MICROAGGRESSIONS OF HIGH SCHOOL STUDENTS IN TERMS OF SUBCULTURES IN SAMARINDA CITY

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Abstract:
Research related to microaggressions has been centered on the western context and limited to the Indonesian context. Whereas a pluralistic country like Indonesia needs studies and information related to this problem to encourage harmonious schools. This study aims to describe the microaggression level of high school students in terms of subcultures in the Bugis Tribe, Kutai Tribe, Javanese Tribe, Dayak Tribe, and Banjar Tribe in Samarinda City. The research method uses quantitative research with the type of survey research. A total of 500 students from 5 schools filled out the survey. The instrument used in this study was *the Racial and Ethnic Microaggression Scale (REMS)*, adapted from Nadal (2011). Data analysis using descriptive analysis and *one-way ANOVA* test. The results showed that respondents preferred more indecisive and unsuitable for the scale of microaggression experience measurement. The experience of microaggression is also experienced differently by subcultures. This research became the fact that microaggression occurs in schools, albeit with low intensity.

Keywords: Microaggressions, Students, Subcultures

INTRODUCTION

The potential of abundant natural resources in Samarinda City attracts migrants (Kusno et al., 2017). The migrants provided cultural colours and social dynamics for the Development of the city of Samarinda. Their social networks become social capital that supports the process of interaction as well as social relationships. The implications of such interactions give rise to the grouping of communities by tribe (Izzah, 2011).

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Grouping by tribe can cause friction between groups, and schools are no exception (awil, S., & Harley, A., 2004; Stubager, R., 2009).

The school consists of various social groups, ranging from tribe groups, religion, and gender, to favourites. A study showed that minority groups in schools had lower satisfaction when compared to the majority group(Ancis et al., 2000; Reid & Radhakrishnan, 2003). One explanation for the difference in satisfaction is that there is still prejudice in school (Ancis et al., 2000)

School environment conditions that tend to be intimidating, poor relationships between peers and teachers, academic pressures, unfair competition, discrimination, and peer marginalization and bullying, can make students uneasy (Deb, S Strodl, E. Sun, 2015; Williams & Littlefield, 2018)even making student achievement low to the point of dropping out of school (Das et al., 2016; Syed, 2010).

The prejudices students face are more likely to be subtle than blatant. Ethnic/tribal minority students often face subtle insults and offensive but mostly unintentional insults (Bourke, 2010). Researchers refer to this type of event as microaggression and have documented such events in the world of education (Boysen, 2012; Lewis et al., 2021; Sue et al., 2009). Mikroagresi is defined as verbal, behavioral, or environmental insults, whether intentional or unintentional, that communicate hostility, insults, or negative prejudices and insults towards a particular group (Sue et al., 2007).

The culprit may not realize that the behavior is dangerous. Various studies have shown the dangers of microaggressions, such as mental health problems in general, related to a person's racial and ethnic affiliation (Becares & Nazroo, 2013; Eilbracht et al., 2014; Flink et al., 2013; Lee & Liechty, 2015; Schofield et al., 2016).Microaggressions can leave significant psychological scars over time (Fleras, 2016; Sue et al., 2007). Experiences with racial and ethnic/ethnic/tribal discrimination are generally associated with trauma and stress and contribute to poor mental and physical health (Sanders-Phillips et al., 2014).

Microaggression actions are a potential problem in schools because teachers and students can inadvertently or intentionally have beliefs, policies, and ideas that project prejudices, stereotypes, and possible discrimination against others(Burleigh & Wilson, 2021b).The teacher's act of discrimination can be his partiality towards privileged students with a background of tribal

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identity or social status. Interactions between students can also potentially lead to prejudice based on their identity background. This is because the stigma against an identity may apply to members of that identity (Dale et al., 2019).

According to Sue (2010), the ability to properly cope with microaggression requires an awareness of what microaggression is, an awareness of personal cultural values, and an awareness of the cultural values of others. By understanding microaggressions, the forms of microaggressions can be identified. Personal cultural values and other people's cultural values also need to be understood as part of the factors that can give rise to bias.

