

The Happiness Level of Multi-Ethnic Adolescents in Indonesia

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This study aims to describe the profile and to rate the happiness level of multi-ethnic adolescents and to predict the factor of culture substance exists in Indonesia in the multicultural difference in adolescent happiness and to explore how this different dimension of multicultural influences happiness. The approach used is a quantitative approach with a descriptive analysis method. The participants in this study are 606 students from seven multi-ethnic schools by involving six ethnicities, namely Malay, Dayak, Chinese, Madurese, Javanese, and Buginese. The instrument of happiness used is an adaptation of Satisfaction with Life Scale (SWLS) developed by Diener (2000). Data analysis is done by calculating the number of participants in each category of interpretation. Then the percentage is calculated by dividing the number of participants in each category of interpretation (n_i) by the number of total participants (n), then its result is multiplied by 100. The study result found that the ethnics who are in the highest score (happy) are Javanese, Malay, Chinese, and Madurese, which has the same score, whereas the ethnics are in the lowest score (happy enough) are Dayak and Buginese.

Keywords: *Happiness Level, Adolescents, Multi-ethnic*

Introduction

Happiness always becomes the focus of attention for humans today. Happiness is individual appreciation and can be recognised cognitively and affectively. According to Noddings, happiness not only related to something good and not merely an emotion, but living a good life can mean also as living a happy life (Noddings, 2003). Lyubomirsky, King and Diener (2005) state that achieving more happiness is the most important thing for many people in the whole world, even though most individuals are happy. Happiness is one measurement construct in the psychology field. The development of positive psychology study in the new millennium era stimulates the emergence of various kinds of psychology research publications with the theme

of happiness. One of these is the concept of subjective well-being (SWB), which then used in studies about human happiness. Happiness is the final goal of life, and happiness will not be achieved only by pursuing it directly in our present world. Therefore, happiness has a special place in human conscience. The definition of happiness is subjective, and it is the final goal of all activities, efforts, and struggle in human life. Happiness is satisfaction, and when the expected final goal is achieved. Happiness is defined as a dimension of mental condition, such as satisfaction with life, cognitive evaluation, and most general positive emotion, therefore it is not limited on a situation or special event (Diener, 2000; Hori & Kamo, 2018; Koç & Pepe, 2018; Robinson & Eid, 2017; Seligman & Csikszentmihalyi, 2000; Ye, Ng & Lian, 2015). Happiness is not only as individual satisfaction level, but happiness also can be defined as own feelings such as joy, contentment, hope, and physical and spiritual well-being (SEZER & CAN, 2019). The study on happiness, which had been frequently conducted in the whole world, particularly the research on happiness among adults and children, is still limited. Adolescents often identified with a period of happiness, but happiness in adolescence is merely a contentment zone. The happy life of adolescents is typically a life filled with positive activity and not vice versa. It is in accord with the study result of Lyubormirsky that positive activity can increase happiness as much as 40% (Lyubormirsky, Dickerhoof, Boehm & Sheldon, 2011). Adolescents today often found doing actions which give negative effect just because they want to get contentment which is defined similarly with happiness. Adolescents do not understand the real goal of life, contentment they get do not secure happiness by sacrificing their happiness in the future. Happiness is an important aspect to create well-being and health in adolescents physically, mentally, and spiritually.

Happiness is a border passage all humans expect regardless of tribe, ethnicity, race, religion, and culture. A happy life is a dream, but many people do not understand that happiness is something inherent in each human him/herself. Happiness can occur anytime and anywhere, human wants. If human creates culture, then happiness can be said as a symbol of culture implanted in the human soul. The condition of happiness and satisfaction is being studied in the clinical domain and intercultural psychology (Diener et al., 1991). In general, happiness tends to be universal and more and less the same in different cultures, but possibly there is a difference in intercultural substance (Uchida & Norasakkunkit, 2004). Culture gives a contribution to the psychological formation of the concept of happiness. Culture has a central role in perceiving social phenomena; individual perception of reality can be determined by individual culture itself (Diener, 2000; Ye et al., 2015).

