide additional evidence of the validity of the two main instruments. Psychometrically ( $N = 480$ ) the Indonesian version of the Rosenberg's Self-Esteem Scale (RSES) had items with  $r_{it}$ -s that ranged between - 0.033 and 0.629 and as a scale it had the score of  $\alpha = 0.762$ .

### ***Data Analyses***

The data analyses to find answers to the research questions comprised the examination of the relation between the participants' levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) with the use of correlation technique and the comparisons of their levels of national identity (*identitas nasional [IN]*) based on their differences in ethnic, religious, source of identity and gender backgrounds with the use of one-way Analysis of Variance (ANOVA). The post hoc tests were performed with the use of Fisher's Least Significant Difference (LSD) since the examination of the differences of the levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) based on the differences in four backgrounds was exploratory. The statistical analyses were performed with the use of International Business Machines Corporation (IBM) Statistical Product and Service Solutions (SPSS) software and were preceded with

### ***Identitas Nasional (IN)***

Taraf identitas nasional partisipan (IN) diukur dengan versi 12-item *Skala Identitas Nasional (SIN)*, yang secara teknis disebut *Skala Identitas Nasional - 12 (SIN-12)*, dan yang merupakan adaptasi *Skala Identitas Suku Bangsa (SISB)*; Supratiknya, 2019). *Skala Identitas Nasional - 12 (SIN-12)* terbukti memiliki struktur internal (faktor tunggal meliputi 3 komponen) seperti *Skala Identitas Suku Bangsa (SISB)* dan secara psikometrik ( $N = 480$ ) item-itemnya memiliki  $r_{it}$  antara 0.35 dan 0.65, dan sebagai skala memiliki skor  $\alpha = 0.84$ .

### ***Harga Diri***

Taraf harga diri partisipan diukur dengan versi bahasa Indonesia *Rosenberg's Self-Esteem Scale (RSES)*; Rosenberg, 1965, seperti dikutip dalam Supratiknya, 2019) dan digunakan sebagai kriteria eksternal untuk memperoleh evidensi tambahan tentang validitas dua instrumen utama. Secara psikometris ( $N = 480$ ) versi bahasa Indonesia *the Rosenberg's Self-Esteem Scale (RSES)* memiliki item-item dengan  $r_{it}$  antara -0.033 dan 0.629, dan sebagai skala memiliki skor  $\alpha = 0.762$ .

### ***Analisis Data***

Analisis data dalam rangka menjawab pertanyaan-pertanyaan penelitian meliputi pemeriksaan hubungan antara taraf identitas nasional (IN) dan identitas suku bangsa (ISB) partisipan dengan teknik korelasi serta perbandingan taraf identitas nasional (IN) mereka berdasarkan perbedaan latar belakang suku bangsa, agama, sumber identitas dan gender dengan *Fisher's Least Significant Difference (LSD)* sebab pemeriksaan perbedaan taraf identitas nasional (IN) dan taraf identitas suku bangsa (ISB) berdasarkan perbedaan empat latar belakang tersebut bersifat eksploratif. Analisis statistik dilakukan dengan perangkat lunak *the International Business Machines Corporation (IBM) Statistical Product and Service Solutions (SPSS)* dan didahului pengujian asumsi-asumsi yang relevan terkait keadaan data. Semua uji statistik didasarkan pada taraf signifikansi  $p < 0.05$ .

Table 2  
*Data Distribution of National Identity (Identitas Nasional [IN]) of the Subjects Based on Their Background in Ethnicity, Religion, and Identity Source (N = 480)*

No		N	M	SD	z	
					Skewness	Kurtosis
	<b>National Identity</b>	480	2.653	0.299	0.405	-1.054
	<b>Ethnicity</b>					
1	Javanese	206	2.63	0.28	-0.787	-0.338
2	Florinese	63	2.76	0.25	-0.603	-1.35
3	Mixed	43	2.57	0.27	1.529	1.299
4	Bataks	32	2.67	0.38	0.558	-0.937
5	Chinese	31	2.54	0.34	0.819	-0.536
6	Dayaks	25	2.69	0.31	-0.95	0.952
7	Sumbas	14	2.68	0.31	-0.139	-1.088
8	Balinese	21	2.78	0.27	1.263	0.324
9	Torajans	13	2.67	0.32	2.529*	1.917
10	Indonesian	13	2.65	0.33	1.203	-0.071
11	Other	19	2.62	0.31	-0.237	-1.184
	<b>Religion</b>					
1	Islam	27	2.63	0.28	0.645	1.013
2	Christianity	121	2.66	0.32	0.582	-1.073
3	Catholicism	303	2.65	0.29	-0.571	-0.953
4	Hinduism	23	2.73	0.27	1.553	0.975
5	Buddhism	6	2.47	0.17	1.828	1.721
	<b>Identity Source</b>					
1	Parents	276	2.67	0.29	0.714	-1.003
2	Extended family	55	2.72	0.27	0.783	-0.838
3	Ethnic group	8	2.87	0.30	0.586	-0.7
4	Religion	20	2.78	0.29	0.973	0.01
5	Organization	19	2.60	0.31	1.338	-0.824
6	Expertise	33	2.58	0.31	-1.396	-0.449
7	Gender	7	2.52	0.40	-0.01	-0.49
8	Hobby	33	2.51	0.28	-0.54	-0.862
9	Other	29	2.48	0.28	-0.062	-0.093

Note. \*z > 2.

the examinations of the relevant assumptions of the data. All statistical tests were performed at  $p < 0.05$ .

## Results

The data distribution of the national identity (*identitas nasional [IN]*) of the sample ( $N = 480$ ) based on their ethnicity, religion, and identity source was presented in Table 2. Table 2 shows that only one out of 25 skewness tests provided statistically significant result. Such a result was expected under multiple statistical testing so that it is plausible to assume that the data of the national identity of all the groups were normally distributed.

## Hasil

Distribusi data identitas nasional (IN) sampel berdasarkan latar belakang suku bangsa, agama, dan sumber identitas mereka disajikan dalam Tabel 2. Tabel 2 menunjukkan bahwa hanya satu dari 25 uji *skewness* memberikan hasil yang signifikan secara statistis. Hasil tersebut lazim diharapkan dalam pengujian statistis ganda sehingga bisa diasumsikan bahwa data identitas nasional semua kelompok terdistribusi secara normal.

Tabel 2

*Distribusi Data Identitas Nasional (IN) Partisipan Berdasarkan Latar Belakang Suku Bangsa, Agama, dan Sumber Identitas (N = 480)*

No		N	M	SD	z	
					Skewness	Kurtosis
	<b>Identitas Nasional</b>	480	2.653	0.299	0.405	-1.054
	<b>Suku Bangsa</b>					
1	Jawa	206	2.63	0.28	-0.787	-0.338
2	Flores	63	2.76	0.25	-0.603	-1.35
3	Campuran	43	2.57	0.27	1.529	1.299
4	Batak	32	2.67	0.38	0.558	-0.937
5	Tionghoa	31	2.54	0.34	0.819	-0.536
6	Dayak	25	2.69	0.31	-0.95	0.952
7	Sumba	14	2.68	0.31	-0.139	-1.088
8	Bali	21	2.78	0.27	1.263	0.324
9	Toraja	13	2.67	0.32	2.529*	1.917
10	Indonesia	13	2.65	0.33	1.203	-0.071
11	Lainnya	19	2.62	0.31	-0.237	-1.184
	<b>Agama</b>					
1	Islam	27	2.63	0.28	0.645	1.013
2	Kristen	121	2.66	0.32	0.582	-1.073
3	Katolik	303	2.65	0.29	-0.571	-0.953
4	Hindu	23	2.73	0.27	1.553	0.975
5	Budha	6	2.47	0.17	1.828	1.721
	<b>Sumber Identitas</b>					
1	Orang Tua	276	2.67	0.29	0.714	-1.003
2	Keluarga Besar	55	2.72	0.27	0.783	-0.838
3	Kelompok Etnik	8	2.87	0.30	0.586	-0.7
4	Agama	20	2.78	0.29	0.973	0.01
5	Perkumpulan	19	2.60	0.31	1.338	-0.824
6	Keahlian	33	2.58	0.31	-1.396	-0.449
7	Gender	7	2.52	0.40	-0.01	-0.49
8	Hobi	33	2.51	0.28	-0.54	-0.862
9	Lainnya	29	2.48	0.28	-0.062	-0.093

Keterangan. \*z > 2.

