
Journal of Values and Character in Counseling

<https://journal.unnes.ac.id/journals/jvcc>

Ethnic Identity and Career Orientation of Javanese and Chinese Students: A Conceptual Study

Zakki Nurul Amin*

Universitas Negeri Semarang, Indonesia

*Corresponding Author: zakki.nurul.amin@mail.unnes.ac.id

Abstract

Personality identities derived from cultural factors will determine attitudes and behavior. Cultural ideology will produce different perspectives on life, including views in determining career orientation. There is a relationship between family ethnicity and individual career orientation. Javanese and Chinese ethnicities are the two most prominent ethnic groups. The relationship between the two is often described as the relationship between majority and minority. The Chinese cultural value system has a cultural orientation that has an economic network based on the value of its ancestral heritage. Meanwhile, the cultural value system of the Javanese family is more varied and comprehensive in terms of careers and is influenced by the variety of socio-cultural values that develop in the family and social community where they live. This article will discuss the influence of ethnic identity on the career orientation of Javanese and Chinese students.

Keywords: ethnic identity, Javanese student, Chinese student, career orientation

INTRODUCTION

In the stages of development, high school students are in middle adolescence aged 15-18 years. High school students have an interest in work which is marked by starting to think seriously about the future, this is also manifested in the process of forming individual orientations, interests, and future plans (Desmita, 2009). According to Super career theory, high school students are at the exploration stage. Zunker (2006) found that in career exploration, individuals think of various alternatives but have not made binding decisions. At this stage, individuals begin to tentatively look for descriptions of interests, capacities, values, and job transitions according to individual circumstances to crystallize the career they are interested in (Brown, 2002). Crystallization is the period when individuals formulate opportunities and make job decisions and understand the relationship between career development and self-concept in determining relevant education or work.

The career itself is defined as a range of roles in an individual's life that runs throughout life, whether during study, work, or retirement (Supriatna & Budiman, 2009). In each life span, there are career tasks and expectations, including the duties and career expectations of high school students. More specifically, Conger (in Yusuf, 2009) argues that a job for high school students is something that is socially recognized as a way to meet the satisfaction of various needs, develop a sense of existence in society, and obtain something desired to achieve life goals.

However, in reality, there are often career problems both internally and externally (Supriyo, 2008). These career problems can be avoided by having an understanding of career orientation. Career orientation is an individual's attitude towards his career choice, be it a choice of further study or a choice of work which is indicated by the presence of self-knowledge, self-understanding, self-efficacy, and future planning (Super, in Sharf, 1992). Furthermore, Super states that a person's career orientation is influenced by several factors, including the influence of the family environment and family cultural stimuli.

Culture and family values as control mechanisms of mindset and their relationship to career orientation can also be seen from ethnic diversity. Ethnicity is a cultural reflection inherent in each individual. Cultural differences between ethnic groups will give birth to a personality that will determine attitudes and behavior. The culture in which we are raised will pass down attitudes, values, norms, and life orientation from one generation to the next. A cultural ideology held by each ethnicity will result in different perspectives on career orientation.

Family culture is a control mechanism of thought and its relationship with career orientation can also be seen from ethnic diversity. Ethnicity is a concept that describes a group of people who have cultural ties and common identities derived from equality of nationality, ethnicity, race, and religion (Koentjaraningrat, 1986; Santrock, 2003).

A person who comes from a certain ethnic family descent will have an identity that makes him feel belonging and become part of an ethnic group (Sjamsudin, 2008). Cultural differences between ethnicities will give birth to a personality that will determine attitudes, behavior, values, and life orientation, including which will result in differences in individual career orientation.

In a family, there are values instilled and internalized by each family member as an underlying reference in attitude and behavior. The values that come from this family culture form an identity for each of its members. When it is associated with the identity of a person in an ethnic family, it shows someone from a family descent who identifies himself in a certain ethnic group, a sense of belonging to that ethnic group and is part of his thoughts, perceptions, feelings, and behavior because he is a member of that ethnic group. Ethnic identity is separate from a personal identity as individuals, even though both of them influence each other (Sjamsudin, 2008).