The construction of happiness culture finds that there is a difference in the meaning of happiness in the West culture context (individualistic) and East (collectivist) (Hori & Kamo, 2018; Steele & Lynch, 2013). Specifically, in the context of western culture, happiness has a tendency of definition related to personal achievement (personal) and self-esteem. In this cultural context, an individual does the action because he or she is motivated to maximise the positive experience. Self-esteem is the best predictor of happiness. It is in contrast to East Asia

culture context, in which happiness has tended to be defined relating to the achievement of interpersonal relation, harmony as a determinant in happiness, and influenced by a determinant factor such as relation and commitment. In this cultural context, an individual does the action because he or she is motivated to maintain a balance between positive affect and negative affect. The best thing to predict happiness in this context is by seeing self-adherence in social relations. The study result showed that emotional support (positive affect) is the most significant determinant of happiness compared to another kind of support (Hori & Kamo, 2018).

Culture is an essential factor that influences happiness. This paper studies the prediction power of culture substance factor which exists in Indonesia in the multicultural difference in happiness among adolescents and explore how the dimension which is different from multicultural in influencing happiness. This study aims to describe the profile and rank the happiness level of multi-ethnic adolescents in Indonesia.

Methods

This study uses a quantitative approach, and the method used is descriptive analysis to find out accurately and systematically the description of happiness among multi-ethnic adolescents.

Participant

The data on the profile of happiness level of multi-ethnic adolescents is obtained by involving population as much as 6700 students who are distributed in five senior high schools. Participants are selected by using a simple random technique that uses the sampling generator Pretty Random application. The minimal sample size is based on Krejcie-Morgan Table. Refer to that table by using level confidence 99% and margin of error 5%, then the samples selected in this study are 606 students. It is shown in Table 1.

Table 1. Distribution of Participants

Ethnic	Gender		Total
	Female	Male	
Malay	90	88	178
Chinese	70	39	109
Dayak	50	40	90
Madurese	33	16	49
Javanese	80	37	117
Buginese	41	22	63
	364	242	606

Instrument

The instrument of happiness used is adapted from *Satisfaction with Life Scale* (SWLS), which is developed by Diener. Adaptation of this concept is based on Diener's thinking who use subjective well-being label in which happiness is a combination of cognitive assessment (satisfaction with life) and affective evaluation (emotional experience) (Carr, 2003; Diener et al., 1991). It is shown in Table 2.

**Table 2. The instrument of happiness
Components Of Subjective Well-Being**

Cognitive Component		Affective Component	
Domain	Satisfaction	Positive Affect	Negative Affect
Self	Significant others' view of one's life	Happiness	Depression
Family	Satisfaction with current life	Elation	Sadness
Peer Group	Significant others' view of one's life	Ecstasy	Envy
Health	Satisfaction with past	Pride	Anger
Finances	Satisfaction with future	Affection	Stress
Work	Desire to change life	Joy	Guilt or shame
Leisure	Satisfaction with current life	Contentment	Anxiety

Source: Adapted Form Diener *et al*

Data Analysis

Data analysis is done by calculating the number of participants in each category of interpretation. Its percentage is calculated by dividing the number of participants in each category of interpretation (n_i) by the number of total participants (n), then its result is multiplied by 100. The category of happiness interpretation in this study is determined into five groups, in accord with the scale of participants' answers in each item, namely Very Happy, Happy, Happy Enough, Less Happy, and Not Happy. Scores for each category respectively are 5, 4, 3, 2, and 1. Related to it, to place a participant in a category, the score owned by each participant in aspect, component, and a total of happiness divided by several items used to measure aspect, component, and a total of happiness, then its result is rounded to the nearest denomination score. Therefore, a score which is obtained by each participant will span from minimal one and maximal five. Next, the number of participants and their percentage in each category of interpretation of happiness level is calculated.

Results

The analysis result of data on happiness among multi-ethnic adolescents, in general, can be categorised as happy with a mean score of 4. Specifically, in some ethnicities, the difference in the category of happiness is found. The ethnics which are in the happy category with a mean score of 3.52 among others are Malay, Chinese, Javanese, and Madurese. Next, the ethnic who are in the category of happy enough are Dayak ethnic and Buginese ethnic with a mean score of 3. It can be concluded that in whole multi-ethnic adolescents in multi-ethnic schools in West Kalimantan tend to be happy. If it is seen from total samples of 590 adolescents, the happiness level in the happy category as much as 329 adolescents (56%) and happiness level in enough category as much as 261 adolescents (44%).

