

Standardization of The Scale of Ethnocultural Empathy in Central Indonesia Region (Bali, Kalimantan and Sulawesi)

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Abstract

Indonesia is a multi-cultural country and has a plurality in many dimensions. This pluralistic culture is a nation's wealth capital in understanding and interacting with other nations. Building and fostering ethnocultural empathy is an accumulative and continuous process that requires consistency over a long period. The essential first process is to analyze the state of cultural empathy in society. This exploration, of course, requires a valid and reliable measuring instrument. In this study, the adaptation and development of Wang et al.'s The Scale of Ethnocultural Empathy are carried out. Then the validity and reliability tests were carried out in the central region of Indonesia. The number of items tested was 59, involving 399 respondents, consisting of 18 men and 381 women. Respondents come from and live on the islands of Kalimantan, Bali, and Sulawesi, 24% are from the Javanese, and 44.86% of the total population are from the Makasarese, Bugis, Balinese, Ambonese, Minahasa, Dayak, and Kalimantan Malays. The study results show that the scale of cultural empathy (The Scale of Ethnocultural Empathy / SEE) as a result of adaptation and development of 59 items was declared valid as many as 55 items and invalid as many as four items. The value of the discrepancy between the items rix 0.30 and the reliability score of Cronbach's Alpha of 0.797. Then the instrument with 55 items can be accepted as a scale with high reliability.

Keywords

validity; reliability; ethnocultural empathy; central Indonesia region

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INTRODUCTION

Building true character starts from building empathy from the start, which is an essential part of the duties of educators, especially by BK teachers/counselors. Students who have high empathy will develop other characteristics such as tolerance for caring for others. Cultural empathy and strengthening character values are also needed in schools and campuses and needed to develop the quality of life of a pluralistic society. Empathy is a condition of a person showing feelings as felt by others. Feelings in the emotional frame can glue relationships between individuals, groups, or groups. Empathy can change bad conditions into good, angry into happy, hate into like, separated into one, and even able to make a long-distance close because of the strong bond of these feelings. Building and fostering empathetic relationships with students requires certain efforts, especially understanding the fundamental conditions that students have by, among other things, measuring the condition of their cultural empathy then providing guidance that will increase their empathy. The correct and accurate measurement of cultural empathy must be with an accurate measuring instrument, namely a valid and reliable measuring instrument.

In international developments, the most recent term related to cultural empathy is coined by Wang et al. (2003), namely ethnocultural empathy, an official scale called the Scale of Ethnocultural Empathy (SEE) used to measure empathy in cultural settings. *Ethnocultural empathy* initiated by Wang et al. tries to summarize in a more general but deep understanding so that all understandings and terms related to cultural empathy are represented even though at a general level. Research Wang et al. also later became the foundation for several subsequent studies in various countries. As part of efforts to map the ability of cultural empathy in society, a validated and tested measuring instrument is needed. It is seen to provide a comprehensive picture of cultural empathy in Indonesia, and it is not only possible to take a sample in one area but must be able to represent the vast area of Indonesia. In addition, the age segment that will affect the use of language must also be able to adjust.

In addition, previous research conducted by Fitniwilis et al. (2017) at the university level using the initial design of the Indonesian version of the SEE found that interactions with different environments showed different empathy results, and there was a decrease in empathy at certain semester levels. Of course, this also needs to be identified by developing wider validity and reliability in various regions in Indonesia. Questioning the extent of Indonesia's territory, in developing this empathy instrument, it is necessary to test the validity in various regions to collect data that is considered representative of various regions in Indonesia. If we can describe the situation, we can further increase cultural empathy in lacking aspects and take advantage of other groups. The dynamics of all aspects of cultural empathy can be awakened. In a previous study, Fitniwilis et al. (2019) conducted research in the Western Region of Indonesia. In this case, representing all provinces on the islands of Java and Sumatra, these two islands are islands with a reasonably large population in Indonesia.

