

THE CULTURE AND YOUTH RESILIENCE

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THE CULTURE AND YOUTH RESILIENCE STRATEGIES: A QUALITATIVE INQUIRY

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ABSTRACT

Youth face a variety of difficulties and obstacles as they mature. Bullying, racial discrimination, trouble adjusting, parental divorce, and parental pressures for accomplishment are all sources of stress or risk factors. However, little is known about the components that contribute to teenage resilience development. The process of negotiating, managing, and adjusting to a large source of stress or trauma is referred to as resilience. Internal and external variables have an impact on resilience. External influences include the individual's attachment to culture, as well as cognitive ability and gender. The study's goal is to look at the cultural elements that influence the development of youth resilience. The research method was descriptive qualitative, with interviews conducted through focus group discussions (FGD) with 31 high school and vocational high school students from several large cities and regencies in the islands of Java, Sumatra, Kalimantan, Bali, and Lombok. According to the study's findings, there is a contribution from local cultural values that promotes youth resilience. Life values such as modest living and respect for the elderly are part of the local culture. Several strategies are employed in the development of youth resilience. Youth resilience may be built by strengthening independent drive, mutual trust, confidence, seeing difficulties, and controlling emotions. The five strategies can help individuals and prosocial persons improve their interactions.

Keywords: Youth, culture, focus group discussion, resilience, strategies

1. PREFACE

Technological advancements and the rate of development occur in many sectors of life. Humans must also be fast to adapt and move [1]. Humans are sensitive to stressful events and settings, which alter their [1]. On the other hand, technical advancements and the flow of globalization make youngsters better, more critical, and filled with desires, causing them to become mentally weak. These are the consequences of the facilities, convenience, and enjoyment of life that are distinguishable as being accessible in various localities in various regions. In the end, youth lack the battling spirit to do anything [2]. This phenomenon demonstrates the need for endurance and resilience in humans, particularly youth. Youth have developmental tasks that must be faced and fulfilled to avoid issues and hurdles in the future. [2]. As a result, they can tackle problems and avoid stress, despair, and other undesirable behaviors that affect them and their social environment [2].

Based on research conducted by Listiyandini and Akmal, it is apparent that individuals who are not resilient will simply fall into despair when problems are overwritten [3]. Such conditions will affect the individual, whether the individual has confidence in finding solutions to the issues at hand, can be responsible for his duties or not. Likewise, if the individual is not intelligent in controlling his emotions, then what emerges are negative traits that can also affect many things [3].

Influences from inside the individual (internal) and external forces (external) influence resilience. Internal impact includes cognitive abilities, gender, and cultural affiliation. External variables include family and community issues. Attachment to culture entails participating in activities relevant to the local culture besides adhering to the ideals held by that culture. Culture has a significant impact on resilience, both in terms of attitudes that are capable in the culture and terms of values and standards of goodness in a community.

Cultural diversity in one place is the distinction between different groups based on culture [4]. Some of the cultural values we have as Indonesian citizens stem from the ethnic culture in which we grew up, because the Indonesian country has always been made up of diverse ethnic groups with distinct cultures [5]. In Indonesia, ethnic culture is incredibly diverse, and hence the noble principles entrenched in it are also quite different [5]. A multicultural society is distinguished by active interaction between a diversified society and culture [6]. Indonesian national culture must be regarded as the full system of behaviors and inventions of all its multicultural inhabitants, which represent the numerous value systems based on their unique cultural foundations.

Values become a tool of knowledge for evaluating numerous types of things that are highly abstract and fleeting [5] exhibited in daily life as a result of the growing "operationalization" of values such as standards and regulations [5]. As we all know, Indonesia, as a nation-state, has great values that are distinctive and deeply ingrained in society, such as mutual collaboration, mutual aid, being nice, courteous, tolerant, and caring for others.

According to Edwina's findings, a person's resilience is determined by the interplay between persons and their environment. Humans have the cognitive ability to evaluate their surroundings. Through their cognitive abilities, humans play a vital role in the development of resilience. Individuals demonstrate that they can take a pretty active part in controlling stress, even though stress is inevitable at times. This necessitates tenacity [1].

The question that arises from this description is whether local cultural values affect youth resilience.