The main challenge for teachers is to critically reflect on their own beliefs and biases and try to be objective in dialogue with students' identities. Dialogue about race, ethnicity, and ethnicity becomes difficult when students have diverse backgrounds(Kwong, 2020). Such identities sometimes trigger sensitivity because they express personal beliefs or feelings associated with prejudice or bias. Therefore, it is important to explore the microaggressions in schools within the framework of the student's tribal identity. The exploration resulted in mapping microaggression conditions in schools.

Area research on microaggression is growing rapidly in the United States, but few studies examine microaggressions between races/ethnicities (Houshmand et al., 2014). To date, research on microaggression has concentrated only on the experiences of one ethnic group; Afrika-Amerika (Allen, 2010; Constantine, 2007; Constantine & Sue, 2007; Sue et al., 2008), Asia-Amerika (Lin, 2010; Sue et al., 2007a; Sue et al., 2007b), and Latina-Amerika (Rivera et al., 2010). This phenomenon is illustrated in a meta-analysis review of racial microaggression studies from 2007-to 2012 by Wong(2014). Nevertheless, research on microaggressions has begun to be carried out in a multicultural context in Asia; e.g., in Malaysia (M Lino, 2010; M Lino et al., 2017; M Lino & Hashim, 2019), Taiwan (Fan, S. H., & Ni, 2013), Jepang (Yamada & Yusa, 2014), and Indonesia (Akun & Andreani, 2016).

Research related to microaggression has been centered a lot on the western context and ignores the local context in Indonesia. A pluralistic country like Indonesia needs relevant and well-established data sets and information related to this issue to encourage harmonious schooling despite fundamental differences(Nasir et al., 2020). Previous research has examined microaggressions in the field of education, for example, racial &ethnic microaggressions in the field education (Boysen, 2012; Estacio & Saidy-Khan,

2014; Henfield, 2011; Poolokasingham et al., 2014)and the Development of teacher competencies (Branco & Bayne, 2020; Huynh, 2012b; Steketee et al., 2021). Contemporary studies of microaggressions in education, taking into account the experiences of individuals with different ethnic backgrounds, are still limited (M Lino & Hashim, 2019).

Previous research trends have focused on racial and ethnic microaggression studies and teacher competencies in overcoming microaggressions. Previous research was limited to a specific population and still lacked a discussion of the population in the *educational setting* in Indonesia. Therefore, this study aims to determine the microaggressions that occur in high schools in subcultures (Bugis Tribe, Kutai Tribe, Banjar Tribe) in Samarinda City.

METHOD

Respondent

This research is quantitative survey research. The research respondents were 500 students in 5 high schools in Samarinda with backgrounds in the Bugis Tribe, Kutai Tribe, Javanese Tribe, Dayak Tribe, and Banjar Tribe.The distribution of respondents was uneven between the five tribes due to the uneven number of tribal populations in each school. The following are the Demographic Characteristics of the Respondents

Table 1. Demographic Characteristics Respondent

Suku	Frekuensi (n)	Persentase (%)
Bugis	119	23.8
Banjar	69	13.8
Dayak	24	4.8
Jawa	169	33.8
Kutai	119	23.8
Total	**500**	**100.0**
Kelas	**Frekuensi (n)**	**Persentase (%)**
X	217	43.4
XI	283	56.6
Total	**500**	**100.0**
Asal Sekolah	**Frekuensi (n)**	**Persentase (%)**
SMA 2 Samarinda	212	42.4
SMA 8 Samarinda	33	6.6
SMA 17 Samarinda	97	19.4
SMK 11 Samarinda	134	26.8
SMK 15 Samarinda	24	4.8
Total	**500**	**100.0**

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The number of respondents from the Dayak Tribe only amounted to 24 people because the population in each school was small. Although the Dayak Tribe is an indigenous tribe of Kalimantan, it has a small population in East Kalimantan and the Banjar tribe.

Instrument

The research instrument uses *the racial and ethnic microaggression scale (REMS)* developed by Nadal (2011). The instrument was adopted and adapted to the conditions in Indonesia. For example, there are statements about black and white skin in some instrument items. The statement is not contextual with the conditions in Indonesia, so it is not used. The instruments used to consist of 50 items. Instruments are made based on indicators *of assumptions of inferiority, assumptions of criminality, microinvalidations, assumptions of similarity,* and *environmental microaggressions,* measurement using a questionnaire using a Likert scale, that is, very incompatible = 1 , non-conforming = 2, doubt = 3, appropriate = 4, very appropriate = 5.

