

Javanese Adolescents' Future Orientation and Support for its Effort: An Indigenous Psychological Analysis

Niken Rarasati, Moh. A. Hakim, Kwartarini W. Yuniarti

Abstract—This study aimed to explore future life orientation and support that needed to accomplish it. A total of 258 participants are Javanese high school student. The age of the sample ranges from 14 to 18 years old. Participants were asked about their future aspiration, their reason of choosing them as important goals in their life, and support that they need to accomplished their goals using open ended questionnaire. The responses were categorized through content analysis into four main categories. They are: (1) Self Fulfillment (72.1%) (2) Parents and Family (16.7%) (3) Altruism (8.1%) (4) Social and Economy Status (3.1%). Meanwhile, the categories for support that they needed are shown as follows: (1) Affection Support (64.7%) (2) Spiritual support (17.4%) (3) Material Support (10.9%) (4) Guidance Support (7.0%). The research found that affection support always gets the highest number in every future orientation categories. It can be concluded that although Javanese adolescents have different future orientation, they basically need affection support.

Keywords—Affection support, future orientation, indigenous psychology, Javanese adolescent

I. INTRODUCTION

FUTURE orientation is one of interesting topics in study about adolescents. According to Havighurst Developmental Task, planning for the future and preparing for adult life is important to achieve during adolescence [1]. In the term of adolescence, people have an ability to develop their plan for their future life. As well as they have passed the last step on Piaget's stage cognitive development, adolescents have an ability to think in a realistic way. This ability emerge adolescents' comprehensive thinking in understanding and appreciating the values of society, so that adolescent can choose their future in line with reality [2].

Cognitive maturation in adolescents was not only factor that can influence their future orientation. According to the study conducted by Cheng and Jacob [3], families, tribes, and communities play a prominent role in one's education and career aspirations. Future orientation of course can be variously developed according to people's cultural background. Culture shapes behavior cognitive scheme so that it could be different from any other culture [4], [5].

N. Rarasati is a junior research fellow in Center for Indigenous and Cultural Psychology, Faculty of Psychology, Universitas Gadjah Mada, Indonesia (phone: 6285925037011; e-mail: niken.rarasati@mail.ugm.ac.id).

M. A. Hakim, is with Center for Indigenous and Cultural Psychology, Faculty of Psychology, Universitas Gadjah Mada, Indonesia (e-mail: hakimpsi@yahoo.com).

K. W. Yuniarti is Secretary General of Asian Association for Indigenous and Cultural Psychology (AAICP) and Director of Center for Indigenous and Cultural Psychology, Universitas Gadjah Mada, Indonesia (e-mail: kwartarini_yuniarti@yahoo.com).

Therefore studying future orientation in specific culture becomes important to lead adolescents in a proper way by considering their cultural background.

In Java, the society with collective culture, value of togetherness; respect to elder; and strong relations with other was reflected in daily life interaction [5]. People from collective culture are more likely to seek social and emotional support than people from individualist culture [6]-[8]. Moreover, study concerning adolescents' achievement conducted by Tiffany and Shannon [9] found that academic achievement was strongly moderated by externalizing behavior and social support. Regarding to these issues, Javanese adolescents' future orientation and type of support that they need to succeed their efforts become the focus of this study.

II. THEORETICAL REVIEW

A. Future Orientation

Future orientation is a person goal in life and the way of accomplishing it. Future orientation can also be interpreted as a way of life and everything that they should be approached or avoided [10]. For adolescent, future thinking help them to control her orientation in their life [10]-[12]. A large body of research indicates that adolescents' future aspirations, in the areas of career, education and family, significantly impact their later life experiences [12].

Future orientation appears in people since they were infant [10]. It develop as a natural sense in children along with their knowledge and cognitive development [10]. Recent studies show that adolescents' future orientation is not only influenced by their cognitive maturation but also formed by culture and context where they are grown up.

