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Acculturation Orientation of Post-Millennial Generation in Java: Harmonizing Local Culture and Global Modernity

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Abstract

The collision between modernity and local cultural values often emerges. This research aims to empirically investigate the distinction of acculturation orientation between modernity caused by global culture and traditional Javanese values among the post-millennial Javanese generation. This is descriptive-quantitative research involving the Javanese post-millennial generation with the year of birth between 1997 and 2009 sampled through purposive sampling. The research instrument is the Vancouver Index of Acculturation that has been contextualized by the research. The results show that there is a variety of acculturation orientation types among the Javanese post-millennial generation: 88,4% is in the integration orientation group, 6,4% is in the separation orientation group, 3,5% is in the assimilation orientation group, and 1,7% is in the marginalization orientation group. Moreover, there are research findings differentiated based on the respondents' sex and place of origin.

Keywords: Post-Millennial Generation; Acculturation Orientation; Javanese Cultural Tradition

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INTRODUCTION

Today, people experience an interesting phenomenon: the rise of global culture (global culture) and pop culture lifestyle (pop culture lifestyle). This phenomenon occurs due to the unstoppable flow of globalization so that it has a real impact on social life today. Globalization is often defined as the process of globalizing the order of social, economic, political, and cultural systems so that the world is like without borders (borderless world) which is also interpreted as a form of homogenization, even hegemony, from developed countries to developing countries so that local cultural values that exist in society will continue to change, the consequence of which is a crisis of individual identity, community, and even the state, which is manifested in the form of increasingly internalizing cultural values from outside which is accompanied by a decline in local cultural values (Valentina & Istriyanti, 2013; Trimulyaningsih, 2017).

Of course, the offer of modernity that occurred in the 21st century also impacts the joints of the post-millennial generation life, which are related to their values and characteristics. According to Gilboa & Vilnai-Yavetz (2010), different life experiences experienced by certain generational groups indicate that these generations have different lifestyles, understandings, expectations, attitudes, and values. The post-millennial generation itself was raised when the dominance of the use of information technology was being sophisticated. Therefore, with different life experiences compared to other generation groups, the post-millennial generation's distinctive characteristics distinguish it from other generation groups, both before and after. (Gilboa & Vilnai-Yavetz, 2010).

According to Dolot (2018), the post-millennial generation, also known as Generation Z, iGeneration, or the net generation, is a generation born in the 1990s and raised in the 2000s at the time of the most significant changes in this century, such as the web, internet, and internet. smartphones, laptops, digital media, and freely available networks.

In reality, many phenomena exist in Javanese society, especially in the Javanese post-millennial generation that is not by Javanese cultural values. The post-millennial generation of Java as the heir of Javanese culture today, in various studies that focus on Javanese cultural values with multiple dynamics, experiences a shallow attitude and behavior towards their Javanese cultural values. Research conducted by Indati & Ekowarni (2006) states that Javanese teenagers often do not understand the rules or values of Javanese culture. As a result of not understanding

Javanese cultural values, Javanese teenagers today have a lot of deviations from Javanese cultural values and share other behaviors that are not following Javanese cultural values.

According to Rachim and Nashori (2007), this shift in cultural values has emerged in the post-millennial generation of Java. This is due to the lack of understanding of the Javanese post-millennial generation regarding their cultural values. They have made many deviations and behaved contrary to Javanese cultural values. The deviation referred to here is delinquent behavior marked by criminal acts: drunkenness, disrespect for teachers, fights, and truancy.

However, the interesting thing about Javanese culture is that all cultures from outside will be readily accepted if packaged in the original Javanese culture. There is a syncretism between several cultures that can be well received in society. A concrete example of the explanation above is the entry of Islam in Java. Islamic da'wah can easily enter the joints of Javanese life when using Javanese culture instruments such as gamelan and *wayang kulit* to be innovative and interesting, not frontally but subtly following Javanese cultural values. Therefore, it can be understood that conflicting cultural values can adjust if the individuals in it can select. This has

implications for the behavior shown by the values and beliefs that have been modified and accommodated earlier.