### **National Identity (Identitas Nasional [IN]) and Ethnic Identity (Identitas Suku Bangsa [ISB])**

The participants' level of national identity (*identitas nasional [IN]*) was quite high ( $M = 2.65$ ;  $SD = 0.30$ ) since 211 (44.0%) of them acquired a score above the *Mean* on a scale of 1-4. Their level of ethnic identity (*identitas suku bangsa [ISB]*) was high ( $M = 3.02$ ;  $SD = 0.38$ ) since 234 (49.0%) of them acquired a score above the *Mean* on a scale of 1-4. Their level of self-esteem was low ( $M = 17.396$ ;  $SD = 3.838$ ) since 244 (51.0%) participants acquired scores below the *Mean* on a scale of 10-40. The national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) data met the linearity assumption ( $F [1, 479] = 158.55$ ;  $p = 0.000$ ) and an examination of their

### **Identitas Nasional (IN) dan Identitas Suku Bangsa (ISB)**

Taraf identitas nasional (IN) partisipan cukup tinggi ( $M = 2.65$ ;  $SD = 0.30$ ), sebab 211 (44.0%) dari mereka mencapai skor di atas *Mean* pada skala 1-4. Taraf identitas suku bangsa (ISB) mereka tinggi ( $M = 3.02$ ;  $SD = 0.38$ ), sebab 234 (49.0%) dari mereka mencapai skor di atas *Mean* pada skala 1-4. Tingkat harga diri mereka rendah ( $M = 17.396$ ;  $SD = 3.838$ ), sebab 244 (51.0%) partisipan mencapai skor di bawah *Mean* pada skala 10-40. Data identitas nasional (IN) dan identitas suku bangsa (ISB) memenuhi asumsi linearitas ( $F [1, 479] = 158.55$ ;  $p = 0.000$ ) dan pemeriksaan hubungan antara keduanya menunjukkan bahwa taraf identitas nasional (IN) dan identitas suku

relation indicated that the participants' levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) were positively and significantly correlated ( $r = 0.49$ ;  $p = 0.00$ ). Although in general the level of national identity (*identitas nasional [IN]*) of all participants was quite high, examinations on the differences of their levels of national identity (*identitas nasional [IN]*) based on their backgrounds of ethnicity, religion, identity source, and gender would be valuable to uncover any indications of the relationship of the four variables with the level of national identity (*identitas nasional [IN]*) as well as any indications of the dynamics of the development of their national identity (*identitas nasional [IN]*).

### ***National Identity (Identitas Nasional [IN]) and Background of Ethnicity***

The participants' levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) as well as their *Mean* differences among the ten largest samples were presented in Table 3 (see Appendix). The Balinese ( $M = 2.78$ ;  $SD = 0.27$ ) and Florinese ( $M = 2.76$ ;  $SD = 0.25$ ) samples indicated the two highest levels of national identity (*identitas nasional [IN]*). Visually, based on the information in Table 3 (see Appendix), the participants' aggregate group *Mean (SD)* were within the range (1-4) of 2.50 - 2.80 (0.25 - 0.38). The result shows that most participants regardless of their ethnic groups rated "agree" on their national identity. However, omnibus Analysis of Variance (ANOVA) indicated significant differences of national identity (*identitas nasional [IN]*) levels among the ten largest ethnic samples ( $F [10,479] = 2.158$ ;  $p = 0.019$ ) which suggests a further examination is needed.

### ***National Identity (Identitas Nasional [IN]) and Background of Religion***

Regarding their background of religion, the majority of participants were Catholics and Christians or Protestants, and the rest were Muslims, Hindus, and Buddhists. The participants' levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) as well as their *Mean* differences among the five religion samples were presented in Table 4. The Hindu sample shows the highest value of national identity

bangsa (ISB) partisipan berkorelasi secara positif dan signifikan ( $r = 0.49$ ;  $p = 0.00$ ). Meskipun secara umum taraf identitas nasional (IN) seluruh partisipan cukup tinggi, pemeriksaan tentang perbedaan taraf identitas nasional (IN) partisipan berdasarkan latar belakang suku bangsa, agama, sumber identitas, dan gender mereka kiranya tetap penting untuk mengungkap indikasi tentang hubungan antara empat variabel tersebut dengan taraf identitas nasional (IN) maupun indikasi tentang dinamika proses pembentukan identitas nasional (IN) mereka.

### ***Identitas Nasional (IN) dan Latar Belakang Suku Bangsa***

Taraf identitas nasional (IN) dan identitas suku bangsa (ISB) serta perbedaan *Mean* antar sepuluh sampel suku bangsa dengan jumlah terbesar disajikan dalam Tabel 3 (lihat Appendix). Sampel suku bangsa Bali ( $M = 2.78$ ;  $SD = 0.27$ ) dan Flores ( $M = 2.76$ ;  $SD = 0.25$ ) menunjukkan taraf identitas nasional (IN) tertinggi. Secara visual, berdasarkan informasi di Tabel 3 (lihat Appendix), *Mean (SD)* kelompok agregat partisipan berada dalam *range* (1-4) antara 2.50 - 2.80 (0.25 - 0.38). Hasil ini menunjukkan bahwa sebagian besar partisipan tanpa mempedulikan latar belakang suku bangsa mereka "setuju" dengan identitas nasional mereka. Namun, *omnibus Analysis of Variance* (ANOVA) menunjukkan perbedaan taraf identitas nasional (IN) yang signifikan antar sepuluh sampel suku bangsa terbesar ( $F[10,479] = 2.158$ ;  $p = 0.019$ ), sehingga perlu diperiksa lebih lanjut.

### ***Identitas Nasional (IN) dan Latar Belakang Agama***

Terkait latar belakang agama, mayoritas partisipan beragama Katolik dan Kristen atau Protestan, sisanya beragama Islam, Hindu dan Budha. Taraf identitas nasional (IN) dan identitas suku bangsa (ISB) partisipan serta perbedaan *Mean* antar lima sampel agama disajikan dalam Tabel 4. Sampel agama Hindu menunjukkan taraf identitas nasional (IN) tertinggi ( $M = 2.73$ ,  $SD = 0.27$ ). *Omnibus Analysis of Variance* (ANOVA) menunjukkan

Table 4

*Means Differences of National Identity (Identitas Nasional [IN]) and Ethnic Identity (Identitas Suku Bangsa [ISB]) among Religion Samples and Their Levels of Significance Based on Post Hoc Test with the Use of Fisher's Least Significant Difference (LSD)*

Religion	n	IN Mean	IN SD	ISB				
				1	2	3	4	5
				3.007 0.375	3.015 0.411	2.921 0.256	3.276 0.419	3.200 0.313
1.Catholicism	303	2.65	0.29		0.007 0.855	0.086 0.260	0.269* 0.001	0.194 0.217
2.Christianity	121	2.66	0.32	0.016 0.620		0.094 0.349	0.261* 0.003	0.187 0.241
IN 3.Islam	27	2.63	0.28	0.012 0.835	0.028 0.655		0.355* 0.001	0.281 0.103
4.Hinduism	23	2.73	0.27	0.082 0.205	0.066 0.331	0.095 0.265		0.074 0.676
5.Buddhism	6	2.47	0.18	0.181 0.143	0.197 0.116	0.168 0.213	0.263 0.056	

Note. IN = Identitas Nasional (National Identity); ISB = Identitas Suku Bangsa (Ethnic Identity);  $p < 0.05$ ; Levene statistics (4,475) = 2.131;  $p = 0.076$ .

Tabel 4

*Perbedaan Taraf Identitas Nasional (IN) dan Identitas Suku Bangsa (ISB) antar Sampel Agama dan Taraf Signifikansinya berdasarkan Post Hoc Tests dengan Fisher's Least Significant Difference LSD*

Agama	n	IN Mean	IN SD	ISB				
				1	2	3	4	5
				3.007 0.375	3.015 0.411	2.921 0.256	3.276 0.419	3.200 0.313
1.Katolik	303	2.65	0.29		0.007 0.855	0.086 0.260	0.269* 0.001	0.194 0.217
2.Kristen	121	2.66	0.32	0.016 0.620		0.094 0.349	0.261* 0.003	0.187 0.241
IN 3.Islam	27	2.63	0.28	0.012 0.835	0.028 0.655		0.355* 0.001	0.281 0.103
4.Hindu	23	2.73	0.27	0.082 0.205	0.066 0.331	0.095 0.265		0.074 0.676
5.Budha	6	2.47	0.18	0.181 0.143	0.197 0.116	0.168 0.213	0.263 0.056	

Catatan. IN = Identitas Nasional; ISB = Identitas Suku Bangsa;  $p < 0.05$ ; statistik Levene (4,475) = 2.131;  $p = 0.076$ .

(*identitas nasional [IN]*;  $M = 2.73$ ,  $SD = 0.27$ ). Omnibus Analysis of Variance (ANOVA) showed no significant differences in national identity (*identitas nasional [IN]*) levels among religious samples ( $F [4,479] = 1.047$ ;  $p = 0.382$ ). The author would like to highlight that despite the result, a comparison between religions is not justified due to the imbalance sample proportion. Instead, this exploratory study reinforces a further examination on investigating the relationship between religiosity and national identity.

tidak ada perbedaan taraf identitas nasional (IN) antar sampel agama ( $F [4,479] = 1.047$ ;  $p = 0.382$ ). Terlepas dari hasil yang diperoleh, penulis ingin mengingatkan bahwa upaya membandingkan antar sampel agama kiranya kurang bisa dibenarkan akibat ketimpangan proporsi antar sampel yang cukup besar. Penelitian eksploratori ini kiranya perlu ditindaklanjuti dengan penyelidikan tentang hubungan antara agama dan identitas nasional (IN).



### ***National Identity (Identitas Nasional [IN]) and Identity Sources***

Following Crocetti et al.'s (2013) definition of the source of identity as that part of the individual that is acknowledged as providing a sense of who one is, what is most valuable, and the aim and purpose of one's life, the eight things most frequently acknowledged as the most important identity sources by the participants included *parents, extended family, expertise, hobby, religion, organization, ethnic group, and gender*. The levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) of the identity source samples as well as their *Mean* differences were presented in Table 5 (see Appendix). The majority of participants (276 or 56%) acknowledged their *parents* as their identity source. Despite their small numbers, however, three groups that indicated the highest levels of national identity (*identitas nasional [IN]*) were those samples that acknowledged *ethnic group* ( $n = 8; M = 2.87; SD = 0.30$ ), *religion* ( $n = 20; M = 2.78; SD = 0.29$ ), and *extended family* ( $n = 55; M = 2.72; SD = 0.27$ ) as their identity sources. By contrast, the sample that acknowledged *hobby* as their identity source indicated the lowest level of national identity (*identitas nasional [IN]*;  $n = 33; M = 2.51; SD = 0.28$ ). Omnibus Analysis of Variance (ANOVA) indicated significant differences in national identity (*identitas nasional [IN]*) levels among different identity source samples ( $F [8,479] = 4.297; p = 0.000$ ). This result could become a prior information for future studies to regress participants' characteristics as the covariates in the model.