Scholars have widely argued that Western culture is rooted on individualistic values [13]. Undeniably, these cultural characteristics influence their thought, behavior, life style, and also their belief [14], [15]. They are oriented toward personal goals of success and achievement. Personal successes and assurances that they have positive qualities are important to their sense of well-being [8]. It can be assumed that future orientation among western adolescents tend to be more individuals goal. Along with this thought, adolescents in Australia coincided to choose career and work as a focus of their future orientation [16]. American college students tend to wish a prestige occupation and high level of economy status [17]. Moreover, study conducted by McCabe and Barnett [18] shows that African American young adolescents were more detailed, optimistic, and realistic about their future careers than their romantic and family relationships and felt that they had more control over careers than relationships.

How about people in Asian countries who have collectivist value as the basis of their life? Being a professional worker is also placed on the top rank of future aspiration among male adolescents in rural India community, however female adolescents still do not know what their future will be or just hope to get a good job and an opportunity to work hard. This may be due to fact that social norms for girls like involvement in household chores and early marriage, gender discrimination in respect to familial food distribution restrict them and make them unable to realize their hopes for continuing education, finding jobs or delaying marriage and child bearing [19]. According to study on youth socio-economic, 3565 young Indonesians more likely to choose non-material factors future orientation [20].

In general, people with collectivist culture, mostly East-Asians, are less concerned with personal goals or self-aggrandizement than Western people with individualist culture [8].

B. Achievement Support

Based on Indigenous study concerning student achievement, Indonesians students tend to put their causal of success experience on external factor. This factor consists of support from parents, friends, and teachers [21]. Family and friend supports are highly important for people with collectivist culture. Those supports also significantly correlate with self esteem and life satisfaction [22]. This fact could be the reason why parents' occupation and educational level significantly correlate with students' school achievement and also associated with their educational orientation [23]. In addition, instead of becoming a role model for their children, giving Emotion support placed on the first rank of adolescents' support need [24].

Ki Hadjar Dewantara [25], a prominent Javanese philosopher, also agreed that parents and other family members are the most significant people in their environment who can highly support adolescents' achievement and future life.

In his seminal work [25], he classified parent support into three roles which are,

1. being a guide: in this role, parent are likely educate their children to be a good person and always strive and do something as good as they could in order to achieve a will. This ability naturally appears as human pedagogical instinct and also strongly influenced by contextual and cultural background,
2. being an educator: education mostly done by professional teacher. In this case, parents' role is to facilitate and help their children to deal with academic matter,
3. being a role model: to be a good model, adult are demanded to act along with both cultural and universal norms.

Based on existing literature, it can be synthesized that future orientation are formed by both nature and nurture aspects of someone life history. This future orientation of course influences how they prepare the present life to accomplish their goal. For collectivist people, social support is strongly needed to succeed their effort.

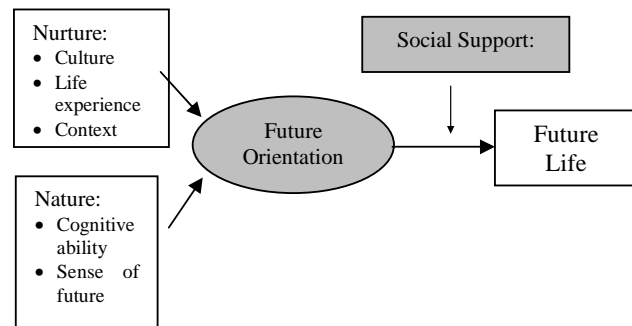


Fig. 1 Conceptual framework of Javanese adolescents' future orientation

III. METHOD

A. Methodological Approach

Indigenous psychology research is the study of human's behavior and mind using native perspective that is not adopted from other regions [26]. This intellectual movement appeared as a critic for mainstream psychological concepts and theories that tends to be Western in origin, ideas and instrumentation. Indigenous psychology approach enables researchers to understand person's personality, behavior, and mind in their origin [27]

No other restraints need to be imposed upon activities of indigenous research and construction. Particular scientific method in psychology and other social science method of study can be used as long as they are applied in a manner such that research result compatible with the context [28]. In indigenous psychology, it is the role of researchers to translate episodic knowledge into analytic forms so that they could be tested and verified [29]. Practitioners in indigenous approach tend to gathered data from self report test and questionnaire with sensitivity to local ethos and customs [30].

B. Participants

Adolescents who are involved in this study were high school students between the ages of 14-18 years old. Data were collected from 258 adolescents who identify themselves as Javanese. This information was gated from demographic survey forms. They were asked about their parent cultural background and which culture that they are identified.