Kalimantan is one of the regions of Indonesia which is directly adjacent to other countries. Kalimantan also has easy access to land and air transportation within the territory of Malaysia. Therefore, people in Kalimantan are accustomed to traveling between countries for business purposes and other matters. Meanwhile, Bali is already very famous as a world-class tourist spot. As a result, those who live in Bali are very accustomed to interacting with various other cultures among Indonesian citizens and other cultures

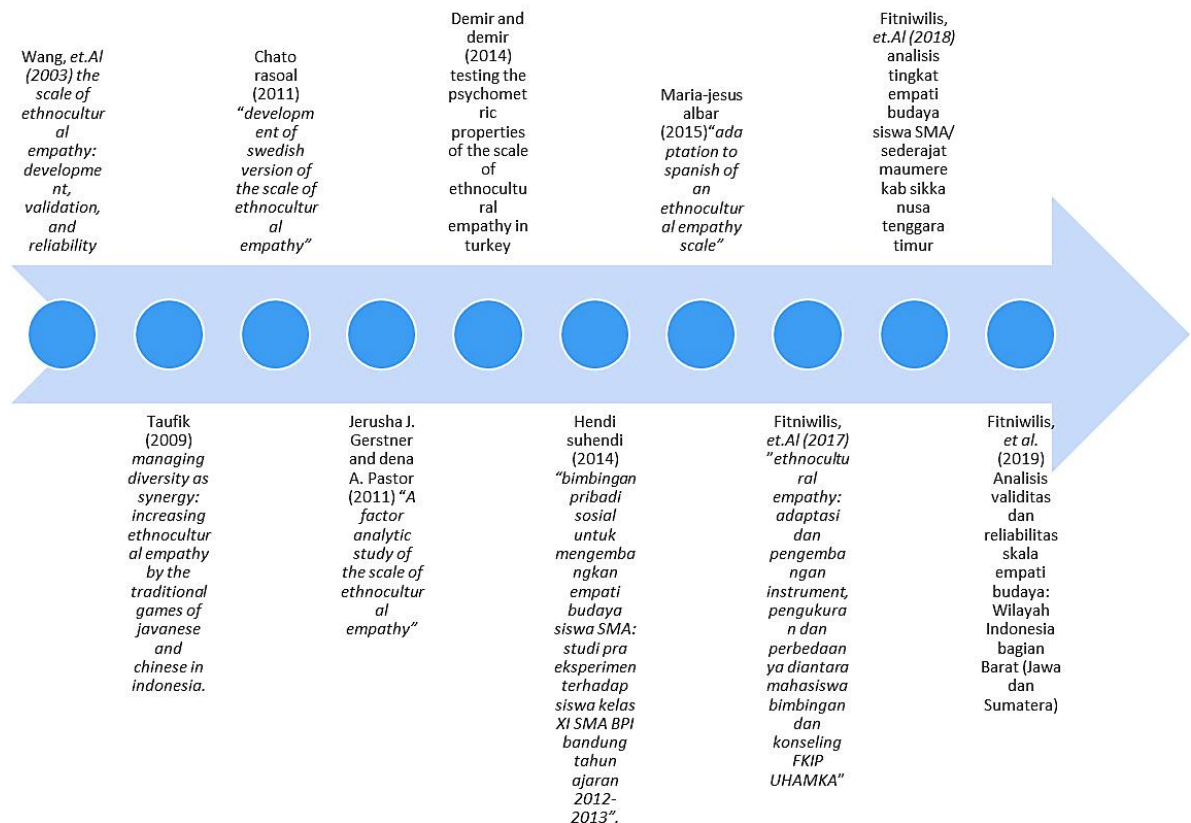
brought by foreign tourists. The Balinese have carried out the practice (practice-based) of life-based on multi-culturalism. As unique as Kalimantan and Bali are, developments in Sulawesi cannot be underestimated. Since ancient times, the people of Sulawesi have been known as excellent sailors and explorers. As proof, the Bugis have colored life in Singapore and Malaysia. Sulawesi also continues to develop as a very diverse island, and the cities there develop into urban and even metropolitan cities.

These areas have their uniqueness, which needs to be explored and revealed. Especially for an instrument that is expected to be widely used (nationally), especially concerning culture, testing in various regions in Indonesia seems to be a must and must be carried out. By trying to test the validity and reliability in various regions, it is hoped that an instrument's bias that can affect the drawing of results and conclusions can be avoided.

LITERATURE REVIEW

Cultural empathy has been defined so broadly and variedly. However, in this study, cultural empathy that will be reviewed in more depth is the concept of Ethnocultural Empathy belonging to Wang et al, the continuity of this research with previous research is described in the following state of the art.