### ***National Identity (Identitas Nasional [IN]) and Gender***

In terms of gender difference, the male sample ( $M = 2.71, SD = 0.32$ ) indicated significantly higher level of national identity (*identitas nasional [IN]*) than the female ( $M = 2.63, SD = 0.29$ ) sample ( $F = 1.96, p = 0.02$ ), although they did not differ in terms of their levels of ethnic identity (*identitas suku bangsa [ISB]*; available in Table 6).

## **General Discussion**

Study 1 resulted in the *Skala Identitas Nasional (SIN)* that consisted of 12 items (*Skala Identitas Nasional -*

### ***Identitas Nasional (IN) dan Sumber Identitas***

Mengikuti definisi Crocetti et al. (2013) tentang sumber identitas sebagai bagian diri individu yang diakui paling memberikan perasaan tentang siapa, apa yang paling bernilai, dan arah-tujuan kehidupannya, delapan hal dengan jumlah pilihan terbesar yang diakui sebagai sumber terpenting pembentuk identitas partisipan meliputi *orang tua, keluarga besar, keahlian, hobi, agama, perkumpulan, suku bangsa, dan gender*. Taraf identitas nasional (IN) dan identitas suku bangsa (ISB) sampel sumber identitas serta perbedaan *Mean* di antara mereka disajikan dalam Tabel 5 (lihat Appendix). Mayoritas partisipan (276 atau 56%) mengakui *orang tua* sebagai sumber identitas. Namun kendati berjumlah kecil, tiga kelompok dengan taraf identitas nasional (IN) tertinggi adalah sampel yang mengakui *suku bangsa* ( $n = 8; M = 2.87; SD = 0.30$ ), *agama* ( $n = 20; M = 2.78; SD = 0.29$ ) dan *keluarga besar* ( $n = 55; M = 2.72; SD = 0.27$ ) sebagai sumber identitas. Sebaliknya, sampel yang mengakui *hobi* sebagai sumber identitas menunjukkan taraf identitas nasional (IN) terendah ( $n = 33; M = 2.51; SD = 0.28$ ). *Omnibus Analysis of Variance* (ANOVA) menunjukkan perbedaan taraf identitas nasional (IN) yang signifikan antar sampel sumber identitas ( $F [8,479] = 4.297; p = 0.000$ ). Hasil ini bisa dijadikan informasi awal bagi penelitian selanjutnya untuk mengungkap peran karakteristik partisipan sebagai kovariat dalam model.

### ***Identitas Nasional (IN) dan Gender***

Terkait perbedaan gender, sampel laki-laki ( $M = 2.71, SD = 0.32$ ) terbukti menunjukkan taraf identitas nasional (IN) lebih tinggi dibandingkan perempuan ( $M = 2.63, SD = 0.29; F = 1.96, p = 0.02$ ), kendati taraf identitas suku bangsa (ISB) mereka tidak berbeda (bisa dilihat dalam Tabel 6).

## **Diskusi Umum**

Studi 1 menghasilkan *Skala Identitas Nasional (SIN)* terdiri dari 12 item (*Skala Identitas Nasional - 12 [SIN-*

**Table 6**  
*Differences of Levels of National Identity (Identitas Nasional [IN]) and Ethnic Identity (Identitas Suku Bangsa [ISB]) between Male and Female Samples*

Identity	Gender	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>
IN	Male	140	2.71	0.32	7.62*	0.006
	Female	340	2.63	0.29		
ISB	Male	140	3.02	0.43	0.019	0.890
	Female	340	3.02	0.36		

*Note.* IN = Identitas Nasional (National Identity); ISB = Identitas Suku Bangsa (Ethnic Identity); \* $p < 0.05$ ; Levene statistics = 2.994;  $df = 478$ ;  $p = 0.084$ .

**Tabel 6**  
*Perbedaan Taraf Identitas Nasional (IN) dan Identitas Suku Bangsa (ISB) antara Sampel Laki-laki dan Perempuan*

Identitas	Gender	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>
IN	Laki-laki	140	2.71	0.32	7.62*	0.006
	Perempuan	340	2.63	0.29		
ISB	Laki-laki	140	3.02	0.43	0.019	0.890
	Perempuan	340	3.02	0.36		

*Catatan.* IN = Identitas Nasional; ISB = Identitas Suku Bangsa; \* $p < 0.05$ ; statistik Levene = 2.994;  $df = 478$ ;  $p = 0.084$ .

12 [SIN-12]) with a single factor comprising three components as the *Skala Identitas Suku Bangsa (SISB)*; Supratiknya, 2019) upon which the initial *Skala Identitas Nasional (SIN)* or *Skala Identitas Nasional - 14 (SIN-14)* was modeled. Examinations on the participants' levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*), as well as comparisons of their levels of national identity (*identitas nasional [IN]*) based on differences in backgrounds of their ethnicity, religion, identity source, and gender revealed that: (1) the participants in general indicated a relatively high level of national identity (*identitas nasional [IN]*), a high level of ethnic identity (*identitas suku bangsa [ISB]*), and a low level of self-esteem; (2) the participants' levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) were positively correlated; (3) background of ethnicity was related with national identity (*identitas nasional [IN]*) with the Balinese and Florinese samples indicated the highest levels of national identity (*identitas nasional [IN]*) while the Chinese and Mixed samples indicated the lowest levels of national identity (*identitas nasional [IN]*); (4) background of religion was not related with national identity (*identitas nasional [IN]*), but the Hinduism sample indicated the highest level of national identity (*identitas nasional [IN]*) while the Buddhism

12) dengan struktur faktor tunggal meliputi tiga komponen seperti *Skala Identitas Suku Bangsa (SISB)*; Supratiknya, 2019) yang dijadikan model bentuk awal *Skala Identitas Nasional (SIN)* atau *Skala Identitas Nasional - 14 (SIN-14)*. Pemeriksaan taraf identitas nasional (IN) dan identitas suku bangsa (ISB) partisipan serta perbandingan taraf identitas nasional (IN) mereka berdasarkan perbedaan latar belakang suku bangsa, agama, sumber identitas, dan gender menunjukkan: (1) secara umum partisipan menunjukkan taraf identitas nasional (IN) cukup tinggi, taraf identitas suku bangsa (ISB) tinggi, dan taraf harga-diri rendah; (2) taraf identitas nasional (IN) dan identitas suku bangsa (ISB) partisipan berkorelasi positif; (3) latar belakang suku bangsa berhubungan dengan identitas nasional (IN) dengan sampel suku bangsa Bali dan Flores menunjukkan taraf identitas nasional (IN) tertinggi, sedangkan sampel suku bangsa Tionghoa dan Campuran menunjukkan taraf identitas nasional (IN) terendah; (4) latar belakang agama tidak berhubungan dengan identitas nasional (IN), namun sampel agama Hindu menunjukkan taraf identitas nasional (IN) tertinggi sedangkan sampel agama Budha menunjukkan taraf identitas nasional (IN) terendah; (5) sumber identitas berhubungan dengan taraf identitas nasional (IN), dan kendati mayoritas partisipan mengakui orang tua sebagai sumber identitas, namun sampel yang menunjukkan taraf identitas nasional (IN) tertinggi

sample indicated the lowest; (5) identity source was related with national identity (*identitas nasional [IN]*), and while the majority of participants acknowledged their parents as their identity source, the sample that indicated the highest level of national identity (*identitas nasional [IN]*) was the one that acknowledged ethnic group as their identity source; and (6) gender was related with national identity (*identitas nasional [IN]*) with the male samples indicated a significantly higher level of national identity (*identitas nasional [IN]*) than the female samples.

Regarding the levels of national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) that were high and positively correlated, these results were consistent with those of Surijah et al. (2019) in young people in Bali, Suryani et al. (2019) in students of Chinese descents in Jakarta, and Gong (2007) in young people of Asian and African descents in the United States of America; the result being that national identity (*identitas nasional [IN]*) was positively correlated with ethnic identity (*identitas suku bangsa [ISB]*). Related to the findings of Fuller-Rowell et al. (2013) that national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) were positively correlated in young people of non-Caucasian minority provided that no discrimination by majority was present, those four findings appeared to provide strong evidence on the importance of strengthening the levels of both national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) in young people within the pluralistic Indonesian society since the two kinds of social identity proved to be positively and significantly correlated.

Regarding the participants' low level of self-esteem, this finding was consistent with the findings that Asian youth including those from South-East Asia consistently indicated a lower level of self-esteem than their Caucasian peers both in Europe (Amorim & Lam, 2013) and North America (Bachman et al., 2011), hence no further scrutiny was warranted.

Regarding the relation between background of ethnicity and national identity (*identitas nasional [IN]*), the Balinese and Florinese samples were the two ethnicity samples with the highest levels of national identity (*identitas nasional [IN]*). Though

adalah sampel yang mengakui suku bangsa sebagai sumber identitas; dan (6) gender berhubungan dengan identitas nasional (IN) dengan sampel laki-laki menunjukkan taraf identitas nasional (IN) yang secara signifikan lebih tinggi dibandingkan sampel perempuan.