Individuals will carry out various orientations or acculturation orientations as a form of coping in adapting or orienting themselves in groups into multiple forms, including 1) assimilation, 2) integration, 3) separation, and 4) marginalization. (Ozer, 2019; Arends-Toth & Van de Vijver, 2006; Andreoulli, 2013; Schwart, Unger, Zamboanga, & Szapoczik, 2010).

Assimilation orientation occurs when individuals do not wish to maintain cultural identity and interact daily with other cultures. In the non-dominant group can be absorbed into the more dominant cultural currents, even further, there is a possibility that many groups will unite and form a new society. This orientation is also sometimes referred to as the melting pot. In practice, individuals in non-dominant groups often suffer from a sense of alienation and isolation until they are at a point where they are accepted by the more dominant social group and feel completely immersed in this culture. (Santrock, 2003).

Separation orientation is the opposite of assimilation when individuals choose to live the values of their native culture and at the same time avoid interaction with others. This orientation can be understood as pressure from the inferior community to

withdraw from the more dominant society. This orientation is also known as segregation if the urge to withdraw comes from the dominant society (Santrock, 2003).

Integration orientation occurs when some of the original cultural values are maintained while trying to participate as part of a more extensive social network. This can be described as an attempt within a group to maintain cultural integrity and a movement to become part of a larger culture. In this category, several cultural groups work together in a larger society. In various literature, this orientation is commonly referred to as multiculturalism (Santrock, 2003).

Orientation marginalization is a process in which groups lose touch with traditional and dominant cultures. Marginalization occurs when there is a slight possibility or interest in maintaining the culture (often due to the loss of culture due to compulsion) and little interest in having relationships with others (often due to exclusion or discrimination). Marginalization is often also associated with feelings of alienation and loss of identity. (Santrock, 2003).

This categorization, in Berry's view (Ozer, 2019; Arends-Toth & Van de Vijver, 2006; Andreoulli, 2013; Schwart, Unger, Zamboanga, & Szapoczik, 2010), is an attempt to distinguish between an individual's group orientation and group orientation. . This distinction is defined as the relative preference that a person has in relating and participating in a larger community (ethnocultural group). According to him, separation and marginalization are the least adaptive adjustment processes, while assimilation and integration are the most adaptive processes (Santrock, 2003). In this regard, Berry's search for acculturation orientation favors the concept of multidimensionality because the acculturation process within the individual does not affect only one dimension but more than one dimension..

Whether we realize it or not, the increasingly sophisticated information and digital technology in this era is a necessity that people in this world must face. The cultural clash between the sophistication of increasingly globalized information technology and the existing local wisdom (Javanese cultural values) will give birth to a process of actualizing Javanese cultural values that is different from previous generations. Acculturation between culture and technology is natural, so it is feared that there will be a shift in cultural values (local wisdom) in a society. This is a challenge for people in any country in maintaining and maintaining their local wisdom so that they can be in harmony and keep pace with the

increasingly unstoppable flow of globalization. Maintaining and maintaining local wisdom, but how to keep this local wisdom relevant to all the changes of this era (Suneki, 2012). In the context of this research, the local wisdom referred to here is the values of local wisdom that exist in Indonesia, precisely the values of Javanese culture.

Given that there are conditions in the reality of an increasingly globalized era (globalization) and a phenomenon in the post-millennial generation that has decreased attitudes and behavior towards Javanese cultural values, this study aims to determine the general description of the diversity of acculturation orientations in the post-millennial generation in Java. This study seeks to reveal the acculturation orientation of the Javanese post-millennial generation descriptively.

METHOD

This research is carried out with a unique subject-focused intensive study approach, which focuses on a specific issue or single variable studied in one culture so that this kind of research can describe in-depth issues. Research with an approach like this is one of the various research approaches found in indigenous psychology (Dayakisni & Yuniardi, 2008).