C. Instrument

Achievement open-ended questionnaire developed by Kim ([31]) was used to explore Javanese adolescents' view pertaining to their future orientation. The questions are shown as follows (a) *What is your future aspiration?* (b) *What makes this future aspiration important in your life?* and (c) *What kind of support that you need to achieve this future aspiration?* Participants were asked to write down their response in a provided space.

Open-ended question was chosen as an instrument because it has many advantages such as: (a) participants have freedom in answering every item based on their personal value and experience, (b) responses of the item are represent participants expression and opinion, (c) the researcher can identify and explore aspect that found in this research topic more deeply and widely (Hayes, 2000).

D. Analysis

The data were analyzed using thematic content analysis along with the method that has been promoted by Weber [32] and Krippendorff [33]. Each response was named by its theme in order to define the basics unit of the text. Data were grouped into several categories using coder's local cognitive scheme. This categorization process was done in several stages until the core categories were found. To generate the reliable code, at least three coder were analyzed these data by conflicting their arguments.

Responses that have been involved in every category were counted in order to express the sizes or magnitudes of units. Cross tabulation was done only to express the data condition in the process of analysis. The result itself was stated based its own data [33].

IV. RESULT

How Javanese adolescents perceive their future was obtained from question *What is your future aspiration? And What makes this future orientation important in your life?* Content analysis and categorization of data produced four main categories. The category can be seen in table below:

TABLE I
ADOLESCENTS' FUTURE ORIENTATION

	Frequency
Achieve self fulfilling	186 (72.1)
Offer for parents and family	43 (16.7)
Help others	21 (8.1)
Increase social and economic status	8 (3.1)

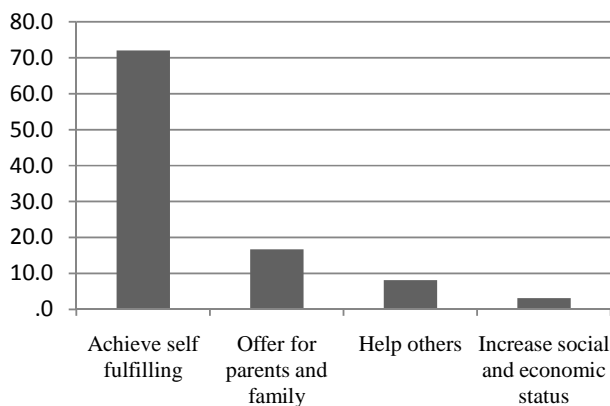


Fig. 2 Adolescents' Future Orientation

Achieve self fulfilling place on the first rank in future orientation type. This category involves twenty small categories such as develop the knowledge, meet the interest, get more challenge, become talented, and being happy. Responses that related to school achievement appear in this category. School becomes the main focus in their life because they believe that education can evoke more chance to be well developed their future life. This response were stated on *Graduated from high school and accepted in UGM!!! This is one step towards future and I want to be a bachelor in economy so that I can get a better future.*

Self fulfilling orientation which related to religion is stated on *I want to be a good and sholeh person because I want be safe in life and akhirat (life after).* This small category is also one of the most popular responses in achieve-self-fulfilling category.

A number of 16,7% participants' future orientation are parents and family oriented. They aim to fulfill their parent hope, support their family, reciprocate their parent's sacrifice, make parent and family happy, and proud of them. Response in this category can be classified into two categories which are offer something for present family (parent, brother, or sister) and prepare for their own future family (husband, wife, or children). Sample of response in the first categories are *"I want to be a child who can make my parent happy because my parent have financed and guided me since I was little. Therefore this goal is really important for me."* and *"I want to continue my study to faculty of informatics. Actually, I'm not really interested in this choice, but this is my parent's main choices, so I want to fulfill it."* Sample of response which talk about their future family is *"I want to have my own event organizer, because working as event organizer is not consuming much of time, so that as mother going to be I will have a time to nurturing my children."*

The third rank was placed by help others category. In this category, 8,1% of participants are stated altruism behavior as their future orientation. This category consists of changing society, making others happy, being useful for other people, and boasts all the people. This kind of future orientation was assessed by these statements: *"I want to be a film script writer because I need to replace Indonesian soap opera which usually display scenes of violence and cupidity."* and *"I want to be a teacher to educate young generation."*

The last rank of categories, which is increase social and economy status, were stated by 3,1 % of participants. Responses that appear in this category are speaking about employment opportunity, family social status, and level of economy. These responses were assessed by these statements: *"I want to be a director or doctor, make a living, man!"* and *"I want to be rich and raise my family status"*.

