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Gen Z: Attitudes and Behavior of Empathy of Indonesian Students

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Abstract

Empathy is every single person's capability to understand other people's emotions or feelings (Ioannidou and Konstantikaki, 2008). Several scholars have conceptualized empathy as a cognitive mechanism through which people are imagine state of someone else (e.g. Borke, 1971; Deutsch & Madle, 1975), whereas others view empathy as an affective construct (e.g. Batson, 1987; Miller & Eisenberg, 1988). This research aims at examining whether the multicultural education has its implication to the attitudes and behavior of empathy. The result shows that it does. Therefore, there should be a strengthening in the arena of multicultural education amid the education institution.

Keywords: Generation Z; Empathy; Multicultural Education;

1. Introduction

Empathy is every single person's capability to understand other people's emotions or feelings (Ioannidou and Konstantikaki, 2008). Several scholars have conceptualized empathy as a cognitive

mechanism through which people are imagine state of someone else (e.g. Borke, 1971; Deutsch & Madle, 1975), whereas others view empathy as an affective construct (e.g. Batson, 1987; Miller & Eisenberg, 1988).

Several studies argue that nowadays, youths are not as empathetic as youths of the 80's to 90's (Konrath, O'Brien, & Hsing, 2011). Further, they argue that this is due to the presence of social media in youths' arms. The interface of youths and social media and the ease of having 'friends' online might make people likely to just tune out when they do not feel like responding to others' problems, behavior that could carry over online (Konrath, Obrien, & Hsing, 2011). However, actually, it is not totally true when the interaction in social media gives birth to empathy in any way. Perhaps, at the very beginning of the turn out of social media were used by people to pour out their feelings and emotions, now, the fact is that the social media can engage other people to empathize. One of the examples is Ice Bucket Challenge – a campaign to promote awareness of amyotrophic lateral sclerosis (ALS) and encourage donations for research – which went viral in July and

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August 2014, using social media as a platform to reach a worldwide audience. More than 17 million people posted video online (Trejos, 2017), including Bill Gates, former president George Bush and many more. In Indonesia alone, kitabisa.com is also powerful to engage people's empathy and donation towards the needy. Therefore, the decline of empathy is not due to the social media itself, but rather to the shared content.

For minority religious groups and other vulnerable groups, the poor quality of democracy affects access to protection for expressing religious beliefs (Soedirgo, 2018; Mietzner & Muhtadi, 2019; Mu'ti & Burhani, 2019). At the same time, horizontal challenges in the form of cases of intolerance have continued to increase in recent years. The results of the LSI survey in 2019 concluded that the majority of Muslim citizens in Indonesia are intolerant of non-Muslims to build houses of worship, become heads of government (central to regional), but tend to be tolerant if non-Muslims hold religious activities. Another important conclusion of the LSI survey is that the trend of religious and cultural intolerance has tended to decrease since 2010, but increased after 2017. The main case related to intolerance is the construction or construction of houses of worship.

With regard to the intolerance case above, it is important to note that it triggers a low level of empathy, especially for Generation Z. This study will examine the character of Generation Z, especially on attitudes and behavior of empathy for others. Generation Z is the next generation of Generation Y, namely those born after 1981-1995. Generation Z is often known by other terms such as "Gen Z" or "Gen I" which refers to individuals born between the 1990s and 2000s. an (Posnick-Goodwin, 2010; Charles Siegel and Urquhart, 2012). The study of the character of Generation Z is interesting, because Generation Z is described as a new generation that contains individuals who are smarter, have a stronger self-directed tendency, and are faster in processing information, but weak in terms of cooperation (Charles). Igel, 2012), because of its individualistic character.