Happiness is defined by various concepts in accord with culture, ethnicity, thinking, and individual. This analysis implicates that what is means by happiness is probably very varied among cultures (Uchida & Norasakkunkit, 2004). Therefore, people in this different culture probably give various events and positive experience which are very different as the example of happiness which based on different construct and intercultural emotional experience, and what become happiness for themselves and relation of happiness to other people. Subjectivity about the meaning of happiness can be derived from various kind of sources which become determinant in individual happiness namely: religiosity, materialistic, family relationship, sense of security, health, richness, job quality, and pro-social attitude (Aydin, 2012).

Indonesia is one culture that comes from east Asia, and each region has a different culture. Therefore, there may be slightly a great variation among regions. There is an assumption which backgrounds interrelatedness and interdependence with other people. An individual in a relationship with other people is believed as the place of thinking, action, and motivation. The symbolic boundary of the self becomes vague and continuously negotiates through social interaction and dependence. An individual in the Indonesian culture context is very motivated to self-adjust to social relationships. Commitment to social role, social duty, and social readiness to respond to social expectations is a manifestation of socially oriented motivation to realise the interdependent self. It implies that happiness in Indonesian culture probably very depends on the realisation of positive social relationships in which the person is part of a social group. The realisation of happiness often contaminated, and as a consequence, there is no strong desire to pursue personal happiness by sacrificing social harmony.

On the contrary, happiness is viewed as an intersubjective condition which is based on sympathy, compassion, and mutual support. In short, happiness is built as a realisation of social harmony. Three domains become base on intercultural happiness, namely: the meaning of happiness culture, a motivation which based on happiness, and the correlation of happiness (Uchida & Norasakkunkit, 2004).

Based on the discussion above, it is found that the adolescents of Madurese ethnic are in the happy category. The ecological aspect influences the identity of Madurese ethnic culture. Madurese cannot be separated from public relations, and it is an ecological aspect that shapes the character of Madurese culture. The stereotype of Madurese people as stubborn is identical to violence and disobedience but also known as inclusive, religious, self-confident, independent, and hard worker. But negative stereotypes inherent in Madurese ethnic is increasingly reduced because ethnic conflict often occurs (Yonefendi et al., 2018). It is evidenced that Madurese ethnic has a masculinity element in their seriousness in working, and it is classified as one of ethnics that avoid uncertainty (Dharmawan et al., 2018).

The interesting thing which can be analysed is that Madurese ethnic in West Kalimantan is ethnic, which often experiences conflict. It is the uniqueness that makes Madurese ethnic is happier when it is in conflict-prone-area. It is based on finding the result of Akin, who shows that individuals from the group at risk benefited by becoming volunteers, which is defined as helping the others without expecting compensation, and it gives emotional benefit. The strong relation between volunteerism and satisfaction with life and provide a positive influence and ability to reduce depression become individual who becomes volunteer means have better life quality compare to an individual who does not become a volunteer. In causal, this relation shows a significant increase in happiness (Akin et al., 2019).

Besides, it is inclusiveness owned by Madurese ethnic, which makes this ethnic is happier than another ethnic because it can position itself in a position similar to another group or ethnic. So Madurese ethnic is easily remove the social gap with another ethnic and quickly adapting with the others. Besides, happiness is defined in terms of interpersonal relation achievement, and it is predicted by self-perception inherent in social relations (Uchida & Norasakkunkit, 2004).

The second ethnic, which is in the happy category, is Chinese. Originally, Chinese ethnic in West Kalimantan are minority ethnic whose existence able to build constructive social relations and interaction with another ethnic. This condition makes its existence is considered not become a threat to another community. The tendency to live together that makes Chinese ethnic in West Kalimantan is not experienced discrimination and alienation. The freedom of Chinese ethnic in West Kalimantan can be seen from worship sites build everywhere and preservation of Confucianism culture, which grow in harmony with the development of original ethnic culture.