Meanwhile, the categories for support that they needed are shown as follows: (1) Affection Support (64.7%) (2) Spiritual support (17.4%) (3) Material Support (10.9%) (4) Guidance Support (7.0%). From the cross tabulation it found that affection support always get the highest number in every future orientation categories. It can be concluded that although Javanese adolescents have different future orientation, they basically need affection support. The category can be seen in table below:

TABLE II
SUPPORT THAT ADOLESCENTS NEED

	Frequency
Affection support	167 (64.7)
Spiritual support	45 (17.4)
Material support	28 (10.9)
Guidance support	18 (7.0)

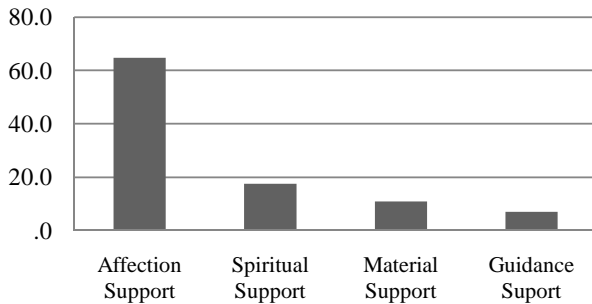


Fig. 3 Support that Adolescents Need

Affection support is the most dominant support that needed by Javanese adolescents. A number of 64,7% of participants were stated that in order to accomplish their goal, they need people who trust, understand, motivate, and give them spirit and approval. These need of support are stated in *"I need encouragement and support."* *"I need spirit, motivation, and love."* and *"I need someone who can encouraging me and makes me to be a better person."*

On the second rank, a number of 17,4% of participants are stated that they need spiritual support from others. This category consists of God pleasure, pray, mental, and spiritual. Sample of responses in this category are *"I need someone to help me by praying."* and *"Support me by praying it's enough."*

Material support was placed on the third rank which is stated by 10,9% participants. Material support is likely to be interpreted as facility that adolescents need to support they process in accomplishing their goal. Sample of responses are *"I need my parents completely facilitate me."* and *"I need to be given educational facilities like enroll me in language institution."*

The last category, stated by 7,0% participants, is guidance support. This category consist of advice, critic, knowledge, discipline, enlightenment, learning, and guidance. These categories are assessed by these response: *"I need someone who gives me an advice and response to my work and guides me if I make a mistake."* and *"advice that are supportive."*

TABLE III
CROSS TABULATION OF FUTURE ORIENTATION AND SUPPORT THAT ADOLESCENTS' NEED

Future Orientation	Support that needed				Total
	Material Support	Guidance Support	Affection Support	Spiritual Support	
Achieve self fulfilling	18 (7.0)	15 (5.8)	119 (46.1)	34 (13.2)	186 (72.1)
Offer for parents and family	2 (8.0)	0 (0.0)	4 (1.6)	2 (8.0)	8 (3.1)
Help others	3 (1.2)	1 (0.4)	15 (5.8)	2 (8.0)	21 (8.1)
Increase social and economic status	5 (1.9)	2 (0.8)	29 (11.2)	7 (2.7)	43 (16.7)
Total	28 (10.9)	18 (7.0)	167 (64.7)	45 (17.4)	258 (100.0)

Empirical data from both future orientation and support were associated each other using cross tabulation. From this result it can be concluded that Javanese students' future orientation is to achieve their self fulfilling. To succeed this goal they need affection support from significant others.

V. DISCUSSION

Based on the data, it can be seen that future orientation among Javanese adolescents is achieving self fulfilling. In this category, religious answer appeared as the most popular answer as well as they also appeared in the second rank of support that Javanese adolescents need. Some examples of the response include: *"I want to be a good and sholeh person because I want be safe in life and after life (akhirat)"* and *"Support me by praying is enough"*. This response indicates that religion is the basis of life among Javanese. In Indonesia, religion –especially Islam– was not only treated as a simple as personal belief and ritual but also as a life guidance. The basis economy, politics, and education rule were strongly influenced by religion principals [34], [35].