Procedures

The instrument is distributed in a google form and filled out online. Respondent schools were visited to explain instrument filling instructions. Each instrument item is explained so that students can understand the meaning of each item. The google form link is distributed through the class WhatsApp group and signaled by students. Before filling out the google form, respondents were asked for their willingness to answer honestly.

Data analysis

Data analysis using descriptive analysis and *one-way ANOVA* test. Descriptive analysis is used to determine the picture of the microaggressions that occur, while the one-way ANOVA test is used to determine the differences in microaggressions that occur in each tribe.

FINDINGS

 A. Description of Microaggressions in Subcultures

    1. Microaggressions in the Bugis Tribe

From the table above, it can be seen that the assumptions of inferiority aspects are the majority in the Category of Doubts (36.1%), Second-Class

Citizen and Assumptions of Criminality are the majority in the category of Non-Conforming (48.7%), Microinvalidations are the majority in the category of Doubts (44.5%), Exoticization / Assumptions of Similarity are the majority are in the category of Doubts (35.3%). In environmental Microaggressions, the majority were in the Undecided category (47.9%).
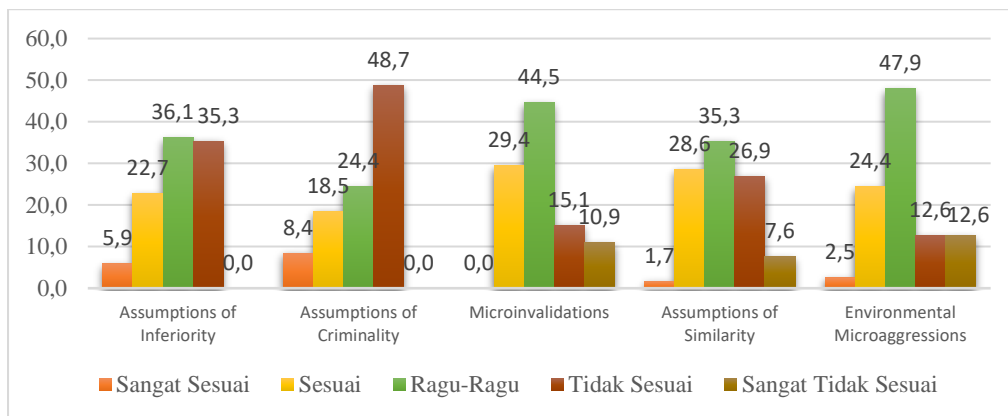

Figure 1. Bugis Tribe Percentage Graph

2. Microaggressions in the Banjar Tribe

From the table above, it can be seen that the majority aspect of assumptions of inferiority is in the category of Doubts (36.2%), assumptions of criminality are mostly in the category of non-conforming (60.9%), microinvalidations are the majority in the category of doubtful (42.0%), assumptions of similarity are the majority in the category of doubtful (37.7%), and environmental microaggressions the majority were in the Doubt category (46.4%).
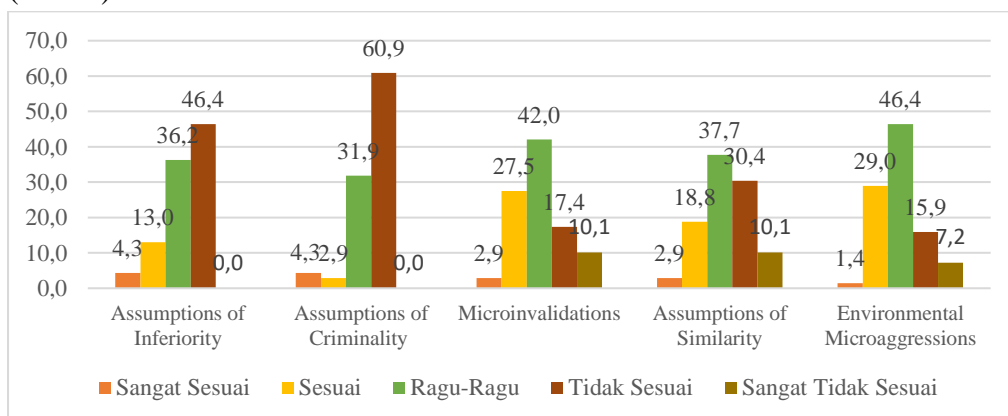