The freedom of Chinese ethnic is not only in developing religiosity spirit but in all life sectors, whether social, economic and politic. The characteristic of multiculturalism exists in West Kalimantan toward Chinese ethnicity is not detached from the origin of culture and lineage. That is why people in this region can receive the Chinese ethnic community, including their culture and language. In the economic sector, Chinese ethnic almost dominant, and as nonindigenous ethnic, they have changed to develop a collectivist culture in their group.

Therefore, the existence of Chinese ethnic is manifested in various organisations in family and political organisation, and even Chinese ethnic is given the change to become head and official of representation from various areas in West Kalimantan. With the freedom in the various life sector, it is assumed that Chinese ethnic is one ethnic who is happy in West Kalimantan. Happiness is very related to collectivism orientation, particularly solidarity in group, religiosity, and choice of freedom (Steele & Lynch, 2013). Dinner asserts in her finding that the importance of personal freedom exceeds solidarity in predicting happiness. Besides, Dinner also finds individual will feel happier if he or she has a higher income than individual who has lower income (Steele & Lynch, 2013).

The third ethnic, which is in the happy category, is Malay. It is the majority ethnic, which is in the first rank in West Kalimantan. Malay ethnic is a race that has a culture and religious custom based on Islam. Malay ethnic has characteristics such as love peace, prioritise the rational thing, a strong spirit of togetherness, and Malay ethnic is identical with an awareness of being together in a group. It is evidenced by the establishment of organisations or Malay assembly institutions and the implementation of cultural festivals to preserve culture and customs. As the majority ethnic community and indigenous ethnic in West Kalimantan, it is assumed that in whatever situation and condition Malay ethnic will feel happy. As ethnic, which has a religious culture and the existence of Malay ethnic in its community, it creates healthy mental and minimises qualm, which finally arouses positive emotion such as satisfaction with life and feeling of happiness.

This assumption is relevant to study results that there is a correlation among health, subjective well-being (SWB), and religiosity in intercultural (Abdel-Khalek & Lester, 2013; Lyubomksky et al., 2005). Besides, having spiritual value, happiness in Malay ethnic also influenced by awareness and spirit of togetherness with its group. It is that makes Malay ethnic becomes the ethnic which is happy even though it does not have an economic and financial surplus as Chinese ethnic has. It is supported by the study result, which mentions that there is positive relation among spirituality and religion with happiness and the connection between religion and individual relation in society (Devine et al., 2019; Spiers & Walker, 2009). Javanese culture is the result of India's reconfiguration and Islamism for centuries. In general, it is known that the Javanese community has relativism of ethnic and culture, which are mutually receiving and tolerating (Pratisti, 2018). Javanese culture is constructive, theoretical, and philosophical. Javanese ethnic, in general, prioritise balance, harmony, and compatibility in daily life. The realisation of Javanese culture is seen from behaviour which upholds ethic, politeness, and simplicity.

Javanese people have mentality such as patient, humble, preserve, willing, receiving, and open. The mentality and behaviour of Javanese ethnic are acquired from generation to generation from parents to children since early. This study result supports the theory that happiness is based on genetic disposition and personality, even though happiness is

believed to be personality characteristic or trait which is more stable than characteristic derived from genetic (Scorsolini-Comin et al., 2013). In line with O'Rourke and Cooper (2010), who states that the root of adult happiness developed since childhood. The power of character possessed by Javanese people influences Javanese ethnic's happiness (Wijayanti & Nurwianti, 2010). The condition of social, economic life and the effect of the surrounding environment will influence individual perception in defining happiness. Based on finding the result of Devine, the happiness level of Muslim people is higher than people from another religion. Still, Muslims here are true Muslims, not a group of people who are just become Muslim (religious affiliation), and the difference in the happiness of Muslim people depends on where that Muslim stay (Devine et al., 2019).