The theoretical benefits of this study include contributing to current knowledge, information, theory, and data on culture and youth resilience strategies. The practical value of this study is that it provides researchers and youth with new knowledge and experience on increasing resilience by using local wisdom.

This research is divided into five components. Sections 1 and 2 outline the study's background as well as its objectives. Part 3 contains information about the study's participants, the measurements used, and the data processing method plan. Section 4 presents the analytical results, as well as the study's conclusions and implications. Part 5 concludes with the study's findings.

Cultural Value

Cultural value is a consistent conviction in conduct based on the social context [7]. Cultural values are seen as genuine communication assessments that assist in understanding the character of the culture from which they arise, as well as identity [8]. The interaction between people that creates attitudes, ideas, and knowledge is fundamentally where value is created [9]. Cultural values are highly abstracted from customs. Cultural values are ideas or concepts that originate in the minds

of local people and are seen as significant, desirable, and valued. This idea serves as a guide for the local community [10].

Cultural values are not always clearly apparent. These values serve as guidelines for life or beliefs as the basis for acting and behaving. The goal is to provide direction to the community to create harmony and balance in everyday life. Furthermore, cultural values are employed to evaluate and appraise acts and behaviors. The function of cultural values as a guide and driver of individual behavior is defined as a collection of rules comprising both positive and negative standards. The fundamental ideas follow since the truth has been accepted and is inherited [10]. Values based on religious teachings are usually upheld and considered sacred. Because Indonesian ethnic culture is so diverse, so are the noble principles embedded in it. Most Indonesians were raised in ethnic culture, and this pattern seems to have persisted for generations. The younger generation is the future of the nation. They will overcome various problems that will be faced by the Indonesian people in the coming era [5].

Resilience

When environmental, societal, and individual variables interfere with the journey from risk to disease, resilience arises. Promotive factors [11] are characteristics connected with good growth and help people overcome adversity. Because it focuses on boosting the promotive elements or improving the quality of life, resilience theory stresses the strengths-based approach to creating preventative interventions [11].

The aspect that separates a person's degree of quality of life in the same scenario, according to Lawford and Eiser (2001) [12], is how they manage while suffering hardship or adversity. It has been acknowledged as the point of attention for resilience. According to Connor and Davidson (2003) [13], resilience is the quality of life that permits a person to flourish in the face of hardship. When one considers protective variables, the link between resilience literature and quality of life becomes evident. High self-esteem, social skills, communication skills, an internal center of control, great role models, and strong emotional support from parents, siblings, spouses, and friends are protective factors. If a person possesses preservative characteristics, he'll be capable of adjusting to and dealing with stress or hardship better than others.

2. RESEARCH METHOD

This study uses interviews through focus group discussions (FGD) involved 31 high school and vocational high school students from various big cities. The results of the resilience model of youth in Indonesia are obtained, which includes 5 dimensions of resilience, namely self-confidence, independent encouragement, emotional control, seeing problems, and mutual trust. Focus group discussions (FGDs) conducted to reveal the contribution of local cultural values that influence youth resilience. FGD contributed theoretically and methodologically to certain phenomena. In general, after selecting participants through purposive sampling, all interviews were recorded, transcribed, and coded by the research team. Then, data analysis was carried out to explore concepts, domains, and indicators. These methods are the basis for the author's developing strategies to increase youth resilience through cultural values.

3. RESULT AND DISCUSSION

Youth resilience may be a defense in coping with adversities, allowing them to handle stress, prevent depression, and poor behavior, and improve and enhance their quality of life (health, psychological, and social environment). Youth must be prepared to be strong who protect cultural standards in their communities. According to Dewi and Marat [14], there are seven risk factors in

the lives of youth: floods, promiscuity, drug misuse, bullying, traffic congestion, terrible social media information, and bullying.

The findings of employing EFA to examine the validity of the internal structure of the resilience measuring instrument in youth [15] revealed five factors with 67 valid questions, followed by second-order CFA, which yielded three factors with 16 eligible items. Dewi et al. (2020) [16] developed a measuring instrument that takes into account five criteria and a total of 36 components. There are five components or dimensions discussed: self-confidence, independent encouragement, emotion management, seeing difficulties, and mutual trust.