Figure 2. Banjar Tribe Percentage Graph

3. Microaggressions in Dayak Tribes

From the table above, it can be seen that the majority *of assumptions of inferiority* are in the Category of Doubts (45.8%), *assumptions of criminality* are the majority in the category of Doubts (37.5%), and *Microinvalidations* are the majority in the category of Doubts (41.7%), *Assumptions of Similarity* are the majority in the category of Doubts (37.5%), and *Environmental Microaggressions* the majority were in the Hesitant category (41.7%).
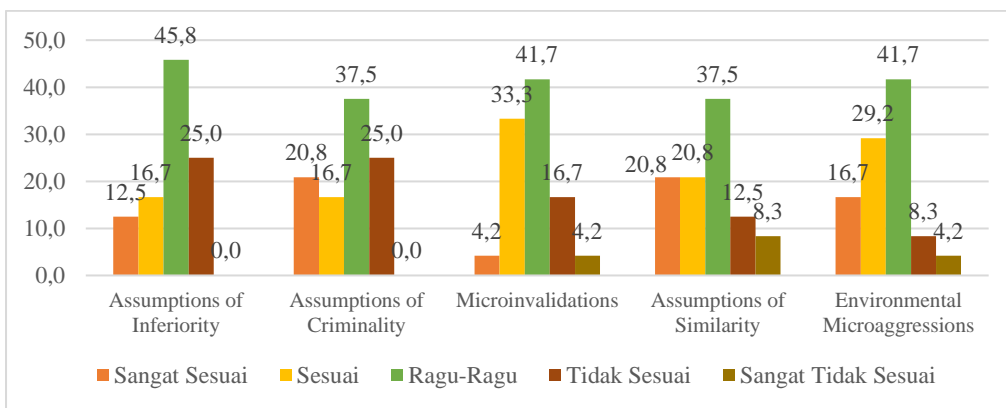

Figure 3. Dayak Tribe Percentage Graph

4. Microaggressions in Javanese

From the table above, it can be seen that the majority *aspect of the Assumptions of Inferiority* is in the Non-Conforming category (42.0%), the majority *of assumptions of criminality* are in the Non-Conforming category (52.7%), *the majority of Microinvalidations* are in the Category of Unsuitable (40.8%), *the majority of assumptions of similarity* are in the category of Hesitant (33.7%), and *Environmental Microaggressions* the majority were in the Hesitant category (44.4%).
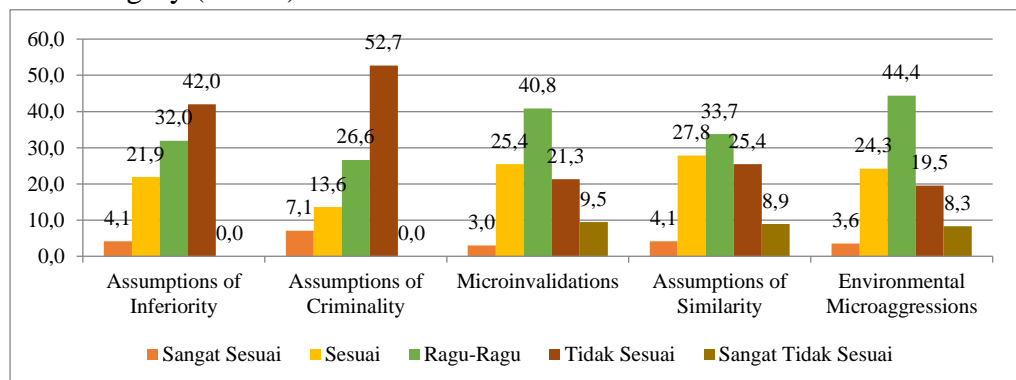
Figure 4. Javanese Percentage Graph