Terkait taraf identitas nasional (IN) dan identitas suku bangsa (ISB) yang secara umum tinggi dan berkorelasi positif, temuan ini sejalan dengan temuan Surijah et al. (2019) pada orang muda di Bali, Suryani et al. (2019) pada mahasiswa keturunan Tionghoa di Jakarta, dan Gong (2007) pada orang muda keturunan Asia dan Afrika di Amerika Serikat bahwa identitas nasional (IN) dan identitas suku bangsa (ISB) berkorelasi positif. Dikaitkan dengan temuan Fuller-Rowell et al. (2013) bahwa identitas nasional (IN) dan identitas suku bangsa (ISB) berkorelasi secara positif di kalangan orang muda minoritas non-Kaukasian sepanjang tidak disertai diskriminasi oleh mayoritas, empat temuan ini dipandang memberikan bukti kuat tentang pentingnya meningkatkan taraf identitas nasional (IN) dan identitas suku bangsa (ISB) di kalangan orang muda dalam masyarakat pluralistik Indonesia sebab dua jenis identitas sosial itu terbukti berhubungan erat secara positif dan signifikan.

Terkait taraf harga diri partisipan yang rendah, temuan ini sejalan dengan temuan bahwa orang muda Asia termasuk Asia Tenggara secara konsisten menunjukkan taraf harga diri lebih rendah dibandingkan orang muda Kaukasian baik di Eropa (Amorim & Lam, 2013) maupun di Amerika utara (Bachman et al., 2011), maka tidak perlu didalami.

Terkait hubungan antara latar belakang suku bangsa dan identitas nasional (IN), sampel Bali dan Flores merupakan dua sampel suku bangsa bertaraf identitas nasional (IN) paling tinggi. Kendati bukan tertinggi, taraf identitas suku bangsa (ISB) sampel

not the highest, the levels of ethnic identity (*identitas suku bangsa [ISB]*) of the Balinese ( $M = 3.326$ ,  $SD = 0.384$ ) and the Florinese ( $M = 3.106$ ;  $SD = 0.305$ ) samples were also high. These findings appeared to confirm the other findings on the close and positive relation between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*). The two samples with the lowest levels of national identity (*identitas nasional [IN]*) were the Chinese ( $M = 2.54$ ;  $SD = 0.34$ ) and the Mixed ( $M = 2.57$ ;  $SD = 0.27$ ). Within the scope of this study's finding, the Chinese sample had a lower level of national identity (*identitas nasional [IN]*) when compared to the other ethnic groups. The author wants to stress out that the sample for the Chinese ethnic group were 31 participants, thus an interpretation and conclusion must be carefully made. The low level of national identity (*identitas nasional [IN]*) of the Chinese sample appeared to be explainable in two ways. Referring to the information that among the senior Chinese citizens the term “*bangsa*” (“nation”) tended to be understood as “*suku bangsa*” (“ethnic group”), the low level of national identity (*identitas nasional [IN]*) in the Chinese sample might result from the ambiguity of the meaning of the two terms. However, their level of ethnic identity (*identitas suku bangsa [ISB]*) was quite high ( $M = 2.988$ ;  $SD = 0.513$ ), i.e., higher than those of the Javanese ( $M = 2.980$ ;  $SD = 0.337$ ) and the Mixed ( $M = 2.836$ ;  $SD = 0.329$ ), though not statistically significant (as shown in Table 3 in *Appendix*). Their level of self-esteem ( $M = 17.871$ ;  $SD = 4.201$ ) was also above the average of the whole participants ( $M = 17.396$ ;  $SD = 3.838$ ). Hence such an explanation appeared to be unlikely since neither the possible ambiguity of meanings of the terms “*bangsa*” (“nation”) versus “*suku bangsa*” (“ethnic group”) was warranted nor it was consistent with the finding of the close relationship between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*).

A second explanation referring to the findings of Fuller-Rowell et al. (2013) that the relationship between national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) in a minority group being cancelled out when accompanied by social discrimination appeared to be more likely. Although their level of ethnic identity (*identitas suku bangsa [ISB]*) was high, the Chinese sample indicated a low level of national

Bali ( $M = 3.326$ ,  $SD = 0.384$ ) dan Flores ( $M = 3.106$ ;  $SD = 0.305$ ) terbukti juga tinggi. Temuan ini dipandang memperkuat temuan sebelumnya tentang hubungan erat dan positif antara identitas nasional (IN) dan identitas suku bangsa (ISB). Dua sampel suku bangsa dengan taraf identitas nasional (IN) terendah adalah sampel Tionghoa ( $M = 2.54$ ;  $SD = 0.34$ ) dan Campuran ( $M = 2.57$ ;  $SD = 0.27$ ). Sebatas temuan penelitian ini, sampel Tionghoa menunjukkan taraf identitas nasional (IN) yang lebih rendah dibandingkan kelompok-kelompok suku bangsa yang lain. Peneliti ingin menggarisbawahi bahwa sampel suku bangsa Tionghoa hanya terdiri 31 partisipan, maka harus ditafsirkan dan disimpulkan secara hati-hati. Rendahnya taraf identitas nasional (IN) pada sampel Tionghoa bisa dijelaskan dengan dua cara. Mengacu informasi bahwa di kalangan warga senior Tionghoa istilah “*bangsa*” cenderung dimaknai sebagai “*suku bangsa*” maka rendahnya tingkat identitas nasional (IN) sampel Tionghoa mungkin disebabkan oleh kerancuan makna dua istilah itu. Namun, taraf identitas suku bangsa (ISB) sampel Tionghoa terbukti cukup tinggi ( $M = 2.988$ ;  $SD = 0.513$ ), melebihi sampel Jawa ( $M = 2.980$ ;  $SD = 0.337$ ) maupun Campuran ( $M = 2.836$ ;  $SD = 0.329$ ) kendati tidak signifikan secara statistik (seperti ditunjukkan dalam Tabel 3 di *Appendix*). Taraf harga diri mereka ( $M = 17.871$ ;  $SD = 3.838$ ) ternyata juga di atas rerata partisipan secara keseluruhan ( $M = 17.396$ ;  $SD = 4.201$ ). Berarti, penjelasan ini lemah sebab selain kerancuan makna istilah *bangsa versus suku bangsa* tidak terbukti juga tidak sejalan dengan temuan tentang hubungan erat antara identitas nasional (IN) dan identitas suku bangsa (ISB).

Penjelasan kedua mengacu temuan Fuller-Rowell et al. (2013) bahwa hubungan antara identitas nasional (IN) dan identitas suku bangsa (ISB) di kalangan kelompok minoritas melemah jika mengalami diskriminasi kiranya lebih kuat. Kendati memiliki taraf identitas suku bangsa (ISB) tinggi, sampel Tionghoa menunjukkan taraf identitas nasional (IN) rendah, diduga karena mengalami diskriminasi sosial-politik dalam

identity (*identitas nasional [IN]*), apparently due to the socio-political discrimination the Chinese community had been undergoing within the Indonesian society since the Dutch colonial era to the present times (Ikasari, 2017; al Qurtuby, 2017). Such an explanation was consistent with the findings of Verkuyten and Yildiz (2007), that the rejection by the Dutch society as the majority to the Turkish-Muslim immigrants as a minority group resulted in the strengthening of their ethnic identity (*identitas suku bangsa [ISB]*) and the weakening of their national identity (*identitas nasional [IN]*) in those Turkish-Muslim immigrants as Dutch citizens.

The Mixed sample had parents of different ethnic groups. Their low level of national identity (*identitas nasional [IN]*) appeared to be explainable with the findings of Sabatier (2008) that parents affected the formation of both national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) of their children through their parent-child relationship and the parents' effort to enculturate their children. The parent-child relationship comprised the children's attachment to parental culture and their perception of cultural harmony with parents on the subject of cultural values and orientations. Parental enculturation comprised both: (1) ethnic enculturation, namely the parents' effort to teach their children to behave according to the norms of their ethnic group; and (2) national enculturation, namely the parents' effort to apply the norms of the nation in which they live in their daily parent-child relationship. The incongruence of parents' different cultural backgrounds appeared in confusion in the ethnic enculturation by both parents toward their children. The level of ethnic identity (*identitas suku bangsa [ISB]*) of the Mixed sample ( $M = 2.836$ ;  $SD = 0.329$ ) was the lowest compared to that of the other samples, even lower than that of the sample that attributed themselves as belonging to the Indonesian ethnic group ( $M = 2.956$ ;  $SD = 0.519$ ), though the difference was not statistically significant. Such cultural disharmony with parents in the Mixed sample appeared to negatively affect national enculturation by parents and hence result in a low level of national identity (*identitas nasional [IN]*) in their children. Such an explanation was also warranted by the finding of the positive and significant relation between ethnic identity (*identitas suku bangsa [ISB]*) and national

kehidupan masyarakat Indonesia sejak zaman Belanda hingga kini (Ikasari, 2017; al Qurtuby, 2017). Penjelasan ini sejalan dengan temuan Verkuyten dan Yildiz (2007) bahwa penolakan masyarakat Belanda sebagai mayoritas terhadap imigran Turki-Islam sebagai kelompok minoritas berakibat menguatnya identitas suku bangsa (ISB) dan melemahnya identitas nasional (IN) di kalangan imigran Turki-Islam sebagai warga negara Belanda.