Figure 1. State of the Art Ethnocultural Empathy Research



If we look at some foreign literature, the term cultural empathy in its mention uses many terms. Some scientists use cross-cultural empathy, such as Dyche and Zayas (2001). Meanwhile, Junn et al. (1995) used empathetic multicultural awareness for empathy directed at intercultural empathy. Another expert, namely Scott and Brodovsky (1990), coined cultural role-taking. The term ethnic perspective-taking was coined by Quintana (1994) as empathy directed at intercultural understanding. In addition, there is also Parson (1993), who gave rise to the term ethnic-therapeutic empathy, Ivey (1987) Ridley and Lingle (1996) with the term Cultural empathy. The most recent terms that have emerged are those coined by Wang et al. (2003), namely ethnocultural empathy, which at the same time also compiled an official scale in measuring empathy in cultural settings. These terms are often used interchangeably by researchers to discuss the concept of empathy in cultural settings (Taufik, 2012: 158).

Table 1. Development of the term cultural empathy in foreign literature

No.	Term	The Expert Who Initiated	Definition of Terms	Information
11	<i>Inclusive Cultural empathy</i>	Ridley, Ethington, and Heppner	The counselor's learning ability to accurately understand and respond appropriately to the broad cultural context of the counselee. In both similarities and differences, which may include confrontation and conflict.	Publication in <i>Inclusive Cultural Empathy: Making Relationships Central in Counseling and Psychotherapy</i> (2008). Washington DC: American Psychological Association.
22	<i>Ethnotherapeutic Empathy (EthE)</i>	Parson	A type of empathy is used by professional helpers interested in increasing the quality or intensity of communication with the counselee and increasing harmony (harmony) between the therapist and patient on dealing with the counselee's problems.	This term appears to treat patients who have different cultural backgrounds from therapists. Initially, this term was used to find out the problems suffered by the counselee.
33	<i>Ethnic Perspective-Taking</i>	Quintana	Cognitive development ability includes levels or levels that are interconnected.	This term was coined to study the findings of affective and cognitive tendencies related to research on children's responses to ethnicity and culture.
44	<i>Cultural Empathy</i>	Ridley and Lingle	The therapists build self-learning ability to integrate cultural factors into the stages of therapy.	This term appears in the holistic and in-depth service effort provided by therapy to the counselee.

No.	Term	The Expert Who Initiated	Definition of Terms	Information
55	<i>Cross-cultural Empathy</i> (Cross-cultural empathy/transcultural empathy)	Dyche and Zayas	General skills or attitudes that bridge the cultural gap between therapist and counselee.	This term appears in the field of psychotherapy services. However, the term cross-cultural empathy was later used and widely introduced by Dyche and Zayas in other contexts.
66	<i>Ethnocultural Empathy</i>	Wang et al.,	Empathy is directed towards people of different races and ethnicities from our ethnocultural group.	This term was raised in developing a measuring tool related to empathy: critical thinking about the concept proposed by Ridley and Lingle (cultural empathy).

Examine experts' statements, Wang et al., as the most recent theorist who attempted to develop a scale for measuring cultural empathy in 2003. Wang et al. use the term ethnocultural empathy to term empathy directed to others on the cultural views behind empathy. Researchers analyzed the use and meaning of ethnocultural empathy, especially in the "ethnocultural" section. This is done to understand the use of terms that are considered the most up-to-date in research related to cultural empathy. Research Wang et al. This also later became the foundation for several subsequent studies.

Looking at the term "ethno" in the word ethnocultural, we can conclude that the word "ethno" has the meaning of uniqueness in a person related to himself as part of a tribe (particular ethnicity) both in terms of status, ethnography, and physical character on him. This will ultimately become the direction and object of empathy in ethnocultural empathy. Someone who empathizes with the ethnicity of others will be able to accept all the physical uniqueness (outwardly) that is given by God and the physical uniqueness formed by certain ethnicities (e.g., status, lifestyle, place of residence).

The development of values, norms, lifestyles, and social roles is obtained by a group of people not immediately but through a long process. Moreover, if coupled with responding to history, politics, economics, and social realities, this is related to the thought process that leads to the learning process. Thus, ethnocultural empathy initiated by Wang et al. tries to summarize in a more general but deep understanding so that all understandings and terms related to cultural empathy are represented even though at a general level.