Therefore, this research will use quantitative descriptive research.

The subjects in this study were the post-millennial generation of Javanese ethnicity obtained through the purposive sampling technique. The purposive sampling technique is a technique for collecting data sources with specific considerations (Sugiyono, 2016). The considerations in question are 1) Javanese with the following conditions: Having parents (father and mother) who are Javanese; Born and raised in East Java, Central Java, and D.I. Yogyakarta. 2) Post-millennial generation with birth years between 1997 and 2009. The subjects in this study had an average age of 20.20 (SD = 1.788), as shown in Table 1.

This research will focus on one variable, namely acculturation. The measuring instrument that will be used is the Vancouver Index of Acculturation from Ryder (2000), with validity between 0.507 to 0.851 for odd items and 0.442 - 0.661 for actual items and reliability of 0.910 for odd items and 0.869 for even items, which researchers have adapted according to The research context is about Javanese cultural values and modernization. This measuring instrument consists of 20 items with details of 10 items regarding heritage culture (which is then contextualized by researchers into Javanese cultural values)

and ten items regarding mainstream culture (which is then contextualized by researchers into a modern lifestyle). The contextualization effort begins by translating the measuring instrument by the translator and then re-translating it into the original language to re-check the meaning of the measuring instrument item. After that, retranslation was carried out to find the validity and reliability of the measuring instrument. An example item is 'I often participate in Javanese cultural traditions' (α=0,91).

Well-conducted research should be balanced with sequential and systematic procedural steps. The steps commonly encountered in research are: (1) The preparation stage; (2) Implementation stage; (3) Analysis Phase. This procedural process is carried out as an effort to facilitate research to avoid research that is flawed and unscientific.

At the preparatory stage, the researcher will determine what will be discussed in the study, starting from determining the formulation of the problem, determining the research variables. Researchers conducted a literature study to obtain a solid and credible theoretical foundation. Researchers also choose a research scale that is by the research and conduct a try-out test to obtain validity and reliability.

At the implementation stage, researchers will distribute the research scale following predetermined criteria through online media to facilitate research work and expand the range of research scale distribution to increase the number of samples and obtain diverse and rich data. In the last step, namely the analysis phase, the researcher will conduct an analysis related to the data that has been obtained using the IBM SPSS version 22.

RESULT AND DISCUSSION

Subjects who participated in the study had specific gender, date of birth, and region of origin. The number of subjects who participated in this study was 344 subjects with more information. The subjects with male sex as many as 113 people (33%) and female subjects as many as 231 people (67%). In the criteria for the range of birth, the number of subjects with birth years 1997-2002 was 332 people (97%) and with birth years 2003-2009 as many as 12 people (3%). For the criteria of regional origin, as many as 254 people (74%) were respondents from East Java, then 87 people (25%) were respondents from Central Java or the Special Region of Yogyakarta. A total of 3 people are respondents from East Java, Central Java, or

the Special Region of Yogyakarta. This data is described in table 2.

The results of the analysis of the data obtained reveal that the post-millennial generation has various acculturation orientations. Presented in table 3, 88.4% are distributed in the integration orientation, 6.4% are distributed in the separation orientation, 3.5% are distributed in the assimilation orientation, and 1.7% are in the marginalization orientation. These results are illustrated in the scatter plot in Fig 1.

From the demographic data of these respondents, it turns out that acculturation orientations can also be mapped based on gender and regional origin, as shown in table 4. For subjects with male sex, it can be seen that the distribution of acculturation orientations is 101 people in the integration category (89 %), while three people are in the assimilation category (3%). In the separation category, there are seven people (6%) and two people (2%) in the marginalization category. While for the female gender, 203 (88%) people were in the integration category, while 9 (4%) people were in the assimilation category. In the separation category, there are 15 people (7%) then four (2%) in the marginalization category, as shown in table 5. This data is illustrated in the scatter plot shown in Figure 2 and 3.