Sampel Campuran memiliki ayah dan ibu berbeda suku bangsa. Rendahnya taraf identitas nasional (IN) mereka bisa dijelaskan dengan temuan Sabatier (2008) bahwa orang tua mempengaruhi pembentukan identitas nasional (IN) dan identitas suku bangsa (ISB) anak-anak mereka melalui hubungan orang tua-anak serta upaya enkulturasi orang tua terhadap anak. Hubungan orang tua-anak meliputi keterikatan anak pada budaya orang tua dan persepsi mereka terhadap keharmonisan budaya dengan orang tua terkait aneka nilai dan orientasi budaya. Enkulturasi oleh orang tua meliputi: (1) enkulturasi suku bangsa, yaitu upaya orang tua mengajar anak bertingkah laku sesuai norma-norma suku bangsa asal mereka, serta (2) enkulturasi nasional, yaitu upaya orang tua menerapkan norma-norma bangsa tempat mereka kini hidup dalam hubungan sehari-hari orang tua-anak. Ketidak-harmonisan budaya ayah dan ibu berbeda suku bangsa diduga menimbulkan kerancuan dalam proses enkulturasi suku bangsa terhadap anak. Taraf identitas suku bangsa (ISB) sampel Campuran ( $M = 2.836$ ;  $SD = 0.329$ ) terbukti paling rendah dibandingkan sampel-sampel suku bangsa lainnya, bahkan lebih rendah dari sampel yang mengaku bersuku bangsa Indonesia ( $M = 2.956$ ;  $SD = 0.519$ ), kendati tidak signifikan secara statistik. Ketidakharmonisan budaya dengan orang tua pada sampel Campuran diduga berdampak negatif terhadap enkulturasi nasional oleh orang tua sehingga mengakibatkan taraf identitas nasional (IN) yang rendah pada anak-anak mereka. Penjelasan semacam ini juga sejalan dengan temuan tentang hubungan positif dan signifikan antara identitas suku bangsa (ISB) dan identitas nasional (IN).

identity (*identitas nasional [IN]*).

The author would like to readdress that the exploratory research does not aim to generalize the study's finding. The author discourages any attempt to frame that a certain ethnic group has a low level of national identity (*identitas nasional [IN]*) based on the data provided in this article. Instead, the author wants to stimulate a further study to understand the lived-experience of each ethnic group in relation to their national identity (*identitas nasional [IN]*). The readers are to carefully take note on this limitation and intention of this current study. Similarly, the same perspective shall be used when interpreting the following paragraph.

Regarding the relation between background of religion and level of national identity (*identitas nasional [IN]*), all of the 23 Hindu participants were related to the Balinese ethnic group: 21 of them had both fathers and mothers who were Balinese and two of them had parents who were a mixture of Balinese and another ethnic background. The Balinese ethnic group were known of their profession of Hinduism. As the Hinduism religion sample, they indicated the highest level of national identity (*identitas nasional [IN]*) among the five religion samples (as shown in Table 4). On the other hand, both as religion and ethnic group sample the Hindu-Balinese sample also indicated the highest level of ethnic identity (*identitas suku bangsa [ISB]*). Hence, it appeared that their high level of national identity (*identitas nasional [IN]*) was closely related with their ethno-religious Hindu-Balinese background.

All the six Buddhist participants were related with the Chinese ethnic group: five of them had both fathers and mothers who were of Chinese ethnic background and one of them had parents who were a mixture of Chinese and another ethnic background. It appeared that the low level of national identity (*identitas nasional [IN]*) of the Buddhist sample was related with their Chinese ethnic background that as an ethnic sample indicated the lowest level of national identity (*identitas nasional [IN]*) compared to that of the other nine ethnicity samples (as shown in Table 3 in Appendix). Interestingly, as a religion sample the Buddhist-Chinese group indicated a high level of ethnic identity (*identitas suku bangsa [ISB]*),

Penulis ingin sekali lagi menggarisbawahi bahwa penelitian eksploratorik semacam ini tidak bertujuan menggeneralisasikan temuan-temuan yang diperoleh. Peneliti menolak tiap upaya untuk mennghakimi bahwa kelompok suku bangsa tertentu memiliki taraf identitas nasional (IN) yang rendah berdasarkan data yang diperoleh dalam penelitian ini. Sebaliknya, peneliti ingin mendorong dilakukannya penelitian lebih lanjut untuk memahami *lived-experience* atau pengalaman hidup nyata yang dirasakan oleh tiap kelompok suku bangsa terkait identitas nasional (IN) mereka. Perspektif yang sama akan diterapkan dalam membuat penafsiran dalam paragraf berikut.

Terkait hubungan antara latar belakang agama dan taraf identitas nasional (IN), seluruh partisipan beragama Hindu berjumlah 23 orang terkait suku bangsa Bali, yaitu 21 berayah-ibu Bali dan dua berayah-ibu campuran antara Bali dan suku bangsa lain. Suku bangsa Bali dikenal memeluk agama Hindu. Sebagai sampel agama Hindu, mereka menunjukkan taraf identitas nasional (IN) tertinggi dibandingkan lima sampel agama lainnya (seperti ditunjukkan dalam Tabel 4). Di sisi lain, baik sebagai sampel agama maupun suku bangsa sampel Hindu-Bali menunjukkan taraf identitas suku bangsa (ISB) tertinggi. Maka, tingginya taraf identitas nasional (IN) mereka diduga erat berhubungan dengan latar belakang etno-religius Hindu-Bali mereka.

Semua partisipan Budha yang berjumlah enam orang terkait suku bangsa Tionghoa: lima berayah-ibu Tionghoa serta satu campuran antara Tionghoa dan suku bangsa lain. Rendahnya taraf identitas nasional (IN) sampel Budha diduga terkait latar belakang suku bangsa Tionghoa yang sebagai sampel suku bangsa menunjukkan taraf identitas nasional (IN) paling rendah dibandingkan sembilan sampel suku bangsa lainnya (seperti ditunjukkan dalam Tabel 3 di Appendix). Menariknya, sebagai sampel agama kelompok Budha-Tionghoa menunjukkan taraf identitas suku bangsa (ISB) tinggi, yaitu kedua tertinggi di antara lima sampel agama. Diduga, agama pada dirinya tidak berhubungan dengan identitas nasional (IN), namun

namely the second highest among the five religion samples. It appeared that religion by itself was not related with national identity (*identitas nasional [IN]*) but it was so related through its close relationship with ethnic group. The relation might be positive as the Hindu-Balinese sample indicated or it might be negative as the Buddhist-Chinese indicated, depending on the relation between ethnic group and national identity (*identitas nasional [IN]*).

The last interpretation was consistent with the interpretation that the Chinese ethnic sample's low level of national identity (*identitas nasional [IN]*) resulted from the socio-political discrimination the Indonesian Chinese community had been experiencing since the Dutch colonization to the present times (Ikasari, 2017; al Qurtuby, 2017). The findings were parallel to Fleischmann and Phalet's (2018) study on the relation of religion with national identity (*identitas nasional [IN]*) in minority youth of Muslim immigrant descents in Belgium, the United Kingdom, Germany, Norway, and Sweden. They found that: (1) there was no inherent relation between religion (Islam) and national identity (European); and (2) minority youth of Muslim immigrant descents that reported discrimination at school indicated a low level of national identity (*identitas nasional [IN]*; Fleischmann & Phalet, 2018). These findings and their interpretation led to the conclusion that religion as such was not related to national identity (*identitas nasional [IN]*). However, it was so related through its relation with ethnic group, namely that it was related with a low level of national identity (*identitas nasional [IN]*) in minority group if it was accompanied by discrimination by the majority group as indicated by the Buddhist-Chinese sample in this study.

Regarding the relation between identity source and national identity (*identitas nasional [IN]*), participants that acknowledged the *extended family* as their identity source indicated a higher level of national identity (*identitas nasional [IN]*) than those that acknowledged *hobby* (Mean difference = 0.204;  $p = 0.002$ ) and *expertise* (Mean difference = 0.138;  $p = 0.032$ ). Participants that acknowledged *parents* as their identity source also indicated a higher level of identity than those that acknowledged *hobby* (Mean difference = 0.160;  $p = 0.003$ ). Together, those that acknowledged

terhubung melalui kaitannya yang erat dengan kelompok suku bangsa. Hubungan itu bisa positif seperti ditunjukkan oleh sampel Hindu-Bali atau bisa negatif seperti ditunjukkan oleh sampel Budha-Tionghoa, tergantung dari hubungan antara kelompok suku bangsa dan identitas nasional (IN).

Interpretasi terakhir di atas sejalan dengan penafsiran tentang rendahnya taraf identitas nasional (IN) sampel suku bangsa Tionghoa akibat diskriminasi sosio-politis yang dialami komunitas Tionghoa Indonesia sejak zaman kolonial Belanda hingga kini (Ikasari, 2017; al Qurtuby, 2017). Temuan ini sejalan dengan temuan Fleischmann dan Phalet (2018) terkait hubungan antara agama dan identitas nasional (IN) di kalangan remaja minoritas keturunan imigran Muslim di Belgia, Inggris, Jerman, Belanda, Norwegia dan Swedia. Mereka menemukan: (1) tidak ada hubungan inheren antara agama (Islam) dan identitas nasional (IN; Eropa); dan (2) remaja minoritas keturunan imigran Muslim yang mengaku mengalami diskriminasi di sekolah menunjukkan taraf identitas nasional (IN) yang rendah (Fleischmann & Phalet, 2018). Temuan-temuan beserta penafsirannya ini memperkuat kesimpulan umum bahwa agama pada dirinya tidak berhubungan dengan identitas nasional (IN). Namun, agama menjadi terhubung dengan identitas nasional ((IN) melalui kaitannya dengan kelompok suku bangsa, yaitu berhubungan dengan taraf identitas nasional (IN) yang rendah pada kelompok minoritas jika disertai diskriminasi oleh kelompok mayoritas sebagaimana ditunjukkan oleh sampel Budha-Tionghoa dalam penelitian ini.