This is in line with the opinion of Phinney (in Sjamsudin, 2008) which states that ethnic identity is a dynamic, multidimensional construct that refers to self-identity, or that he feels himself a member of a particular ethnic group. According to his view, a person claims identity in the context of one sub-group to have the same descent and share the same culture, race, religion, language, kinship, or place of origin.

The terms ethnic groups and ethnicity were first used in anthropology to denote people who are considered to be affiliated with the same cultural group and who share common customs, languages, and traditions. Sjamsudin (2008) states that one's ethnic identity will give birth to several psychological dimensions, including ethnic awareness where a person realizes that he has his own ethnicity that is different from other groups; ethnic self-identification, the label given to the group itself; ethnic attitudes, feelings about themselves and other groups; and ethnic behavior (ethnic behaviors), patterns of behavior that are unique to a particular ethnic group.

Javanese and Chinese are two ethnic groups are described as a minority and minority people. The phenomenon that enforces, ethnicity, ethnicity, and ethnicity that empowers Javanese (Christiana, 2005). However, conflicts often occur in children's career choices due to conflicts between family cases and children's interests. These problems make a child experience psychological career problems that cause, fear, stress in the job career description (Sholikin & Aziz, 2011; Fouad & Winston, 2005; Keller & Brown, 2013).

Career choice conflicts are very vulnerable to occur in community-oriented family cultures, including ethnic and Chinese families. Especially in Chinese families where decision-making is from parties with a higher status (Geldard, 2011). Ethnicity, ethnicity between men (masculine), and women (feminine) also influence conflict and career orientation in general (Vignoli et al., 2005). This was also helped by Valentine and Hendry (Chinese students who studied in Salatiga), each of whom revealed the differences and contradictions in career choices between themselves and their families.

The Effect of Ethnic Identity on Career Orientation of Javanese Students

Culture is defined as a behavior, patterns, beliefs, and all products of certain human groups that are passed down from generation to generation (Santrock, 2003). In line with this, Matsumoto (2004) states that culture is a collection of attitudes, values, beliefs, and behaviors shared by a group of people, which are communicated from one generation to the next. Culture is very important in life and cannot be separated from the behavior of each individual. Relationship between human activities and their environment is bridged by cultural patterns possessed by humans. These cultural patterns will later be reflected in the flow of thought and behavior of individuals in their environment.

Ethnicity is closely related to culture because ethnicity is a picture of cultural values in a pluralistic society. Santrock (2003) states that ethnicity is related to cultural heritage, citizenship characteristics, race, religion, and language. Thus it can be understood that inter-ethnic culture is the whole knowledge of humans as social beings, where culture itself is used to understand the environment and its experiences and becomes the basic framework for realizing and encouraging human actions in its environment and applied in a reflection of human group identity. due to differences in occupations, differences in religion, differences in national backgrounds, and differences in life views.

Within the families of each ethnicity, there is a pattern that is characteristic of the life system that comes from the culture and lifestyle that has been passed down from generation to generation. Santrock (2003) describes some of the differences seen in the patterns of the inter-ethnic family system. The first characteristic concerns the role of each family member, such as how the role of the father should be in the family, the extent to which a support system is available to the family, and how children should be organized in the family. Furthermore, differences are also seen in terms of size, structure, composition, and degree of

dependence on kinship networks, and levels of income, and education.

Education in Javanese families does not aim to produce children who can stand on their own, but rather emphasizes that their children in the future can become people who are social and have a noble attitude, prioritizing the achievement of happiness and life harmony. Meanwhile, in terms of career and job choices for the Javanese it really depends on the career aspect and the conditions of the place where they live, for example when a Javanese is on the slopes of a mountain, he will prefer to be a farmer, when he is in an industrial area, most would choose to become a factory employee, but in essence, one thing that is characteristic of the Javanese is trying to find peace and harmony in life by trying to find a job that guarantees a sure, constant, and a little bit of no value against the risk of staying in the zone "comfortable" will be a career, such as a career choice to become a state civil servant (PNS / ASN-in bahasa).