Based on the regional origin, it can be seen in table 4 that the acculturation orientation of the post-millennial generation in East Java is 224 people in the integration category, while eight people are in the assimilation category. In the separation category, there are 17 people and then five people in the marginalization category. Meanwhile, for the Central Java/D.I. Yogyakarta, as shown in table 7, as many as 77 people (87.5%) are in the integration category, five people (5.7%) are in the assimilation category, five people (5.7%) are in the separation category, and the rest are in the marginalization category (1.1%). This data is illustrated in the scatter plot shown in Figures 4 and 5.

Table 1

Average score of the age of the participants and the standard deviation of age from the distribution of participant data

Variable	M	Standard Deviation
Age	20.20	1.788

Table 2

Description of research subjects based on gender, range of years of birth, and region of origin

Category	Frequency	Percentage
Sex		
Male	113	33%
Female	231	67%
Birth Year Range		
Early Adolescence (2003 – 2009)	12	3%
Late Adolescence (1997 – 2002)	332	97%
Origin		
East Java	254	74%
Central Java / DI Yogyakarta	87	25%

Table 3

General Acculturation Orientation Results

Category	Frequency	Percentage
Integration	304	88,4%
Assimilation	12	3,5%
Separation	22	6,4%
Marginalization	6	1,7%
Total	344	100%

Table 4

Acculturation orientation based on sex and regional origin

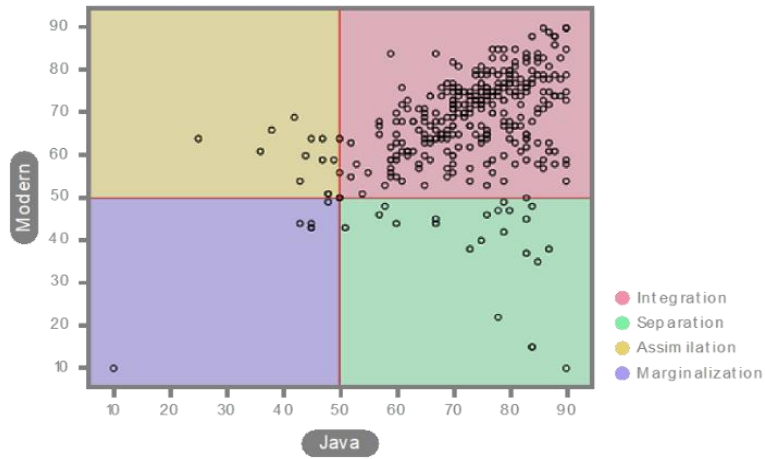| Category	Acculturation Orientation							
	Integration		Assimilation		Separation		Marginalisation	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Sex								
Male	101	89%	3	3%	7	6%	2	2%
Female	203	88%	9	4%	15	7%	4	2%
Location								
East Java	224	88%	8	3%	17	7%	5	2%
Central Java / DI Yogyakarta	77	87,5%	5	5,7%	5	5,7%	1	1,1%

Figure 1
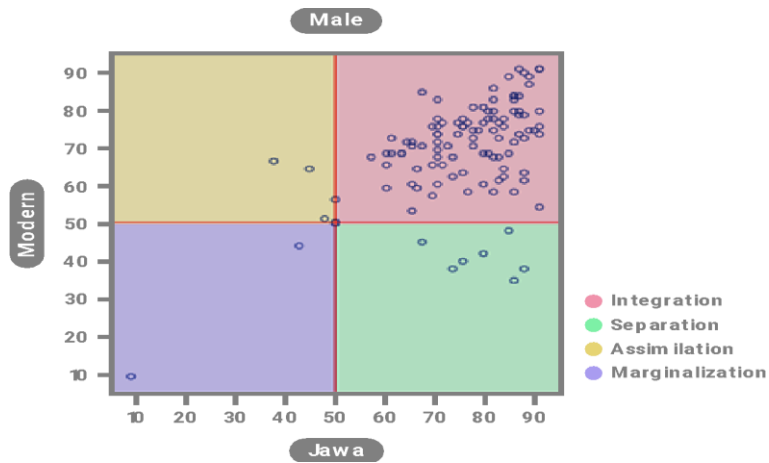*The distribution point of acculturation orientation in Java as a whole*