Based on some result studies, Javanese ethnic is an ethnic community that is categorised happy and has a mental character of a positive culture group. Positive involvement and how human is connected with the others become predictor in the happiness of a group of people themselves (Walker et al., 2017). Javanese ethnic based on culture characteristic is ethnic or group, which is has been happy in every condition with culture passed by parents to their children. The point of stable happiness is determined genetically (Lyubomirsky et al., 2005). Dayak ethnic is an indigenous tribe in West Kalimantan which has unique and different character compared to another ethnic exist in Kalimantan. The characteristic stereotype to Dayak ethnic among others is primitive, underdeveloped, very low motivation to education. But, Dayak ethnic hugely respects governmental officials or traditional leaders, and Dayak ethnic also obeys rule or custom. Some Dayak people still think that their son or daughter have not worked well or still unemployed, except if they work as a civil servant (Zulfauzan, 2018).

This typical stereotype makes Dayak ethnic become underdeveloped ethnic and has image as indigenous people who close with nature. The natural identity inherent in Dayak ethnic makes it identical with ethnic, which has a character such as quiet, and tend to be introvert. Dayak ethnic become inferior people because they are considered as a collier, lazy, and unproductive. They tend to be marginalised and discriminated against. It is that makes them cannot obtain deserved well-being. If it is studied from a social point of view, marginalised and discriminated people will give influence to Dayak ethnic adolescents' happiness. The characteristic of Dayak ethnic, which tends to be introvert and inferior and not easily accept renewal and knowledge, will be reflected in their psychological well-being. When an individual can be free from their inferiority, they will be more able to live the life fully, has a healthy relationship, able to maintain physical health, and ready to make a good choice of life (Muhammad & Kabir, 2018).

Buginese is a newcomer ethnic in West Kalimantan besides Malay, Chinese, Javanese, and Madurese. As immigrant ethnic and its existence distributed in a whole of Indonesia, the Buginese ethnic can maintain its identity. The characteristic of Buginese related to mental and trait known as brave, adventurous, high spirit, patient in facing a life challenge and prioritise

self-esteem as a valuable thing (Syarif et al., 2016; Wijaya, 2018). One cultural value that is upheld by Buginese ethnic is "*Siri*," which is self-esteem defence dominate the balance of existence of social relation and intimacy and as the concrete realisation in ingenuity which upholds honesty. The concept of *Siri* become a basic need and become spirit motivation in pursuing achievement among Buginese ethnic adolescents. In addition to *Siri's* concept, the concept which becomes characteristic of Buginese ethnic is cooperation as the realisation of *abbulosibatang* and *sipakatau*, not only work together, but they help each other and feel each other suffer and feel happiness together (Syarif et al., 2016).

These two concepts of cultural value make the assumption that Buginese adolescents only in happy enough category. Based on the concept of cultural value believed by Buginese ethnic, the researcher believes that Buginese ethnic adolescents cannot achieve happy category because of the condition of an environment. This is not compatible with the principle believed by Buginese culture, difference, and diversity of law for each ethnic with pluralism background, particularly in Pontianak West Kalimantan. It is supported by phenomena that occur mainly in the Pontianak region, which find that Buginese ethnic is not superior in every sector, whether economic, social and education. Therefore, the cultural value concerned with self-esteem is still minimal in the eyes of another ethnic. Happiness in a cultural context is predicted by self-esteem achievement possessed by an individual in his or her group (Uchida & Norasakkunkit, 2004).

Conclusion

As explained above, this study aims to describe the profile of the happiness level of multi-ethnic adolescents in Indonesia, and based on the resulting study. Then a conclusion is made that the concept of happiness in each culture is universally the same; that is, achieving satisfaction and avoiding unpleasant things. Even though happiness in each culture is globally the same, there is a different category of level for the profile of happiness level in each ethnic. The difference of happiness in intercultural only in substance in the form of goal, motive, and meaning of happiness in each ethnic. It is reported that the happiness level of multi-ethnic adolescents, in general, can be categorised as happy. Specifically, in six ethnicities in Indonesia, the difference in the category of happiness is found. The ethnicities which are in the happy category consist of Malay, Chinese, Javanese, and Madurese. Next, the ethnicities which are in happy enough category are Dayak and Buginese. From six ethnics studied, it can be known that Javanese ethnic is the ethnic, which has the highest score of happiness among Malay ethnic, Chinese ethnic, Madurese ethnic, Buginese ethnic, and Dayak ethnic. Whereas Malay ethnic, Chinese ethnic and the last is Buginese ethnic, which has the lowest score of happiness among six ethnics studied.



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