METHOD

Research Design

The research method used by the researcher is quantitative research methods. Research with a quantitative approach, according to Azwar, is research that "Emphasizes the analysis on numerical data (numbers) processed by statistical methods. In general, quantitative research is a large sample study" (Azwar, 2015: 5). However, the quantitative in this study emphasizes efforts to test the validity and reliability strongly. As part of the process to create a new measurement scale. Azwar emphasized that, in research on the

construction of scales and tests, more emphasis should be placed on psychometric studies related to the tests or scales used as topics. Different from research in general,

In the previous study (Fitniwilis et al. 2017), the SEE instrument used was a scale adapted and developed by researchers based on the thoughts of Wang et al. in 2003 called SEE (The Scale of Ethnocultural empathy). This SEE questionnaire was initially made with English as the language of instruction. However, in practice, researchers tried to adapt it and develop it in Indonesian to align with the research subject and according to the needs of respondents in Indonesia. As an ethical responsibility, the researcher still mentions the source in the form of indicators in the adapted questionnaire, which is the result of the development of Wang et al. The detailed steps of the research carried out in this study are:

Improved Translation of the Adapted Items and improved the language of the developed items

The effort to develop a cultural empathy scale is an adaptation of the SEE (The Scale of Ethnocultural Empathy) developed by Wang et al. in the American cultural approach. Therefore, it is necessary to translate and develop items considered more in line with the Indonesian cultural approach. Especially Indonesian culture is inclusive, complex, and heterogeneous. The scale translation was supervised by Dr. Roslaini, M.Hum, an active lecturer in the English Education Study Program, University of Muhammadiyah Prof. Dr. HAMKA (UHAMKA) Jakarta. As a supervisor related to psychology and/or counseling experts, Taufik, M.Si, Ph.D., a Ph.D. alumnus of Tilburg University in the Netherlands in Social Psychology. The dissertation and several other studies belonging to Taufik, M.Si, Ph.D., examined the cultural empathy development model and used the assessment by developing Wang et al.'s SEE. Taufik, M.Si, Ph.D., is active as a lecturer at the Muhammadiyah University of Surakarta and serves as Vice Chancellor for Student Affairs.

Meanwhile, for input related to the existing cultural context on a scale supervised by Prof. Dr. Suswandari, M.Pd, a professor in Social Science Education. He is active as a UHAMKA Lecturer and the Head of the UHAMKA Research and Development Institute. The input from the three experts was then used as the basis for improving the instrument, which was then used in the cognitive debriefing stage to be distributed to the UHAMKA BK lecturer and several BK students. Four lecturers (Fatma Nofriza, S.Pd, M.Si; Eka Heriyani, M.Pd. Kons; Nuraini, M.Pd; Chandra Dewi Sukma Wardani, M.Pd; All of them are UHAMKA BK lecturers) read the items and the results of the improvement as expert advice. So that researchers can obtain data that the Indonesian version of SEE can already be understood by practitioners in the field of counseling and psychology.

Furthermore, six students were selected Mardi Handika, Dede Herwawan, Dede Miftah Fauzi, Lourissyea Dzikir, Tita Nurbaiti, Afifa Iftamala, all of them are Counseling students. They were classified as laymen in charge of reading items and interviewed by researchers to determine that the language version of SEE is ordinary people who can already understand Indonesia. Based on input from the supervisor and consideration of the cognitive debriefing stage, fifteen items were corrected, diction adjustments and sentence structure improvements were made.

Sample

The research sample in the field was 399, which were considered to meet the predetermined sample criteria (Characteristic of Sample). Involving 399 respondents, consisting of 18 men and 381 women. Respondents come from and live on the islands of Kalimantan, Bali, and Sulawesi, 24% are from the Javanese, and 44.86% of the total population are from the Makasarese, Bugis, Balinese, Ambonese, Minahasa, Dayak, and Kalimantan Malays.

Item layout and Face validity

The validity of the appearance and arrangement are not directly related to the measuring instrument but have a significant meaning. This validity aims to achieve a positive appreciation of the subject towards the instrument presented, including a stunning impression, continuity of appearance, instructions for filling with the tested substance. In addition, an essential part of the appearance test is whether or not the letters' writing (type and size) is legible, whether or not the scale/instrument is easily held/handled during processing, and other related matters.