The uniqueness of Javanese society, according to Magnis & Suseno (in Sjamsudin, 2008) lies in its ability to maintain cultural authenticity even though it is flooded by cultural waves coming from outside. However, at present, the orientation of the Javanese ethnic life has undergone a shift. A life that is relatively cool and calm and always holds the philosophy of "*Nriman lan pasrah*" (accepting what it is and surrendering) has changed with the times. Javanese from day to day continues to work hard to improve the standard of economic life. The change in Javanese mindset is the result of cultural acculturation with Chinese.

The Effect of Ethnic Identity on Chinese Students' Career Orientation

In Indonesia, a person's ethnicity is clear if he or she comes from ethnicity and ethnicity originating from ethnicity, residing in a certain area which has been living in a place from generation to generation, using a certain regional language, along with all cultural attributes that have become an explicitly explicit or explicit by other ethnicities. For example, the ethnic Madura, who live in Madura, use the Madurese language. When they moved to Java, for example to Madiun, they made a mistake in their acceptance of being Madurese, although gradually after mingling for a long time they also spoke Javanese.

Likewise with the Chinese as an overseas group in Indonesia, even though they have mingled with Indonesian society and have even become Indonesian citizens, they are still inaccessible in life from ancestral lineages and culture that have been passed on in physical characteristics and values. Chinese people living in Java have a place to live that is separate from the Javanese community. Almost every city in Java has an area called PeCinan, which means the settlement of the Chinese people.

Although in daily life the Chinese associate with the Javanese, they seldom want to identify themselves as Javanese because most of them consider themselves higher than Javanese. This is due to their tradition which adheres to adat. In addition, the Chinese have a basic motive, because in the news they are a minority nation but have the view that they are a superior nation. This cannot be taken from history, wherein in the Dutch colonial era, the Chinese were placed above the natives as "rich people", which resulted in creating a climate of exclusivity in the Chinese and making their sphere of association more with each other (Coppel, 2003).

Therefore, the social structure of Chinese society in Indonesia is the basis that has existed since their ancestors, namely the structure of society as an "integrated group" and includes a "supportive family". The broader meaning of this is that a family is still a unit, that the family is able to provide for itself, that the family does not naturally blend into the wider community, that the family has a competitive spirit, and that members are motivated by the need to protect and increase the family's wealth which is the pillar. life support.

In terms of career choice for Chinese citizens, it is closely related to the long-standing traditions of doing business, trading, entrepreneur, and self-employed because of a hereditary historical background. Based on historical records since the days of the kingdoms in Indonesia, Chinese citizens are known as a group that is adept at trading and doing business. Even with this cleverness, Chinese citizens dominate trade in Indonesia, even in the world. This is inseparable from the economic orientation of Chinese citizens, which is a very large material advantage with the economic principle that expenditure must be below income, even though in an unusual way, although it aims to boost their identity as a minority (Hanaco, 2011).

Some of the things presented above, it can show that someone who comes from a certain ethnic group will determine the identity that makes a person belong and become part of a community group and become a reference in thinking and behaving that leads to his identity group. Furthermore, this ethnic identity will affect the influence in social processes including a person in choosing friends in social relationships, choosing a life partner for the future, perceptions of life opportunities, and other reactions in one's social environment.

CONCLUSION

Cultural differences between ethnic groups will give impact to a personality identity that will determine attitudes and behavior. The culture in which we are raised will pass down attitudes, values, norms, and life orientation from one generation to the next. A cultural ideology held by each ethnicity will result in different perspectives on life, including views in determining career orientation. So that there is a relationship between family ethnic descent with individual career orientation.

Javanese and Chinese are the two most prominent ethnic groups. The relationship between the two ethnic groups is often described as a relationship between majority and minority. The Chinese cultural value system has a cultural orientation that has an economic network based on the value of their ancestral heritage, most of the children of Chinese descent have been prepared later when they are adults to be able to continue their work and also their family businesses.