Terkait hubungan antara sumber identitas dan identitas nasional (IN), partisipan yang mengakui *keluarga besar* sebagai sumber identitas menunjukkan taraf identitas nasional (IN) lebih tinggi dibandingkan yang mengakui *hobi* (perbedaan Mean = 0.204;  $p = 0.002$ ) dan *keahlian* (perbedaan Mean = 0.138;  $p = 0.032$ ). Partisipan yang mengakui *orang tua* sebagai sumber identitas juga menunjukkan taraf identitas nasional (IN) lebih tinggi dibandingkan yang mengakui *hobi* (perbedaan Mean = 0.160;  $p = 0.003$ ). Bersama-sama, mereka yang mengakui *keluarga besar* dan

*extended family* and *parents* as their identity source were samples with the biggest number, but their level of national identity (*identitas nasional [IN]*) was lower than that of the sample that acknowledged *ethnic group* as their identity source, although the difference was not statistically significant. However, this finding might be interpreted as indicating that being trusted as identity source, parents and families in general failed to play their role in helping young people to develop national identity (*identitas nasional [IN]*). This condition was unfortunate since Sabatier (2008) found that parents played a significant role in the development of both national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) in youth through family relationship that comprised both the children's attachment to parental culture and their perception of cultural harmony with parents as well as through parental effort to conduct both ethnic and national enculturation to their children.

The level of national identity (*identitas nasional [IN]*) of male participants was significantly higher than that of female participants although their levels of ethnic identity (*identitas suku bangsa [ISB]*) were equal. This finding appeared to be explainable by referring to the findings of Huddy and Khatib (2007) that national identity (*identitas nasional [IN]*) was political in nature, in the sense that it was related to one's political involvement as a citizen. Women's political involvement was still considered low in Indonesia even amidst the nation's transition towards the era of democracy (Rahmatunnisa & Mariana, 2016). Cultural, political, and historical factors created a local political environment where discrimination against women was the norm within Indonesian society. These norms were perceived as the root cause for the women's low political involvement (Rhoads, 2012). Thus, it was understandable that male participants indicated a higher level of national identity (*identitas nasional [IN]*) than female participants. The relation between national identity (*identitas nasional [IN]*) and political involvement also appeared to be consistent with the interpretation that the Buddhist-Chinese indicated a low level of national identity (*identitas nasional [IN]*) apparently due to the socio-political discrimination they were undergoing within the Indonesian society (Ikasari, 2017; al Qurtuby, 2017).

*orang tua* sebagai sumber identitas merupakan sampel terbesar dalam penelitian ini, namun taraf identitas nasional (IN) mereka lebih rendah dibandingkan sampel partisipan yang mengakui *suku bangsa* sebagai sumber identitas, kendati perbedaan itu tidak signifikan secara statistis. Kondisi ini memprihatinkan sebab Sabatier (2008) menemukan bahwa orang tua memainkan peran signifikan dalam pembentukan identitas nasional (IN) maupun identitas suku bangsa (ISB) orang muda melalui hubungan keluarga yang mencakup keterikatan anak pada budaya orang tua dan persepsi anak terhadap harmoni kultural dengan orang tua, serta melalui upaya orang tua melakukan enkulturasi suku bangsa maupun enkulturasi bangsa terhadap anak-anak mereka.

Taraf identitas nasional (IN) sampel lelaki secara signifikan lebih tinggi dibandingkan perempuan kendati taraf identitas suku bangsa (ISB) mereka setara. Temuan ini bisa dijelaskan mengacu temuan Huddy dan Khatib (2007) bahwa identitas nasional (IN) bersifat politis, dalam arti terkait dengan keterlibatan politik seseorang sebagai warga negara. Keterlibatan politik perempuan dipandang masih rendah di Indonesia di tengah berlangsungnya transisi ke arah demokrasi (Rahmatunnisa & Mariana, 2017). Faktor kultural, politik dan historis telah menciptakan kondisi politik lokal di mana diskriminasi terhadap kaum perempuan menjadi norma dalam masyarakat Indonesia. Norma ini dipandang sebagai akar penyebab rendahnya keterlibatan politik perempuan (Rhoads, 2012). Maka bisa dipahami, sampel lelaki menunjukkan taraf identitas nasional (IN) lebih tinggi dibandingkan sampel perempuan. Hubungan antara identitas nasional (IN) dan keterlibatan politik juga sejalan dengan interpretasi bahwa sampel Budha-Tionghoa menunjukkan taraf identitas nasional (IN) yang rendah diduga karena diskriminasi sosial-politik yang mereka alami dalam masyarakat Indonesia (Ikasari, 2017; al Qurtuby, 2017).



## Conclusions

Based on the findings and their interpretations, the following conclusions seemed to be warranted. *First*, national identity (*identitas nasional [IN]*) appeared to be positively related with ethnic identity (*identitas suku bangsa [ISB]*), and that in general the sample of youth in this study indicated a quite high level of both national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*). Hence, it seems important to strengthen the levels of both national identity (*identitas nasional [IN]*) and ethnic identity (*identitas suku bangsa [ISB]*) of the Indonesian youth since there was some indications that the two forms of social identity appeared to reinforce each other. *Second*, in comparison with the whole research sample that indicated a relatively high level of national identity (*identitas nasional [IN]*), the Buddhist-Chinese sample representing the Chinese ethnic group indicated the lowest level of national identity (*identitas nasional [IN]*), although their level of ethnic identity (*identitas suku bangsa [ISB]*) was high. Consistent with the findings of Verkuyten and Yildiz (2007) in Turkish-Muslim immigrants in the Netherlands, this finding appeared to be related with the apparent experience of discrimination of the Chinese in Indonesia (al Qurtuby, 2017; Ikasari, 2017). *Third*, religion was not inherently related with national identity (*identitas nasional [IN]*). However, it appeared to be related either positively or negatively with national identity (*identitas nasional [IN]*) through its relation with ethnicity. *Fourth*, the Indonesian youth appeared to trust parents as their identity source but it appeared that parents failed to play their role in helping the Indonesian youth develop their national identity (*identitas nasional [IN]*). Such a conclusion warranted further studies. *Fifth*, male youths indicated a higher level of national identity (*identitas nasional [IN]*) than their female counterparts, although their levels of ethnic identity (*identitas suku bangsa [ISB]*) were equal. Considering the fact that women's political involvement was low in Indonesia (Rahmatunnisa & Mariana, 2016; Rhoads, 2012), scrutinizing the political dimension of national identity (*identitas nasional [IN]*) in young women appeared to be necessary.

## Kesimpulan

Berdasarkan temuan-temuan beserta penafsirannya di atas, kiranya bisa ditarik sejumlah kesimpulan sebagai berikut. *Pertama*, identitas nasional (IN) terbukti berhubungan positif dengan identitas suku bangsa (ISB), di mana secara keseluruhan orang muda sampel penelitian ini menunjukkan taraf identitas nasional (IN) dan taraf identitas suku bangsa (ISB) yang relatif tinggi. Maka, penting memperkuat taraf identitas nasional (IN) dan identitas suku bangsa (ISB) kaum muda Indonesia sebab ada indikasi bahwa dua jenis identitas sosial itu saling menguatkan. *Kedua*, dibandingkan keseluruhan sampel penelitian yang menunjukkan taraf identitas nasional (IN) yang relatif tinggi, sampel orang muda Budha-Tionghoa sebagai representasi suku bangsa Tionghoa menunjukkan taraf identitas nasional (IN) terendah, kendati mereka menunjukkan taraf identitas suku bangsa yang tinggi. Sejalan dengan temuan Verkuyten dan Yildiz (2007) pada warga keturunan imigran Turki-Muslim di Belanda, diduga temuan ini berhubungan dengan indikasi pengalaman diskriminasi yang dialami oleh warga suku bangsa Tionghoa di Indonesia (al Qurtuby, 2017; Ikasari, 2017). *Ketiga*, agama secara inheren tidak berhubungan dengan identitas nasional (IN). Namun diduga agama berhubungan secara positif atau negatif dengan identitas nasional (IN) melalui hubungannya dengan suku bangsa. *Keempat*, orang muda Indonesia terkesan mempercayai orang tua sebagai sumber identitas, namun ada indikasi orang tua gagal menjalankan peran membantu kaum muda Indonesia mengembangkan identitas nasional (IN) mereka. Kesimpulan ini penting diteliti lebih lanjut. *Kelima*, kaum muda laki-laki menunjukkan taraf identitas nasional (IN) lebih tinggi dibandingkan perempuan, kendati taraf identitas suku bangsa (ISB) mereka setara. Mengingat kenyataan bahwa keterlibatan politik perempuan masih rendah di Indonesia (Rahmatunnisa & Mariana, 2017; Rhoads, 2012), kiranya penting diteliti dimensi politik identitas nasional khususnya di kalangan kaum muda perempuan.

## Strengths, Limitations, and Recommendations

The current study provided a detailed information of the quality of the main instrument (*Skala Identitas Nasional - 12 [SIN-12]*). The examination included its internal structure equivalence with its model (*Skala Identitas Suku Bangsa [SISB]*). Results indicated an acceptable fit with data, and the performance of its items both individually and together as a scale. However, the current study sees the potential to improve the psychometric properties of the *Skala Identitas Nasional -12 (SIN-12)*. The author recommends a higher-order factor analysis with three factors and a single higher-order factor to be explored in future studies. Additionally, two other limitations pertained to the participants were: (1) all the participants were recruited from a single private university; and (2) the numbers of participants representing ethnicity samples except the Javanese and representing religion samples except the Catholics and the Christians were quite small. Such limitations made the scope of both ethnic and religious groups to be included in this research comprised only the ten ethnic groups and the five religious groups as reported, and with quite large differences in size among them. These weaknesses limit the generalizability of the results.