5. Microaggressions in the Kutai Tribe

From the table above, it can be seen that the *assumptions of inferiority aspects* of the majority are in the category of Non-Conforming (37.8%), *the assumptions of criminali*ty in the majority are in the category of Non-Conforming (44.5%), *Microinvalidations* are the majority are in the category of Unsuitable (41.2%), *assumptions of similarity* are the majority are in the category of Doubtful (38.7%). *In environmental Microaggressions,* the majority were in the Hesitant category (47.1%).
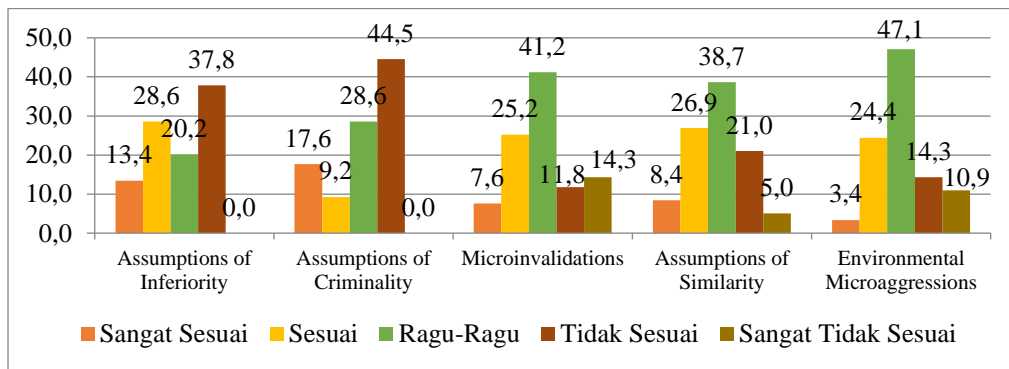

Figure 5. Kutai Tribe Percentage Chart

B. Microaggression Difference Analysis in Subcultures (Bugis Tribe, Banjar Tribe, Dayak Tribe, Javanese Tribe, and Kutai Tribe)

Bivariate analysis at this stage was studied using the *one-way ANOVA test, and* it can be seen as follows: Table 2. One way ANOVAtest results

Table2. One way ANOVA test results

	Subkultur	Mean	SD	Sig.	Information
Assumptions of Inferiority	Bugis	1.964	0.7104		
	Banjar	1.713	0.6832		
	Dayak	2.104	0.7105	0.002	There are Differences
	Jawa	1.841	0.7224		
	Kutai	2.124	0.8876		
	Total	1.933	0.7669		
Assumptions of Criminality	Bugis	1.613	0.6813		
	Banjar	1.351	0.5530	0.001	There are Differences
	Dayak	1.908	0.8464		
	Jawa	1.528	0.6695		

	Kutai	1.742	0.8854		
	Total	1.593	0.7352		
Microinvalidations	Bugis	2.723	0.5892		
	Banjar	2.686	0.6589		
	Dayak	2.888	0.5440	0.677	No Difference
	Jawa	2.692	0.6120		
	Kutai	2.745	0.7436		
	Total	2.720	0.6432		
Assumptions of Similarity	Bugis	2.292	0.6771		
	Banjar	2.174	0.7217		
	Dayak	2.604	0.8715	0.048	There are Differences
	Jawa	2.259	0.7068		
	Kutai	2.416	0.7892		
	Total	2.309	0.7350		
Environmental Microaggressions	Bugis	3.076	0.7671		
	Banjar	3.154	0.6965		
	Dayak	3.500	0.6521	0.148	No Difference
	Jawa	3.119	0.7171		
	Kutai	3.124	0.7671		
	Total	3.133	0.7379		

From the above,it can be concluded that: There is a difference *between assumptions of inferiority* and subcultures with *significant* values in the*ANOVA* test results showing (P = 0.002< 0.05). There is a difference *between the Assumptions of Criminality* and Subculture, with *the significant* value in the*ANOVA* test results showing (P = 0.001< 0.05). There is no difference between *Microinvalidations* and Subcultures with *significant* values in the*ANOVA* test results (P = 0.677> 0.05). There is a difference between *the Assumptions of Similarity* and subcultures, with *the significant* value in the*ANOVA* test results showing (P = 0.048< 0.05). There is no difference between *Environmental Microaggressions* and Subcultures with *significant* values in the*ANOVA* test results (P = 0.148> 0.05).

DISCUSSIONS

The findings of the study show a difference between previous studies, which showed a high intensity of microaggression experiences among indigenous peoples with a cultural background in America (Jones & Galliher, 2015)and minority groups (Alabi, 2015; Rubin, 2018).There is generally a tendency for microaggressions to be less common in the 500 respondents who filled out the survey in the Indonesian context.This shows that, at least in the Indonesian context, microaggression is an issue that is not in question.