Ethnic Chinese in Java are closely related to the traditions of business, commerce, businessmen, and entrepreneurs that have long existed because of their historical background from generation to generation. The Chinese ethnic group also has positive attitudes and self-concepts towards careers by developing traits such as resilience, diligence, and perseverance, resilience, innovation, careful planning, marketing skills, involving families in career planning and development.

Meanwhile, the cultural value system of the Javanese family is more varied and comprehensive in the career aspect and is influenced by a variety of socio-cultural values that develop in the family and social community where they live, for example, a family that is in the social system of farming will be more inclined to be career-oriented. Farmers and families who are in the industrial social community system will prefer to become employees, besides that many Javanese families choose to become civil servants as a guarantee of a sense of security for future benefits.

REFERENCES

- Brown, D. (2002). *Career Choice and Development 4th*. USA: Jossey Bass Willey Company
- Christiana, H. (2005). Pengaruh Aspek Tanggung Jawab, Wewenang dan Kompensasi dalam Pengembangan Karir terhadap Kinerja Karyawan Etnis Jawa dan Etnis Cina (studi kasus pada Perusahaan Distribusi Rokok Djarum PT. Lokaniaga Adipermata). *Tesis*: Universitas Diponegoro.
- Coppel, C. (2003). Kendala-kendala Sejarah dalam Penerimaan Etnis Cina di Indonesia yang Multikultural. *Antropologi Indonesia* 71. page 13-22.
- Desmita. (2008). *Psikologi Perkembangan*. Bandung : PT. Remaja Rosdakarya.
- Fouad, N., & Winston, A. (2005). Cultural Context of Career Choice: Meta-analysis of Race/Ethnicity Differences. *The Career Development Quartely*. Vol 53 (3). <https://doi.org/10.1002/j.2161-0045.2005.tb00992.x>
- Geldard, K. & David, K. (2011). *Ketrampilan Praktik Konseling*. Yogyakarta: Pustaka Pelajar.
- Hanaco, I. (2011). *Belajar Dagang Dengan Orang Tionghoa*. Jakarta: Agogos Publishing.
- Keller, C., & Brown, C. (2013). Conflictual Independence, Adult Attachment Orientation and Career Indecision Among Asian American Student. *Journal of Career Development SAGE*. Vol 41 (5). <https://doi.org/10.1177/0894845313507776>
- Koentjaraningrat. (1986). *Pengantar Antropologi Sosial dan Budaya*. Jakarta : Balai Pustaka.
- Matsumoto, D. (2004). *Pengantar Psikologi Lintas Budaya*. Yogyakarta: Pustaka Pelajar.
- Santrock, J. W. (2003). *Adolescence, 6th Edition*. Jakarta: Erlangga.
- Sharf, R.S. (2006). *Applying Career Development Theory Of Counseling*. California: Brooks/Cole Publishing Company.
- Sjamsudin, H. (2008). *Identitas-identitas Etnik dan Nasional dalam Perspektif Pendidikan Multikultural*. e-Book.
- Solikin A., & Aziz, S. (2011). Problematika Psikologis dalam Karir dan Usaha Pencegahannya. *Jurnal Bimbingan dan Konseling STIE La Tansa Mashiro*.
- Supriatna, M. & Budiman, N. (2009). *Bimbingan Karir di SMK*. e-book unpublish.
- Supriyo. (2008). *Studi Kasus Bimbingan Konseling*. Semarang: CV. Niew Setapak.
- Vignoli, E., Belz, S.C., Chapeland, V., Fillipis, A.D., Garcia, M. (2005). Career Exploration in Adolescent: The Role of Anxiety, attachment, and parenting style. *Journal of Vocational Behavior Elsevier Inc*. 67: 153–168. <https://doi.org/10.1016/j.jvb.2004.08.006>
- Yusuf, S. (2009). *Psikologi Perkembangan Anak dan Remaja*. Bandung: PT Remaja Rosdakarya.
- Zunker, V. G. (2006). *Career Counseling a Holistic Approach*. USA: Thomson Brooks