Figure 2
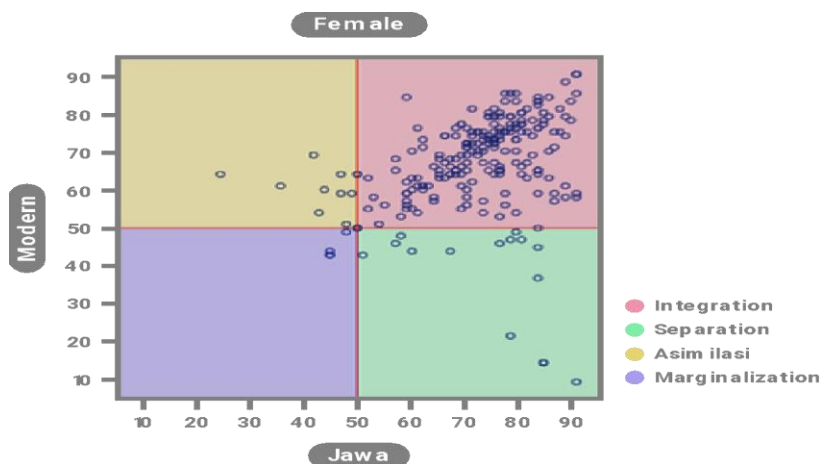*Distribution point of acculturation orientation in Java based on male gender.*

Figure 3
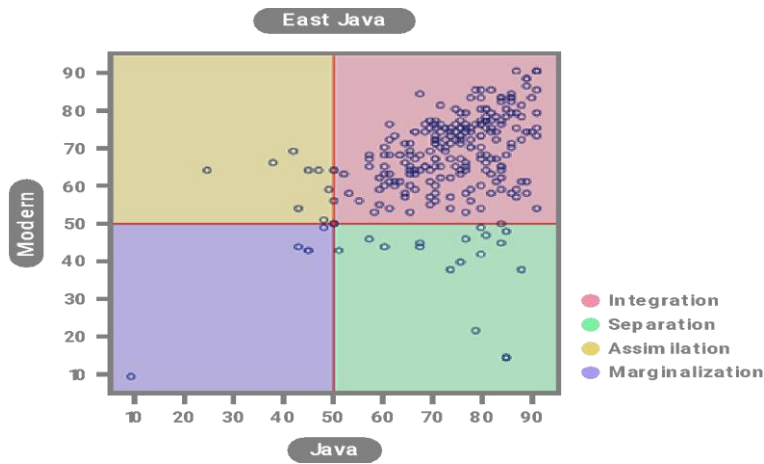*Distribution point of acculturation orientation in Java based on female gender.*

Figure 4

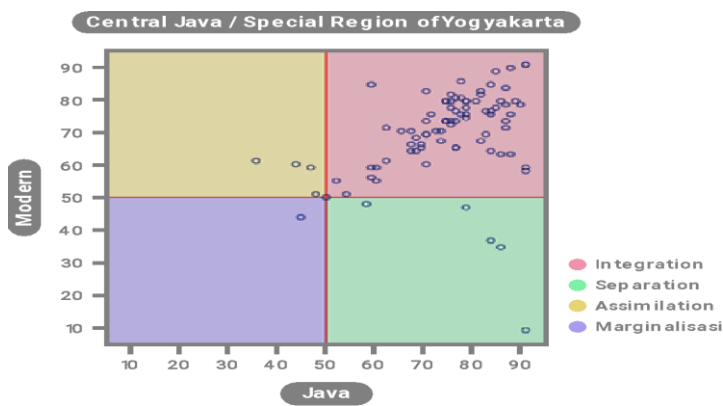*Distribution point of acculturation orientation in Java based on location in East Java*

Figure 5

Distribution point of acculturation orientation in Java based on location in Central Java & DI Yogyakarta.