Self orientation response can also be interpret as a portrayed of self in-group orientation among Javanese adolescents. This data was contradicted with the understanding of individualist and collectivist culture value. Commonly, people with collectivist culture are supposed to be less concerned with personal goals [8]. This phenomenon indicates values from social orientation were shifting into individual orientation among adolescents generation in Java. Rapid economy and income growth, urbanization, and globalization are leading to a dramatic shift of Asian-Lifestyle [36].

In another side, affection support was placed in the first rank of support that Javanese Adolescents need. These are the statements in affection category: *"I need encouragement and support"* and *"I need spirit, motivation, and love"*. These responses were in line with research concerning collectivist value among Asian adolescents support need [24]. Within The Javanese context, is a duty for parent to give affection support in nurturing their children. *Asah* (to educate), *Asih* (to love), and *Asuh* (to care) is one of the local principles which is believed by Javanese society through generation.

By viewing adolescents' responses in perceiving their future life, we can conclude that nowadays, Javanese adolescents become more self in group oriented in choosing their future life while they still perceive their social life in a collectivist way of thinking.

REFERENCES

- [1] O. P. Rice, K. Dolgin, The adolescent : development, relationships, and culture. Boston: Allyn and Bacon. 2008.
- [2] I.B.Brown, R.W. Larson, T.S. Saraswathi, The world's youth: adolescents in eight regions of the globe, Cambridge: Cambridge University Press, 2002.
- [3] S.Y. Cheng, W.J. Jacob, "American Indian and Taiwan Aboriginal education: Indigenous identity and career aspirations", *Asia Pacific education review*, 9 (3) 2008, 233-247
- [4] D.R. Matsumoto, L. P. Juang, Culture and psychology, Belmont, CA: Thomson, 2008
- [5] K. Retsikas, "The sorcery of gender: sex, death and difference in East Java, Indonesia", *South East Asia research*, 18 (3) 2010, 471-502
- [6] L. Ji, T. Guo, Z. Zhang, D. Messervey, "Looking into the past: Cultural differences in perception and representation of past information", *Journal of personality and social psychology*, 96 (4) 2009, 761-769