The five tribes, namely the Bugis Tribe, Banjar tribe, Dayak tribe, Javanese tribe, and Kutai tribe, mostly fill in doubt and do not fit the measurement scale. Only the Dayak Tribes mostly chose hesitantly and accordingly, while the Bugis tribe, Banjar tribe, Dayak tribe, and Javanese tribe, the dominant did not choose the appropriate scale; even in some categories with a very suitable scale, none of them was selected. This data shows that there is still a lack of microaggression experience in high school students.

The response from the Bugis tribe was more choosing not to match the Assumptions of Criminality indicator with a value of 48%. This score shows that students from the Bugis tribe lack microaggression experience with the Assumptions of Criminality category. With a higher number, students from the Banjar Tribe have an inappropriate category of 60.9% for the Assumptions of Criminality indicator, as well as students from the Kutai Tribe who chose the inappropriate category as much as 44.5% and the Javanese tribe who mostly chose the inappropriate category as much as 52.7% in the Assumptions of Criminality indicator. Meanwhile, other indicators, such as the Assumptions of Inferiority, were more chosen by respondents from the Dayak tribe. As much as 45.8% with indecisive and environmental microaggressions were mostly in the category of doubtful as much as 47.1% of students from the kutai tribe.

The majority of respondents had microaggression experience on the Assumptions of Criminality indicator.There is a tendency for respondents to vote inappropriately on the indicators of assumptions of criminality.This indicator is a micro-contempt t ema specific to identity and has to do with the belief that they are considered dangerous. This assumption views that the criminal stigma on a particular identity also applies to members of that identity group. An example item from the Assumptions of Criminality is "one avoids walking near me because of my ethnicity/tribe". Or "someone once accused me of stealing his stuff because of my ethnic/tribal background". In this indicator, Nadal explained that the Assumptions of Criminality, which are based on race and ethnicity, have begun to decrease because acts of racism are not socially acceptable.In instruments developed by Nadal (2011), this indicator is identical to the identity of blacks and whites in America. Stigma against black people usually leads to criminal acts. In this developed instrument, the instrument from Nadal was modified based on conditions in Indonesia.

Assumptions of Criminality concerning the instrument *The Racial And Ethnic Microaggression Scale (REMS)* has been researched and tested by Bennett (2017) on African-American students at Historically Black University in the South of America.The results revealed significant differences between male and female African-American student experiences of racial microaggressions related to *the Assumptions of Criminality*.This research reveals the high *assumptions of criminality* against African-American students who have been experiencing discrimination in America.

The next indicator that students more widely choose from the Dayak Tribe is the Assumption of Inferiority. This theme is related to the perception that something about a person's race & ethnicity, gender, or sexual orientation is abnormal, deviant, and pathological (Hunte, 2018). One example of the Assumptions of Inferiority occurs in women who are considered less competent than men (either physical or intellectual) (Martins et al., 2020).The item related to the Assumptions of Inferiority is "one assumes that I have difficulty getting access to education because of myethnicity/ethnicity" (Beaulieu, 2016).

The indicators that are among the lowest among all tribes are *Microinvalidations, Assumptions of Similarity, and Environmental Microaggressions. Microinvalidation* is characterized by communication or environmental cues that exclude or negate the psychological thinking, feelings, or reality of certain group experiences (Boisselle & McLaughlin, 2021; Riel, 2021). This humiliation directly and tacitly denies racial, ethnic/ethnic, or gender realities. This indicator is the most dangerous among other indicators because there are attempts to negate it (Boysen, 2012).

Furthermore, *the Assumptions of Similarity* is a subtle form of contempt that sends the message that all people from certain ethnic groups/minority tribes have the same significant characteristics and experience life in the same way. According to Sue (2008), this indicator is closely related to stereotypes because identity characteristics also apply to members of that identity. Microaggressions reflect prejudices that are backgrounded by certain beliefs and stereotypes, suggesting that certain microaggressions will be experienced differently by diverse ethnic/tribal groups. For example, in a qualitative study of Asian Americans(Sue, Nadal, et al., 2008)

The last is *environmental microaggressions* when subtle discrimination occurs within society involving something in one's environment that sends a message of the unrighteousness of the group. Usually, this can be in the form

of policies, rules, thoughts, or environmental conditions that are not conducive to the self-development of individuals.*Environmental microaggressions* impact students' lives. Microaggression in the educational environment negatively influences self-esteem; in other words, when individuals face microaggressions in educational settings, they are likely to experience lower self-esteem;(Nadal et al., 2014).