It can be concluded that the majority of the Javanese post-millennial generation have been able to integrate two different cultural groups, namely modern lifestyles, and Javanese cultural values. Interestingly, although the majority are in the integration orientation, which is also reviewed based on location and gender, it can be seen in Table 2 that there are also some scattered in different orientations, namely assimilation, separation, and marginalization. The dominance of values in the distribution of integration

orientations and the various distributions of acculturation orientations in various types of orientation are interesting to be discussed.

In the process, acculturation can occur if in a multicultural society there are pre-established psychological conditions, among others: a) Whether or not an understanding of diverse community values is spread; b) Low or high presumption; c) Attitudes that are mutually beneficial or not between existing cultural groups; and d) the presence or absence of a

sense of attachment to, or identification with, the larger society by all. (Berry, 2008)

This pre-condition is dynamic, which means that there is always a changing pattern. This is influenced by many things such as political context (state policies), economy (jobs, career opportunities), demographics (urbanization and increasing population density), social (friendship relationships, community within groups, location, gender), culture (language, religion, superficial changes such as clothing and food), ideology, social, physical and biological support (disease, diet, gender) that play a role in the dynamics of these psychological pre-conditions.(Berry, 2008; Arends-Toth & Van de Vijver, 2006; Celenk & Van de Vijver, 2011).

In its implementation, this precondition will affect how the acculturation orientation will occur in individuals, groups, or specific cultural groups. These pre-existing conditions will later direct the orientation preferences of individuals or groups in the acculturation process. In individuals or groups who are in integration, this precondition occurs with ideal conditions such as a high understanding of the values of a diverse society; the low level of prejudice in the community such as low discrimination, feelings of ethnocentrism, and racism;

there is a mutually beneficial attitude between the groups, and the existence of a sense of inter-group attachment in the social order. And vice versa in the orientation of marginalization. In other orientations such as separation and assimilation, these preconditions have different degrees of one another. (Berry, 2008).

Although these psychological preconditions determine the preferences of this acculturation orientation, there is one thing that makes the difference between groups of integration, separation, and assimilation orientations. If the integration and separation orientation group occurs because the individual or group hopes to maintain their culture (the group of origin, in this case, the value of Javanese culture), then there are collectivist values in this group. It is different from the assimilation orientation group, which emphasizes the importance of individualism. This is in line with the conditions that occur in Javanese society (especially in the context of the post-millennial generation). The difference in values in each group is the difference in determining preferences for each orientation (Berry, 2008).

Knowing the orientation of acculturation as a moderating factor can also be seen in the psychological processes that occur in individuals or groups in a

cultural group and the impact. The effect of acculturation psychologically can be divided into two, namely behavioral changes and acculturation stress. Through the acculturation orientation, it is also seen that there are behaviors that each individual or group displays in a cultural group through their respective adoption orientations. In the integration orientation, there is an adoption of behavior from mainstream cultural groups and a strong memory of their cultural heritage so that they are relatively balanced. The highest behavioral change occurred in the assimilation orientation because, on the one hand, this group began to leave its cultural heritage. Conversely, there was the least behavior change in the separation orientation because it maintained its heritage culture as a whole and tended to reject the culture from outside to create discomfort in the process. The marginalization orientation is often associated with the loss of cultural heritage, which results in the emergence of deviant behavior; even in some literature, it is also referred to as psychopathological. (Berry, 2008; Arends-Toth & Van de Vijver, 2006; Celenk & Van de Vijver, 2011).