Another major limitation of the present study that prevents it from providing a deeper explanation on the low level of national identity (*identitas nasional [IN]*) of the Buddhist-Chinese sample and the lower level of national identity (*identitas nasional [IN]*) of the female participants than the male participants appeared to be conceptual-theoretical. The concept of national identity (*identitas nasional [IN]*) in the present study was based on the Social Identity Theory with a socio-psychological perspective that emphasized the psychological-cultural dimensions adhering to the ethno-symbolic approach that conceived of national identity (*identitas nasional [IN]*) as static (Guibernau, 2004).

Guibernau (2004) contended instead that national identity (*identitas nasional [IN]*) was a modern, fluid and dynamic phenomenon with five dimensions, namely: psychological, cultural, territorial, historical, and political. The psychological dimension referred to an awareness

## Kekuatan, Keterbatasan dan Saran

Penelitian ini menyajikan informasi yang rinci tentang kualitas instrumen utama (*Skala Identitas Nasional - 12 [SIN-12]*). Pemeriksaannya meliputi kesesuaian struktur internalnya dengan modelnya (*Skala Identitas Suku Bangsa [SISB]*). Hasil pemeriksaan menunjukkan *acceptable fit* dengan data, dan kinerja item-itemnya baik sendiri-sendiri maupun bersama-sama sebagai skala. Namun penelitian ini menemukan potensi untuk meningkatkan ciri-ciri psikometrik *Skala Identitas Nasional - 12 (SIN-12)*. Peneliti merekomendasikan agar dieksplorasi kemungkinan analisis faktor taraf-tinggi dengan tiga faktor dan dengan faktor tunggal taraf-tinggi dalam penelitian lebih lanjut. Selain itu, dua keterbatasan lain terkait partisipan: (1) seluruh partisipan berasal dari satu perguruan tinggi; dan (2) partisipan sebagai sampel suku bangsa selain Jawa dan sebagai sampel agama selain Katolik dan Kristen berjumlah relatif kecil. Keterbatasan itu menjadikan cakupan kelompok suku bangsa dan agama yang digunakan dalam penelitian ini hanya meliputi sepuluh kelompok suku bangsa dan lima kelompok agama seperti dilaporkan, disertai perbedaan yang mencolok terkait jumlahnya di antara kelompok-kelompok itu. Beberapa kelemahan ini berakibat membatasi generalisabilitas hasil-hasil yang diperoleh.

Keterbatasan penting lain penelitian ini sehingga tidak mampu memperdalam penjelasan tentang rendahnya taraf identitas nasional (IN) sampel Budha-Tionghoa dan lebih rendahnya taraf identitas nasional (IN) sampel perempuan dibandingkan lelaki, bersifat konseptual-teoretis. Konsep identitas nasional (IN) dalam penelitian ini didasarkan Teori Identitas Sosial dengan perspektif sosio-psikologis yang mengutamakan dimensi psikologis-kultural mengikuti pendekatan etno-symbolis yang memandang identitas nasional (IN) bersifat statis (Guibernau, 2004).

Menurut Guibernau (2004), identitas nasional (IN) merupakan fenomena modern yang cair-dinamis dan memiliki lima dimensi, yaitu psikologis, kultural, teritorial, historis, dan politis. Dimensi psikologis meliputi kesadaran sebagai kelompok didasarkan ikatan emosional yang

as a group based on an emotional attachment that united fellow citizens as part of a nation. The cultural dimension referred to the values, beliefs, customs, habits, language, and practices that were shared and transmitted to new members. The historical dimension referred to the collective memory of the past as a common history that resulted in boosting the esteem as a nation. The territorial dimension referred to the awareness of the geographical boundaries accompanied by a closer attachment to fellow citizens than to foreigners. Lastly, the political dimension referred to the popular consent to love and protect the unity of one's nation. Regarding the political dimension, Malešević (2011) even contended that national identity (*identitas nasional [IN]*) was basically an ideology, namely the social process by which an individual as member of a nation articulates their beliefs through solidarity manifested in various forms of social organizations that were inherently fragile, so that they had always be guarded and refreshed. The concept of national identity (*identitas nasional [IN]*) pursued in this study definitely excluded the political dimension stressed by Malešević (2011) as well as the historical and territorial dimensions mentioned by Guibernau (2004), although they were needed to comprehensively uncover the true nature and dynamics of national identity (*identitas nasional [IN]*) including the low level of national identity (*identitas nasional [IN]*) of the Buddhist-Chinese sample and the lower level of national identity (*identitas nasional [IN]*) of the female samples compared to that of the male samples.

Hence, the need to uncover the national identity (*identitas nasional [IN]*) of the Indonesian youth more comprehensively comprising Guibernau's (2004) five dimensions and with the use of an approach that would enable to scrutinize the roles of ethnic identity, religion, parents, and real social-political experiences in the development of the Indonesian youth's national identity (*identitas nasional [IN]*) was strongly recommended. Since the present study was exploratory, future studies with more robust approaches in collecting as well as analyzing the data were also strongly recommended.

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menyatukan sesama warga sebagai bagian sebuah bangsa. Dimensi kultural meliputi aneka nilai, keyakinan, adat, kebiasaan, bahasa dan praktik yang dimiliki bersama dan ditransmisikan kepada warga baru. Dimensi sejarah meliputi ingatan kolektif tentang masa lampau sebagai sejarah bersama dan yang berdampak meningkatkan harga diri sebagai bangsa. Dimensi teritorial meliputi kesadaran tentang batas wilayah disertai perasaan lebih dekat dengan sesama warga bangsa dibandingkan dengan warga asing. Terakhir, dimensi politik meliputi *popular consent* yaitu kesepakatan bersama untuk mencintai dan menjaga kesatuan bangsa. Terkait dimensi politik, Malešević (2011) bahkan menyatakan bahwa identitas nasional (IN) pada dasarnya merupakan ideologi, yaitu proses sosial dengan mana individu sebagai warga sebuah bangsa mengartikulasikan aneka keyakinan mereka melalui solidaritas yang diwujudkan dalam aneka bentuk organisasi sosial yang secara inheren memang bersifat rentan, maka harus senantiasa dijaga dan disegarkan. Konsep identitas nasional (IN) yang digunakan dalam penelitian ini jelas tidak mencakup dimensi politik yang ditekankan Malešević (2011) maupun dimensi sejarah dan teritorial seperti disebutkan Guibernau (2004), padahal diduga diperlukan untuk memahami secara komprehensif sifat dan dinamika identitas nasional (IN) termasuk gejala rendahnya taraf identitas nasional (IN) sampel Budha-Tionghoa dan lebih rendahnya taraf identitas nasional (IN) sampel perempuan dibandingkan sampel lelaki.

Maka, sangat disarankan perlunya meneliti identitas nasional (IN) orang muda Indonesia secara lebih komprehensif mencakup lima dimensi Guibernau (2004) dan dengan pendekatan yang sekaligus mampu mengungkap peran identitas suku bangsa (ISB), agama, orang tua, dan pengalaman sosial-politik nyata dalam pengembangan identitas nasional (IN) kaum muda Indonesia. Karena penelitian ini bersifat eksploratori, maka juga sangat disarankan penelitian-penelitian lebih lanjut dengan pendekatan yang lebih *robust* baik dalam pengumpulan maupun analisis data.

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### Konflik Kepentingan

Penulis menyatakan tidak ada potensi konflik kepentingan terkait pendanaan, kepengarangan, dan/atau hubungan pribadi dalam bentuk apa pun terkait artikel ini.

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*Appendices follow*

## Appendices / Lampiran

**Table 3**  
*Means Differences of National Identity (Identitas Nasional [IN]) and Ethnic Identity (Identitas Suku Bangsa [ISB]) among Ethnic Samples and Their Levels of Significance Based on Post Hoc Test with the Use of Fisher's Least Significant Difference (LSD)*