- [7] S.E. Taylor, D. K. Sherman, H. S. Kim, J. Jarcho, K. Takagi, M.S. Dunagan, "Culture and social support: Who seeks it and why?", *Journal of personality and social psychology*, 87 (3) 2004, 354-362
- [8] R. E. Nisbett, *The geography of thought: How Asians and Westerners think differently... and why*, New York: The Free Press, 2003
- [9] S. Tiffany, S. Shannon, "Relationships between social support sources and early adolescents' mental health: The moderating effect of student achievement level", *Psychology in the school*, 48 (10) 2001, 1016-1033
- [10] R. Seginer, *Future orientation: developmental and ecological perspective*, New York: Springer Science & Business Media, 2009.
- [11] R. Seginer, S. Mahajna "How the Future Orientation of Traditional Israeli Palestinian Girls Links Beliefs About Women's Roles and Academic Achievement", *Psychology of Women Quarterly*, 28 (2) 2004, 122-135
- [12] S. R. Sirin, M. A. Diener, L. R. Jackson, L. Gonsalves, A. Howell, "Future aspirations of urban adolescents: a person in-context model", *International journal of qualitative studies in education*, 17 (3) 2004, 437-456.
- [13] G. Hofstede, *Culture's consequences: International differences in work related values*, London, SAGE, 1980.
- [14] Lu, L., Kao, S., Gilmour, R. (2004) *Journal of happiness study*. Culture and conceptions of happiness: individual oriented and social oriented subjective well-being, 5 (3), 269-291
- [15] Markus, H. R., Kitayama, S. (1991) *Psychological review*, Culture and the self: Implications for cognition, emotion, and motivation, 98 (2), 224-253
- [16] Dalley-Trim, L., Alloway, N. (2010) *The Australian educational researcher*, Looking "outward and onward" in the outback: Regional Australian students' aspirations and expectations for their future as framed by dominant discourses of further education and training, 37 (2), 107-125
- [17] Stephanie Sipe, C. Douglas Johnson & Donna K. Fisher University Students' Perceptions of Gender Discrimination in the Workplace: Reality Versus Fiction, *Journal of Education for Business*, 84 (6) 2009 pp. 339-349
- [18] McCabe, K., Barnett, D. (2000) *Family relation*, First comes work, then comes marriage: Future orientation among African American young adolescents, 49 (1), 63-70.
- [19] Deyl*, K.Roy2, G.K.Joarder1 and M. Chakraborty2 *Adolescents Aspiration and Their Parental Relations: A Study among Rural School Going Adolescents in a Block of Darjeeling District* (2 011)4 (4) :3 5 2 -3 5 7(A US National Library of Medicine enlisted journal)
- [20] Nilan, P., Parker, L., Bennett, L., Kathryn, R. (2011) *Journal of youth studies*, Indonesian youth looking toward the future, 14 (6), 709-728
- [21] M. Taqiyudin, M. Iksan, M.U. Manara, S. Kurnianingsih, Faturrohman, 2011 *Relational Influence on Adolescent's Achievement, Failure, and future aspiration in proc. The First International Conference of Indigenous and Cultural Psychology*, Yogyakarta, 2010. Pp. 381-383
- [22] R. Goodwin, S.H. Plaza, *Perceived and Received Social Support in Two Cultures: Collectivism and Support among British and Spanish Students* *Journal of Social and Personal Relationships* April 2000 vol. 17 no. 2282-2291
- [23] Andrea Madarasova Geckova1*, Peter Tavel2, Jitse P van Dijk3, Thomas Abel4 andSijmen A Reijneveld3 *Factors associated with educational aspirations among adolescents: cues to counteract socioeconomic differences?* *BMC Public Health* 2010, 10:154 Pp 1-9
- [24] Glass, T. A., Maddox, G. L. (2002) *Social science and medicine*, The quality and quantity of social support: Stroke recovery as psycho-social transition, 34 (11), 1249-1261
- [25] Dewantara, K. H. (1962) *Karja Ki Hadjar Dewantara: Pengadjaran*, Yogyakarta: Penerbit Taman Siswa.
- [26] Kim, U., Berry, J. W. (1993) *Indigenous psychologies: Research and experience in cultural context*, New York: Sage Publications.
- [27] Biranchi N. Puhon *Projective-Inventory: An Indigenous Approach to Personality assessment* *Journal of Leadership and Organizational Studies* February 1, 2012 19:83-104
- [28] Kuo-Shu Yang *Monocultural and cross-cultural indigenous approaches: The royal road to the development of a balanced global psychology* Volume 3, Issue 3, pages 241-263, December 2000
- [29] Kim, U., Yang, K., Hwang, K. (2006) *Indigenous and cultural psychology: Understanding people in context*, New York: Springer Business + Science Media, Inc.
- [30] David Y. F. Ho1, Si-qing Peng2, Alice Cheng Lai3, Shui-fun F. Chan *Indigenization and Beyond: Methodological Relationalism in the Study of Personality Across Cultural Traditions* Volume 69, Issue 6, pages 925-953, December 2001
- [31] Kim, U. (2009). *Indigenous psychological analysis of trust/happiness/self/achievement/parent-child relationship/coping with disaster*. Unpublished manuscript, Inha University, Incheon, Korea. Hayes, N. (2000) *Foundation of psychology* third edition, London: Thomson Weber (1990)
- [32] Weber, R. P. (1990) *Basic content analysis* second edition, California: Sage Publication
- [33] Krippendorff, K. (2004) *Content Analysis An Introduction to Its Methodology*. California: Sage Publication
- [34] Arnez, M. (2009) *Journal of islamic studie*,. Empowering women through Islam: Fatayat NU between tradition and change, 21 (1), 59-88
- [35] Fealy, G., Hooker, F. (2006) *The American journal of Islamic social science*. Voices of Islam in South-East Asia: A contemporary source book, 24 (3), 118-121
- [36] P. Pingali, *Westernization of Asian diets and the transformation of food systems: Implications for research and policy*, *Food Policy*, Volume 32, Issue 3, June 2007, Pages 281-298