The cultural empathy scale in the context of research is made online via a google form. This is done because the subject is spread far away, and the location of the subject range is also diverse. The scale is made in two parts: the first part of identity and the second part of the core part (cultural empathy scale). The display was sent to 15 students and ten general public to be assessed whether it is user-friendly or not. After the online form is ready, a message is created shared via social media (Whatsapp, telegram, Instagram, or the like). The message includes a link that can directly access the online form in the Google Form application.

Validity Testing on Subjects

Instrument grid in the next section describes indicator dimensions and item distribution. The items to be tested are 59 items in the Indonesian version, and the 24 items are favorable, while the rest are unfavorable. Each item provides five possible answers ranging from Almost Always (HSL) to rarely (HTP). The favorable statements were given a score of one for the rarely (HTP) answer to five for the Almost Always (HSL) answer choice. Meanwhile, unfavorable statements were given the opposite score. Overall, the existing data collection techniques are based on the following points.

Conceptual Definition

The conceptual definition taken in this study is related to the cultural empathy variable based on the concept initiated by Wang et al. thus, cultural empathy in this research refers to the term ethnocultural empathy in its English equivalent. Wang et al. describe ethnocultural empathy is interpreted as empathy directed toward people from racial and ethnic cultural groups.

Operational definition

Empathy has three main components that have been mentioned previously, namely cognitive, affective, and communicative components. In terms of Wang et al., these three components are (1) intellectual empathy for the cognitive component, (2) empathic emotions for the affective component, and (3) communicative empathy for the communicative component. These three main components in operation by Wang et al. are divided into four main dimensions: follows.

- 1) *Empathy Expression and Feelings* focuses on (1) the ability to understand, express, and communicate thoughts verbally and nonverbally to other people of different cultures (race-ethnic). Moreover, (2) the ability to understand, express, and communicate feelings verbally and nonverbally towards other people of different cultures (race-ethnic).
- 2) *Empathy Perspective Taking*, from other people/groups, namely the efforts made by a person to (1) be able to take (reflect) the thoughts and experiences of other people from different cultures (racial-ethnic) in their point of view, and (2) able to feel the feelings of other people from different cultures (racial-ethnic) in their point of view.
- 3) *Acceptance of Cultural Differences*(Acceptance of Cultural Differences), this dimension is described as (1) the ability to understand, assess, and accept the characteristics of other people from different cultures (race-ethnic), and (2) the ability to understand, assess, and accept other cultures in everyday life.
- 4) *Empathetic Awareness*(Empathy Awareness), this last dimension is described as the ability to (1) be aware of the way society treats other races based on emotional awareness and experience gained, the ability to (2) be aware of how the media treats other races based on emotional awareness and experience gained, and the ability to (3) be aware of the way the job market and the financial world treat race-ethnicity based on emotional awareness and experiences gained.

RESULTS AND DISCUSSION

Validity test

Calculation of validity in this questionnaire using IBM SPSS Statistics 21, in r table for N Samples 399 then the df is 397, and for the value of r for a significance level of 0.05 obtained 0.0984. For r, a significance level of 0.01 was obtained at 0.1291. Items that are not valid are items number 4, 39, 53, and 56 are included in the invalid items (dropped). Meanwhile, items number 57 and number 3 are valid items with a significance of 0.05, and other items are valid items with a significance level of 0.01.

Reliability Test and Discriminatory Power Test Item

Reliability is an effort to determine the consistency, reliability, trustworthiness, stability, constancy and so on that describe the condition of the tool and the test results. The formula used for reliability is the Cronbach Alpha Method. The calculation of the reliability and discriminatory power of items in this questionnaire uses IBM SPSS Statistics 21. The reliability and discriminatory power of items can be carried out in one test through the reliability analysis option. Items with low discriminatory power will be eliminated, and only

items with discriminatory r_{iX} 0.30 will be retained. There is 1 item with low discrimination power, namely item no 4. look at the results of the calculation of validity and reliability. The remaining items are 55 items with the following details.

The remaining fifty-five items were then entered back into the IBM SPSS Statistics 21 to test the item's reliability level. The results are as follows.

Table 3. Reliability Test Results

Reliability Statistics	
Cronbach's Alpha	N of Items
.797	.809

Based on these calculations, the value of Cronbach's Alpha obtained is 0.797 or rounded to 0.80. As a benchmark for interpretation, we can use the interpretation of Guilford (1956:145) as follows.