Ethnic Groups	n	IN Mean	IN SD	ISB																										
				1	2	3	4	5	6	7	8	9	10																	
1.Javanese	206	2.63	0.28	0.337	0.305	0.479	0.513	0.408	0.384	0.336	0.363	0.329	0.519	0.126*	0.053	0.008	0.075	0.346*	0.431*	0.063	0.144*	0.024								
2.Florinese	63	2.76	0.25	0.122*	0.019	0.455	0.916	0.342	0.000	0.000	0.555	0.021	0.821	0.073	0.118	0.051	0.219	0.305*	0.189	0.269*	0.150	0.004	0.362	0.146	0.557	0.019*	0.005	0.095	0.000	0.184
3.Bataks	32	2.67	0.38	0.038	0.085	0.045	0.022	0.293*	0.379*	0.115	0.197*	0.077	0.502	0.188	0.629	0.824	0.005	0.002	0.345	0.023	0.529	0.092	0.215*	0.130	0.067	0.338*	0.424*	0.070	0.151	0.032
4.Chinese	31	2.54	0.34	0.106	0.001	0.081	0.501	0.001	0.000	0.567	0.083	0.796	0.061	0.062	0.023	0.153	0.271*	0.357*	0.137	0.219*	0.099	0.333	0.377	0.772	0.055	0.014	0.004	0.280	0.019	0.436
5.Dayaks	25	2.69	0.31	0.148*	0.026	0.110	0.241*	0.087	0.086	0.408*	0.489*	0.369*	0.029	0.730	0.184	0.318	0.503	0.002	0.000	0.005	0.045	0.078	0.007	0.137	0.016	0.104	0.494*	0.575*	0.369*	
6.Balinese	21	2.78	0.27	0.029	0.372	0.944	0.151	0.870	0.310	0.001	0.000	0.005	0.045	0.078	0.007	0.137	0.016	0.104	0.494*	0.575*	0.369*	0.611	0.372	0.944	0.151	0.870	0.310	0.001	0.000	0.005
7.Sumbas	14	2.68	0.31	0.035	0.087	0.003	0.128	0.025	0.113	0.009	0.081	0.038	0.678	0.333	0.978	0.193	0.801	0.279	0.935	0.488	0.791	0.067	0.190*	0.105	0.032	0.128	0.216*	0.112	0.102	0.119
8.Torajans	13	2.67	0.32	0.175	0.001	0.129	0.672	0.086	0.006	0.220	0.275	0.307	0.067	0.190*	0.105	0.032	0.128	0.216*	0.112	0.102	0.119	0.175	0.001	0.129	0.672	0.086	0.006	0.220	0.275	0.307
9.Mixed	43	2.57	0.27	0.020	0.103	0.018	0.112	0.041	0.128	0.025	0.015	0.087	0.815	0.255	0.853	0.252	0.686	0.219	0.828	0.895	0.353	0.020	0.103	0.018	0.112	0.041	0.128	0.025	0.015	0.087
10.Indonesian	13	2.65	0.33	0.815	0.255	0.853	0.252	0.686	0.219	0.828	0.895	0.353	0.020	0.103	0.018	0.112	0.041	0.128	0.025	0.015	0.087	0.815	0.255	0.853	0.252	0.686	0.219	0.828	0.895	0.353

Note. IN = Identitas Nasional (National Identity); ISB = Identitas Suku Bangsa (Ethnic Identity); \*  $p < 0.05$ ; Levene Statistics (10,469) = 1.363;  $p = .194$ .



Tabel 3  
Perbedaan Taraf Identitas Nasional (IN) dan Identitas Suku Bangsa (ISB) antar Sampel Suku Bangsa dan Taraf Signifikansinya Berdasarkan Post Hoc Tests dengan Fisher's Least Significant Difference (LSD)

Suku Bangsa	n	IN Mean	IN SD	ISB												
				1	2	3	4	5	6	7	8	9	10			
1.Jawa	206	2.63	0.28	0.337	0.305	0.479	0.513	0.408	0.342	0.384	0.431*	0.326	0.336	0.363	0.329	0.519
2.Flores	63	2.76	0.25	0.122*	0.019	0.073	0.118	0.051	0.342	0.075	0.219	0.305*	0.189	0.269*	0.150	0.184
3.Batak	32	2.67	0.38	0.038	0.085	0.362	0.146	0.557	0.022	0.293*	0.379*	0.115	0.197*	0.077	0.529	0.024
4.Tionghoa	31	2.54	0.34	0.502	0.188	0.629	0.824	0.067	0.338*	0.424*	0.070	0.151	0.032	0.796	0.099	0.436
5.Dayak	25	2.69	0.31	0.092	0.215*	0.130	0.081	0.501	0.271*	0.357*	0.137	0.219*	0.099	0.436	0.099	0.436
6.Bali	21	2.78	0.27	0.106	0.001	0.081	0.081	0.501	0.014	0.004	0.086	0.408*	0.489*	0.369*	0.005	0.005
7.Sumba	14	2.68	0.31	0.045	0.078	0.007	0.137	0.016	0.104	0.104	0.494*	0.575*	0.369*	0.005	0.005	0.005
8.Toraja	13	2.67	0.32	0.611	0.372	0.944	0.151	0.870	0.310	0.310	0.001	0.000	0.081	0.038	0.791	0.791
9.Campur	43	2.57	0.27	0.035	0.087	0.003	0.128	0.025	0.113	0.113	0.009	0.081	0.038	0.791	0.791	0.791
10.Indonesia	13	2.65	0.33	0.678	0.333	0.978	0.193	0.801	0.279	0.279	0.935	0.488	0.791	0.791	0.791	0.791
				0.067	0.190*	0.105	0.032	0.128	0.216*	0.112	0.102	0.119	0.119	0.119	0.119	0.119
				0.175	0.001	0.129	0.672	0.086	0.006	0.006	0.220	0.275	0.307	0.307	0.307	0.307
				0.020	0.103	0.018	0.112	0.041	0.128	0.041	0.025	0.015	0.087	0.087	0.087	0.087
				0.815	0.255	0.853	0.252	0.686	0.219	0.828	0.895	0.353	0.353	0.353	0.353	0.353

Catatan. IN = Identitas Nasional, ISB = Identitas Suku Bangsa; \*p < 0.05; Statistisk Levene (10,469) = 1,363; p = 0,194.

**Table 5**  
**Means Differences of National Identity (Identitas Nasional [IN]) and Ethnic Identity (Identitas Suku Bangsa [ISB])**  
**among Identity Source Samples and Their Levels of Significance Based on Post Hoc Test with the Use of Fisher's**  
**Least Significant Difference (LSD)**

Identity Source	n	IN Mean	IN SD	ISB								
				1	2	3	4	5	6	7	8	
				3.076	3.032	2.844	2.966	3.008	2.752	3.144	1.907	
1. Parents	276	2.67	0.29	0.346	0.409	0.379	0.457	0.398	0.398	0.398	0.244	0.406
				0.044	0.233*	0.110	0.068	0.324*	0.068	0.324*	0.068	0.168
				0.429	0.001	0.113	0.435	0.000	0.618	0.246	0.246	0.246
2. Extended family	55	2.72	0.27	0.044	0.189*	0.066	0.024	0.280*	0.112	0.124	0.414	0.414
				0.303	0.024	0.426	0.806	0.005	0.434	0.414	0.414	0.414
3. Hobby	33	2.51	0.28	0.160*	0.204*	0.122	0.164	0.092	0.300*	0.065	0.679	0.679
				0.003	0.002	0.188	0.125	0.400	0.044	0.679	0.679	0.679
4. Expertise	33	2.58	0.31	0.094	0.138*	0.037	0.042	0.214*	0.178	0.057	0.714	0.714
				0.082	0.032	0.639	0.695	0.049	0.232	0.714	0.714	0.714
5. Religion	20	2.78	0.29	0.102	0.058	0.196*	0.256*	0.136	0.099	0.546	0.546	0.546
				0.130	0.446	0.004	0.018	0.035	0.390	0.546	0.546	0.546
6. Organization	19	2.60	0.31	0.075	0.120	0.066	0.018	0.178	0.392*	0.156	0.348	0.348
				0.275	0.123	0.471	0.830	0.057	0.014	0.348	0.348	0.348
7. Ethnic group	8	2.87	0.30	0.199	0.155	0.359*	0.293*	0.097	0.275*	0.235	0.229	0.229
				0.057	0.161	0.002	0.011	0.428	0.026	0.229	0.229	0.229
8. Gender	7	2.52	0.40	0.157	0.199	0.007	0.061	0.257*	0.079	0.354*	0.020	0.020
				0.198	0.090	0.960	0.616	0.045	0.541	0.020	0.020	0.020

Note. IN = Identitas Nasional (National Identity); ISB = Identitas Suku Bangsa (Ethnic Identity); \*  $p < .05$ ; Levene Statistics (8,471) = 0.38;  $p = .931$ .

**Tabel 5**  
*Perbedaan Mean Identitas Nasional (IN) dan Identitas Suku Bangsa (ISB) antar Sampel Sumber Identitas dan Taraf Signifikansinya Berdasarkan Post Hoc Tests dengan Fisher's Least Significant Difference LSD*

Sumber Identitas	n	IN Mean	IN SD	ISB							
				1	2	3	4	5	6	7	8
1.Orang tua	276	2.67	0.29	3.076	3.032	2.844	2.966	3.008	2.752	3.144	1.907
				0.346	0.409	0.379	0.457	0.398	0.398	0.244	0.406
				0.044	0.044	0.233*	0.110	0.068	0.324*	0.068	0.168
				0.429	0.001	0.001	0.113	0.435	0.000	0.618	0.246
2.Keluarga besar	55	2.72	0.27	0.044		0.189*	0.066	0.024	0.280*	0.112	0.124
				0.303		0.024	0.426	0.806	0.005	0.434	0.414
				0.160*	0.204*		0.122	0.164	0.092	0.300*	0.065
				0.003	0.002		0.188	0.125	0.400	0.044	0.679
4.Keahlian	33	2.58	0.31	0.094	0.138*	0.037		0.042	0.214*	0.178	0.057
				0.082	0.032	0.639		0.695	0.049	0.232	0.714
				0.102	0.058	0.263*	0.196*		0.256*	0.136	0.099
				0.130	0.446	0.004	0.018		0.035	0.390	0.546
6.Perkumpulan	19	2.60	0.31	0.075	0.120	0.066	0.018	0.178		0.392*	0.156
				0.275	0.123	0.471	0.830	0.057		0.014	0.348
				0.199	0.155	0.359*	0.293*	0.097	0.275*		0.235
				0.057	0.161	0.002	0.011	0.428	0.026		0.229
8.Gender	7	2.52	0.40	0.157	0.199	0.007	0.061	0.257*	0.079	0.354*	
				0.198	0.090	0.960	0.616	0.045	0.541	0.020	

Catatan. IN = Identitas Nasional; ISB = Identitas Suku Bangsa; \*  $p < 0,05$ ; Statistik Levene (8,471) = 0,38;  $p = 0,931$ .