Generation Z has a unique character, ranging from lifestyle, way of thinking, cosmology, to how to look at time or the past and future. If Hasanuddin Ali's research, in his research on the millennial generation, explains how the millennial generation has different characteristics from the previous generation. The millennial generation, with a population of 34% of Indonesia's current population, has creative, confident, and connected characters, which is then referred to as 3C. Report on Research Results on the Potential of

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Radicalism Among Islamic Spiritual Activists in State Schools May 3, 2016 The relatively low level of social relations is the willingness to say "Merry Christmas" or "Silent Day". As many as 66% refuse to wish happy holidays to other religions.

This research will be focused in Semarang Regency. This is because Semarang Regency is a space with contestation of socio-religious groups with a variety of expressions and rich diversity models. This location is a pluralistic district, both in terms of ethnicity and religion. Semarang Regency is one of the cities in Indonesia that is fertile ground for seeding congregational movements or assemblies of taklim and Islamic boarding schools, in addition to socio-religious organizations such as Muhammadiyah, NU, and the Islamic Education Foundation.

In this place also live a number of large tribes in Indonesia such as Javanese, Chinese, Arabic, and a small part from areas outside Java such as Sunda, Madura, etc. Even from South Asia and the Arabian peninsula, they are listed as minorities who have long lived in Semarang Regency.

This phenomenon shows how Semarang Regency is a plural area that is very friendly with people outside Semarang Regency and from outside Indonesia. Even so, in terms of religion, the major formal religions in this country are also represented, ranging from Islam, Christianity (Catholic and Protestant), Hinduism, Buddhism, and Confucianism.

In fact, there are also several other beliefs, such as Kebatinan, Kejawen, which still have strong adherents even though the number is smaller.

This research will map the empathy attitude of students at public schools in Semarang Regency. This research will explore this and find various contexts that develop in each school, which may also be influenced by the social, political, economic, cultural, and religious situation in the area where the school is located. Drawing lessons learned from every experience at school is very important to build a common model which is certainly not singular (there must be an element of diversity), but can be used as a reference for the concept of how to create a culture of diversity in schools.

2. Research Method

This study uses a quantitative research methodology with Pre-Experimental Designs with a one shot case study paradigm. Collecting data using questionnaires or questionnaires distributed to students of SMA Negeri 1 Tengaran.

The initial step taken is to develop research instruments starting with making a grid of instruments to become a questionnaire. Then validate the questionnaire using the Pearson Product Moment formula. After being validated, the questionnaire was distributed to students.

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The total population is all students in SMA Negeri 1 Tenganan, and then a sample of the school is selected where there must be representation from each class. For the number of samples from a certain population refers to the table Isaac and Michael with an error rate of 5%. Calculation of the sample for each class in the following way:

$$\frac{\text{amount of students}}{\text{amount of population}} \times \text{sample} \\ = \text{sample per class}$$

Sampel setiap kelas sudah ditentukan kemudian dilakukan penyebaran angket kepada semua sampel yang ada. Langkah selanjutnya adalah melakukan tabulasi dari kuisioner yang telah disebar. Hasil dari tabulasi akan menunjukkan angka persentase dari setiap indikator yang ditanyakan kepada responden. Hasil itu kemudian dianalisis dan dijelaskan secara deskriptif.

3. Results and Analysis

Many studies have been conducted discussing the concept of empathy in cultural settings as well as the development of the concept of empathy between cultures which is still relatively new from a psycho-social perspective. The survey conducted by Cundiff, Nadler, and Swan (2009) with a sample of 294 young people at Midwestern University is based on evaluations of diverse training using the Scale of Ethnocultural Empathy from Wang et al (2003). From this research, it shows that women with high empathy for culture or

ethnicity have a high intensity of behavior to avoid and have a positive perception of various programs.

Wang et al (2003) stated that the term empathy between cultures is used for such a solid construct because scientists use different terms (Taufik, 2012); such as cross-cultural empathy: with three terms: (1) cross-cultural receptivity is the ability to accept and listen to the existence of others; (2) cross-cultural understanding (this understanding is not just experiencing the feelings of others, but also reflecting on those feelings and comparing them with one's own feelings; (3) cross-cultural collaboration; giving empathic therapists tends to build collaborative relationships (Dyche& Zayas, 2001).