Researcher investigates the experiences of youth on the significance of local wisdom and how it influences youth resilience using focus group discussions (FGD). The relationship between tradition and belief is inextricably linked to Indonesian society. Indonesian cultural values and practices encourage the absolute necessity to respect parents and elders, respectful day-to-day contact between men and women, and a feeling of delicate emotion display as a sort of respect for religious standards and values. These qualities are recognized as being congruent with indigenous beliefs and traditions throughout Indonesia, and are so maintained in daily social life [17] [18].

In the FGD forum researchers asked about their ambitions, how their families could support or suppress them, and the material and economic inequalities that hindered their lives. This approach has several advantages. Youths quite understand how to think when they relate to other people whose cultural values are different from their own.

The researcher's findings from the FGD are the use of cultural values for youth resilience. The existence of community values, in the form of the exclusion of static people, encourages youth to develop themselves in order to survive in society. In addition, the cultural value of talking a lot encourages individuals to complain to their parents. Cultural values based on gender differences and religiosity also encourage youth resilience. This local wisdom makes youth stay tough when dealing with problems.

Resilience Strategies

Several strategies are employed in the development of youth resilience. Youth resilience may be built by Self encouragement, Mutual belief, Self-assurance, Assessing the issue, and Emotional control. The five strategies can help individuals and prosocial persons improve their interactions. This is significant because research shows that youths with positive connections or attachments are far better equipped to avoid dangerous conduct than youth without ties.

Self Encouragement

The first strategy is to explain and maintain the consistency of the independent drive. This strategy includes developing religious values, always trying to learn to pray and depend on God, getting out of your comfort zone, and remaining unique to yourself. Therefore, in an effort to help the development of youth resilience and keep them from feeling depressed and competitive, a number of values, rules, and expectations for these roles or behaviors need to be clearly communicated and implemented consistently. Without clarity, it is likely that youth will pay more attention to behavior that comes from peers. Participant I (Denpasar) described:

“When I was in 3rd grade, I was bullied from 3rd grade because of my appearance like this, and especially my speaking style and the way I behaved in front of them. After that, when I was in

junior high school, I was bullied until I was put in the bathroom, and I was told that my parents had to come. When I was in the 2nd grade of junior high school, I almost didn't come to school. I came only to try to find friends who could hang out with me. Eventually I became more introverted and my achievements in junior high school were also decreasing. However, when I was in high school, I felt that it had changed because I was out of my comfort zone. At this elementary and junior high school, I was in the same environment, but when I was in high school, I left that environment and I feel like I can stand on my own feet. I have been able to get through this well, so I can return to my normal activities. "

Mutual Belief

The second strategy for building youth resilience is to maintain an attitude of mutual trust. This strategy includes sharing with parents to find solutions together; discussing with family, relying on each other, and always talking about the worries that are being experienced; sharing about difficulties with close friends or relatives. As participant P said about this:

So, if what I see is other families out there, our family is tight and always talks about it. That's how I was raised; we constantly shared our troubles with one another. That is how I will be able to solve all of my difficulties. In a nutshell, that is it.

This is significant because reciprocal trust that is both strong and realistic is a powerful motivator for adolescence. These high aspirations can offer youth an optimistic and hopeful outlook on the future, as well as a strong desire to study, making them appear resilient.

Self-Assurance

This strategy includes trying to believe in God, growing confidence to get through difficult times, and continuing to try: being friends; loving and encouraging oneself; being proud of what one has done; accepting yourself; being unique and achieving. Participant V believes that self-confidence is useful for overcoming problems in relationships:

"Since I was bullied, I have felt insecure about my appearance. But I try to accept myself by looking for something that makes me confident. I happen to really like fashion. I looked for fashion inspiration and then did photo shoots that boosted my confidence while conveying the message that even plus-size people can look beautiful. "

Meanwhile, participant S when facing a problem always feels strong by always guided by self-confidence. S says:

[...] What I do is always think positively, always remember the same as above, encourage myself to face something, always be proud of myself for what I have done.

Assessing the Issue

Youth learn how to cope with, respond to, and solve problems when they are presented with them. There are teens who, as a result of a problem, feel sad, weak, and even as if their self-esteem has been shattered. However, some people improve and become stronger as a result of getting into difficulty.