Therefore, it can be seen that individuals or groups in an integration orientation can balance cultural clashes that have many differences because they know the values of multiculturalism, common presumptions between each other, have a sense of attachment, and mutual building attitude between groups. Another culture. This study found that the post-millennial generation who are in an integration orientation; which can balance between 2 different cultural dimensions: the value of Javanese culture as an innate culture and modernization as a mainstream culture whose values, patterns, or patterns of life are different from one another. The distribution in various other orientations is determined by the dominant values of the individual or group, namely collectivism and individualism. This also causes a lot of behavior among the post-millennial generation that is different from the previous generation because they have studied various cultures, which are indicated by an established level of well-being and mental health.

This is also by the particular historical context in Javanese society (Hastjarjo, 2003). Although there are cultural values from outside that are opposite, Javanese cultural values can accept all cultures from outside if they can be appropriately packaged to adapt to each other. This can be seen historically how the friendly and open character of the Javanese nation can adapt to external culture such as the entry of Hinduism and then Islam which then occurs

syncretization between Hinduism, Islam, and Java so that currently there is one form of religion in Java, namely Kejawen whose embodiment is Yogyakarta Sultanate Palace as the center of Javanese culture. (Woodward, 2011).

On the other hand, it is also necessary to know what happened to the Javanese community in the process of acculturation to understand the current context. Javanese people who hold firmly to their Javanese cultural values can reject opposing cultures if they collide with power and identity politics. One of them is the attitude of *Muhammadiyah* as a purification movement marked by the formation of a *tarjih* assembly that functions in patenting Islamic orthodoxy so that there is a paradigm shift from what was initially known as the modernization movement to a movement that emphasizes the purification of religious teachings. This emphasis on purification creates a problem: the difficulty of Muhammadiyah tolerating local traditions because of the stigmas of superstition, and attached to various regional traditions. This paradigm centered on strict Islamic law makes it seem as if new forms of creative ideas or innovations are taboo in religious practice and social practice in society (Burhani, 2016). This purification practice will later strengthened in Muhammadiyah

leadership by Mas Mansur through the Muhammadiyah Steps program 1938-1940. Mas Mansur himself wrote a book entitled *Risala Tauhid dan Sjirik*, which discussed how Muhammadiyah members behaved towards Javanese cultural practices such as shamanism and were very strong against "slametan" and belief in spirits (Burhani, 2006). Muhammadiyah scholars will later evaluate this to encourage Muhammadiyah to pay more attention to culture in penetrating its da'wah (Abdoerrahman, 2003; Biyanto, 2010).

CONCLUSION

The study results indicate that most of the post-millennial generation of Javanese descent tend acculturation orientation, namely integration. The distribution of acculturation orientations shows that 88.4% of the post-millennial generation have integrated the cultures that intersect with themselves. This means that dynamic psychological preconditions influence the life of the post-millennial generation of Javanese descent, and there are differences in the values held. This also has an impact on behavior and how individuals learn to understand their cultural conditions.

This research has several implications. First, this study provides an

updated picture of the post-millennial generation of Java who can mix and match Javanese cultural values with the current modernization. Second, this research can be used as data for further research related to acculturation, post-millennial generation, Javanese cultural values, and modernization. Third, there is a need for further studies on the condition of the latest post-millennial generation through a psychological point of view, which can reach all online and offline circles.

However, there are some notes in this study. This study has limitations; namely, it has not reached research subjects other than through an online process so that further research can be carried out through paper-and-pencil tests. In addition, samples and populations can also be reproduced with a more even distribution; based on gender, year of birth, and region of origin. Furthermore, this research also needs to be related to other variables such as self-identity and personality, which aims to determine the relationship between these variables and the acculturation orientation of the Javanese post-millennial generation.

In psychometry, further researchers must be able to use measuring instruments that are more compatible with the cultural conditions that exist in Indonesia. Therefore, adapting or creating measuring instruments that follow the cultural context in Indonesia can be one form of research that can be carried out further to use alternative measuring tools in conducting research related to cultural psychology, especially regarding acculturation orientation.

Ideally, this research can be directed in a rigorous quantitative way and by applying qualitative methods to find deeper data to understand (*verstehen*) how the Javanese post-millennial generation identifies itself amid today's global society.

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