Specifically, it was found that microaggressions in the educational environment or workplace negatively influence self-esteem; in other words, when individuals face microaggression in work and educational settings, they are likely to experience lower self-esteem. This suggests that while all microaggressions are harmful, microaggressions that occur in the educational environment (that is, by professors or other students) or work environments (that is, by employers or co-workers) can specifically hurt the self-esteem of the individual.

By conducting the ANOVA test, it was found that three indicators had differences with subcultures, namely *the Assumptions of Inferiority, the Assumptions of Criminality,* and *the Assumptions of Similarity.*The difference is highest in the *Assumptions of Criminality indicator.*As previously explained that the *Assumptions of Criminality* is an indicator that is more incompatible with students, so in this ANOVA test, these indicators have differences with subcultures. These findings emphasize different forms and indicators of microaggression in each tribe. This means that not all tribes experience the same form of microaggression. This finding is in line with the findings of Lino & Intan(2019),who conducted research on racial microaggressions in students in Malaysia and found differences in the form of microaggressions in each ethnicity.

If studied from the historical side, the Kutai Tribe, Dayak Tribe, and Banjar Tribe are the indigenous tribes of Kalimantan (Handari, 2020; Khojir, 2014; Riswanto et al., 2017). While the Javanese and Bugis, tribes are immigrants(Izzah, 2011). As an immigrant tribe, the Bugis tribe in Samarinda is known as a hardworking tribe (Buchori & Fakhri, 2018),and the Javanese are known as diligent tribes(Putra, 2017). These five tribes have the potential to experience social friction(Kusno et al., 2017), including undergoing microaggressions based on tribal background.

However, the findings of this study show that respondents experienced less microaggression, which was shown by respondents choosing to be

hesitant and not suitable below 50%. In contrast to studies conducted in the west that show high levels of microaggression in the field of education; for example, microaggression in groups of adolescents or students (Huynh, 2012a; Kohli & Solórzano, 2012), students, and teachers (Beaulieu, 2016; Boysen, 2012; Sue et al., 2009), high school students (Bowen & Stewart, 2021), Teacher(Benson, 2019; Burleigh & Wilson, 2021a), College (Akun & Andreani, 2016; Harris, 2017; Simatele, 2018).

In terms of the history of using the word microaggression, then microaggression is rooted in active racism,which tends to occur accidentally, and passive racism,which tends to occur accidentally, against the historical background of racism and racial relations in America (Syed, 2021). The debate about microaggressions occurring in the context of American Culture reflects different assumptions about the nature and role of racism and racism in American society(Syed, 2021). On the one hand, proponents of microaggression start from the assumption that society is racist, so it needs to be understood in that context (Kraus & Park, 2017).On the other hand, critics of microaggressions assume that racism becomes an interpersonal act unrelated to the system of power and privilege (Schacht, 2008). These divergent views indicate a different meaning of racism.

Understanding the history of racism in America as the beginning of the term microaggression will provide a comprehensive understanding of microaggressions (Kraus & Park, 2017). With this understanding, microaggression is understood as a social phenomenon, and microaggression is formed from the history of identity struggles. Thus, understanding the phenomenon of microaggression in Indonesia cannot be separated from the history of microaggression(Akun & Andreani, 2016).

The limitation of this study is that the instrument adapted from Nadal (2011),which is influenced by the American cultural background, which tends to have a history of racism, is not a context with the pluralistic condition of Indonesia. The instrument construction made by Nadal consists of respondents with susceptibility from adolescence to adulthood. Meanwhile, the respondents in this study were teenagers. In addition, the uneven number of respondents due to tribal populations in different schools was also a limitation of the study.

CONCLUSION AND RECOMMENDATION

Based on the findings and discussion above, it seems clear that microaggressions are not appropriate or less experienced by respondents. Pluralism is a social capital in Indonesian culture that values diversity, in contrast to the culture in America, which has a history of racism.

This study offers insight into the microaggressions experienced by the five tribes in five schools in the Samarinda City. So that it provides a foundation for education to establish the right attitude in interacting with students. In addition, educational institutions need to realize that diversity has the potential to cause microaggressions, so it is necessary to take steps to manage such diversity.

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