All of this occurred not as a result of the magnitude or quantity of difficulties encountered, but rather as a result of a distinct mindset toward problem-solving. As a result, a plan for dealing with challenges and using problems as a springboard for becoming even better than before is required.

There is no issue that is larger than you. Problems serve as a catalyst for change. Positive thinking and disregarding negative comments from others can assist youth in staying out of trouble. Youth may become stronger and greater than the issues they experience by maintaining a positive attitude and thinking. As the opinion of participant x as follows:

“To handle all of the obstacles I face, I always take my own time, me time, by doing activities I like to replenish the energy that has been depleted. Aside from that, I will, of course, discuss my issues with my closest friends or my brother. I can overcome anything if I keep my calm. Of course, for the last one, I pray and rely on God since, at the end of the day, I'm only human”.

Emotional Control

The existence of high emotional conditions in youth makes youth hampered in their physical and mental growth and development. For this reason, it is necessary to have a form of emotional control so that the emotions that arise can be channeled properly and can maximize the potential of youth. so that youth reach a level of emotional maturity that is consistent with the developmental tasks they are currently experiencing.

Emotional control is a form of effort to suppress the reaction to a stimulus that causes emotion and can direct the emotional energy into a form of expression that is beneficial for the development of its potential.

Regarding emotional control when dealing with problems, participant F (Denpasar) argues: [...]” to survive, first pray to God for the ability to tell stories and to remind oneself of the purpose of existence. There is still a lot to go through, and a difficulty is not an impediment, but we utilize it as reinforcement to be able to confront something more difficult. ...so, when I'm down, I attempt to get back up by doing the things I enjoy.”

In contrast to F, participant B from Medan diverted more negative emotions by developing a permissive attitude and engaging in other more enjoyable activities. F chooses to remain friends with friends who cause problems while providing an understanding not to judge individuals from one side only. If you're tired of being busy at the tutoring center, so if you have a problem, play games to relieve your stress. F says:

“Hmm, friend... not really... not really a friend, just a friend. You can't do it for all of them. All of my friends are busy, and they are all busy, but it's natural that if I don't have pals, I take it out on the game.”

Five strategies for developing youth resilience are based on local culture. The value of openness in family life is a form of local culture. It includes the habit of telling stories, discussing and conveying their feelings and concerns to each other. This cultural value is used as a strategy to increase youth resilience. Outside the family environment, youth are faced with various patterns of life habits. One of them is a simple lifestyle. This pattern is used by youths in several areas when facing economic difficulties. In this way, youth increase resilience. In addition, the condition of fate can be used to increase the resilience of youth. Youths feel that they are not the only ones who experience this condition. Circumstances can make people rely on each other and gain experience.

Each region's concept of Indonesian youth resilience has a particular feature. These findings indicate that local culture has an impact on youth. Parenting habits, for example, are directed toward the local culture. Youth on Sumatra's island, which includes the towns of Banda Aceh, Medan, and Bandar Lampung, think that unfettered sex is a violation of faith. It differs from other regions in that it views the drug problem as a concern for youth. As a result, religious ideals might be considered to influence youth confidence.

Furthermore, this youth's self-esteem was boosted by the statement that there is no need to be fearful if innocent. This statistic serves as a reminder that Indonesian youth dare to act in the face of adversity.

An Indonesian youth has an individual drive in all domains. It implies that Indonesian children in junior high and high school already have the will to be self-sufficient, not reliant on others, and eager to work for their own needs. The possibility of peer-to-peer support developing in schools.

While the dimension of mutual trust arises in teens, it is no surprise that their social connections will grow more complicated as their ideas, feelings, and identities become more complex. Youth increasingly intricate social links do not own this potentially trustworthy relationship.

4. CONCLUSIONS AND RECOMMENDATIONS

Local cultural values contribute to resilience and catastrophe preparation. Furthermore, religion is a protective element that will increase one's resilience. As a result, for resiliency to develop favorably, transcendence values, particularly Islamic transcendence values that are congruent with the culture of the community, must be internalized. It is not sufficient to rely just on cultural identity to deal with stress in parenting. Additional components must be present to support the application of that cultural identity in everyday life so that it may be a driving force in the building of youth resilience. In diverse parts of Indonesia, fundamental values have been passed down as the foundation of life to develop psychological well-being, generate passion for continuing living, and fulfill future aspirations.

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