Other mentions of intercultural empathy are empathetic multicultural awareness (Junn et al, 1995), cultural role taking (Scoot &Brodovsky, 1990), ethnic perspective taking – combining the findings of affective and cognitive tendencies in research on children's responses to ethnicity and culture. (Quintana, 1994). There is also something called ethno-rapeutic empathy (EthE). EthE breeds sensitivity to the conditions of clients who come from different cultural backgrounds. This sensitivity is important to align the therapist with the client (Parson, 1993). Then cultural empathy; Ridley and Lingle describe this as a learning ability. They

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emphasize the importance of the therapist's commitment to integrating cultural factors into the stages of therapy. This model consists of three subordinate processes: cognitive, affective, and communicative (Ivey et al., 1987); (Ridley & Lingle, 1996).

The results of this study are based on 2 (two) variables, namely multicultural

education and how it affects social empathy. This research locus has implemented a multicultural atmosphere seen from the diversity of students' religions, ethnicities, and cultures. From the data analyzed quantitatively, the following findings were produced:

Table 1: Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
Pendidikan Multikultural	127	74.24	6.089	61	90
Sikap Empati Sosial	127	66.17	5.836	55	96

Table 2: One-Sample Kolmogorov-Smirnov Test

	Pendidikan Multikultural	Sikap Empati Sosial
N	127	127
Normal Parameters ^a	Mean	74.24
	Std. Deviation	6.089
	Most Extreme Absolute Differences	.104
	Positive	.104
	Negative	-.072
Kolmogorov-Smirnov Z	1.167	1.139
Asymp. Sig. (2-tailed)	.131	.150

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Table 3: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.435 ^a	.190	.183	5.503

a. Predictors: (Constant), Sikap Empati Sosial

Table 4: ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	885.934	1	885.934	29.254	.000 ^a
	Residual	3785.499	125	30.284		
	Total	4671.433	126			

a. Predictors: (Constant), Sikap Empati Sosial

b. Dependent Variable: Pendidikan Multikultural

From the output, it is known that the value of Fcount = 19.254 with a significance value of 0.000 < 0.05. While the value of F table with a significance level of 0.05 = 3.92. Based on these data, F count > F table so that it can be interpreted that there is a relationship between X to Y. Based on these data, the hypothesis is accepted, which means that there is a significant relationship between multicultural education and students' social empathy attitudes.

Table 5: Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	44.182	5.580		7.918	.000
	Sikap Empati Sosial	.454	.084	.435	5.409	.000

a. Dependent Variable: Pendidikan Multikultural

From the output results, it can be seen that the variable X (Multicultural Education) has a t value of 5.409 with a significance of 0.00. So it can be concluded that the variable X partially has a significant influence on the variable Y. So

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it can be concluded that the hypothesis is accepted, which means that there is a significant relationship between multicultural education and students' social empathy attitudes.

Multicultural education that is applied in the scope of education has in fact shaped students' personalities to prioritize empathy rather than apathy. It is essential to their survival that they have been forged in the miniature of the life they will actually live. Puspita (2018) emphasizes the importance of Multicultural Education in Indonesia, which include (1) alternative means of conflict resolution; (2) students do not leave their cultural roots; (3) as the basis for the development of the national curriculum; (4) towards a multicultural Indonesian society.

4. Conclusion

Indonesia is facing complex problems triggered by social structural asymmetry. This results in social conflict as many studies have shown. The results of this study conclude that multicultural empathy can be built through Multicultural Education itself. Generation Z who are met with various differences and trained to accept differences can give birth to an attitude of empathy. Multicultural education is very important to be applied for the reasons (1) alternative means of conflict resolution; (2) students do not leave their cultural roots; (3) as the basis for the development of the national curriculum; (4)

towards a multicultural Indonesian society (Puspita, 2018).

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