Table 4 Guilford . Reliability Interpretation

Cronbach's Alpha . value	Interpretation of Reliability
0.80 < r_{11} 1.00	Very high reliability
0.60 < r_{11} 0.80	High reliability
0.40 < r_{11} 0.60	Medium reliability
0.20 < r_{11} 0.40	Low reliability.
-1.00 r_{11} 0.20	Very low reliability (unreliable).

The value obtained is 0.80 based on the Guilford reliability coefficient category, which can be accepted because it has very high reliability.

Table 1. Development of the term cultural empathy in foreign literature

Variable	Dimension	Indicator	No. Items		\sum Item
			+	-	
Ethnocultural Empathy (Cultural Empathy)	<i>Empathic Feeling and Expression</i> (Empathy Expressions and Feelings)	Able to understand, express, and communicate thoughts verbally and nonverbally to other people from different cultures (race-ethnic)	7, 26	2, 15, 30, 32	6
		Able to understand, express and communicate feelings verbally and nonverbally towards other people from different cultures (race-ethnic)	34, 36, 38, 43	6, 19, 28	7
		<i>Empathic Perspective Taking</i> (Taking Empathetic Perspectives from other people/groups)	22, 58	17, 35, 40, 54, 57	7

Variable	Dimension	Indicator	No. Items		\sum Item
			+	-	
		Able to feel the feelings of other people from different cultures (racial-ethnic) in their point of view	3, 20, 33	10, 23, 27	6
	<i>Acceptance of Cultural Differences</i> (Acceptance of Cultural Differences)	Able to understand, assess, and accept the characteristics of other people from different cultures (race-ethnic)	24, 42	1, 11, 31, 49	6
		Able to understand, assess, and accept other cultures in daily life	37, 44, 46	5, 14, 25, 41	7
	<i>Empathetic Awareness</i> (Empathy Awareness)	Recognizing the way society treats other races and ethnicities is based on emotional awareness and experiences gained	8, 12	16, 55, 59	5
		Be aware of the way the media treats other races and ethnicities based on emotional awareness and experiences gained	18, 51, 52	9, 29	5
		Recognizing the way the job market and the world economy treats race-ethnicity is based on emotional awareness and experiences gained	13, 21	45, 47, 48, 50	6
\sum Keseluruhan			23	32	55

CONCLUSION

The conclusions of the research "Analysis of the Validity and Reliability of the Scale of Ethnocultural Empathy (SEE) in the Central Indonesia Region (Kalimantan, Bali, and Sulawesi) can be seen that the sample based on gender grouping was netted as many as 18 males and 381 females. Overall, the dominant respondents are those who come from tribes in the traditional areas of central Indonesia, namely Makasar, Bugis, Balinese, Ambonese, Minahasa, Dayak, and Kalimantan Malays. The total number of respondents from these ethnic groups is 179 (44.86%). The rest are those who have a bicultural identity or from other tribes who also live in the central part of Indonesia. The study results show that the Scale of Ethnocultural Empathy (SEE) results from adaptation and development of 59 items, declared to meet the validity test of 55 items. The four items that do not meet the validity test standards are items 4, 39, 53, and 56. The results of the study show that the cultural empathy scale (The Scale of EyhnocuCultural Empathy (SEE) has as many as 55 valuable items. In the item difference of power test stage, all items meet the item distinguishing power value with rix 0.30. The results of the study also show that the scale of cultural empathy (Scale of Ethnocultural Empathy / SEE), as many as 55 items that meet the value of item discriminating power. It is tested for reliability and obtains a Cronbach's Alpha score of 0.80 so that the instrument with 55 items can be accepted as a scale with very high reliability.

SUGGESTION

Based on the results of the research that have been concluded above and the implications related to practical, theoretical, and methodological aspects, several suggestions are put forward. After going through a valid test in the West Region, the valid test data in that region needs to be combined with the Central and East regions to be tested thoroughly so that the instrument can represent all regions in Indonesia. The appearance validity test needs to be done in the form of a *Handout* in the form of a printed instrument to compare it with the online version studied in this study. For further researchers, it is necessary to carry out a thorough expert judgment to provide an assessment of the results obtained from the overall assessment and measurement carried out in all regions in Indonesia as expert input on the development of the cultural empathy scale (SEE) before being registered with the Ministry of Law and Human Rights.

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