



Negotiating identity using Bicultural Identity Integration Model: The Bawean in Malay construct

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Abstract

This article aims to show the negotiation process in constructing Bawean ethnic identities as part of Malay sub-ethnic in Malaysia. This study used the Bicultural Identity Integration Scale-2 (BIIS-2). In-depth interviews were used to achieve all of the objectives of this study. This article focused only on the outcome of bicultural identity integration, namely the level of ethnic identity trends and how Bawean negotiates with other Malay cultures. Five findings were identified. First, the results of the analysis revealed that the majority of informants see themselves as Malays due to their religion which is Islam where they know how to act as Malaysian citizens. Second, the majority of informants do not feel entrapped between Bawean and Malay culture because of the willingness of Bawean people to deal with cultural diversity. Third, there are many cultural similarities which make the majority of the informants feel they have no conflict about having two cultures. Fourth, it is surprising that the majority of informants have low self-Malay feelings because of the very strong bond within the ethnic group itself. Finally, the fact that there is a positive need for each other about culture explains why the majority of informants did not abandon Bawean culture for Malay culture. The results of this study showed that informants are able to respond to the development of nation-state processes in a national context. The identity of Bawean people which is one of the sub-ethnic categories in Malay is still at a good level and can be enhanced since they are believers of Islam which is compulsory for them to be categorised as Malay. This clearly shows their effort to integrate with Malay people.

Keywords: Bawean, bicultural identity integration model, constructive identity, ethnic tendency, Malay sub-ethnic

Introduction

Negotiation on identity issues has a constructive role in cultural identity development as stated by Rashidi and Meihami (2019). It is related to the personal identity or national identity of the country. A multicultural country will face identity issues as each ethnic group often maintains their identity. For example, Australia has taken proactive strategies in addressing the issue of identity integration. As the country has a large number of immigrants, Renshaw (2019) explained that the Australian government must have a strong positive sense of identity and culture. It is because all communities in Australia are protected by human rights. Therefore, every Australian resident has the right to carry out their daily life activity including their original culture (Koleth, 2010). While for America, similarly, although the country is highly regarded as a "melting pot", the issue of identity still exists because the United States is the main host country for people who come from third countries. The concept of "American identity" must be permeated to all citizens who live in America. Today, every ethnic in America tends to consider the relationships between the majority and minority group to follow the American system because the issue of social identity is dynamic and always arises (Mangum & Block, 2018).

Mohamed Mustafa (2014) highlighted that after the independence of Malaya, the country's major policies on nation-building are aimed at addressing issues relevant to national integration. This liberalism process indirectly produces a "multi-pot" (Muhammad Ridhwan & Mohamad Fauzi, 2018). Such situation makes it difficult for a country to unite its people. Multi-pot can be interpreted as a diversity of trends within the system such as education, cultural, racial, mass media and language systems. Diversity keeps growing therefore, it is difficult for countries to handle this diversity as it has blended with the system according to Muhammad Ridhwan and Mohamad Fauzi (2016). In Malaysian context, the integration problem arises as a result of migration process as well as the impact of imperialism which forms an affiliation that leads to separation between ethnics of Malays, Chinese, Indians and others. This category's division continues to be used in all censuses implemented in Malaysia as of today (Mohamad Fauzi, 2016).

This study focused on the issue of identity integration, in particular, of the Bawean ethnicity from Indonesia. The question of ethnic groups can contribute to the source of polemics that could lead to conflict or dissolution of identity in the development of nation-state process. The debate on ethnic identity is still considered as a relevant issue in 21st century as there are riots and ongoing struggles between different ethnic groups. A total of 127 post-World War II conflicts were linked to ethnic confrontation (The Asia Foundation, 2017). In Indonesia, the Dayak ethnic group joined the Malays to expel the people of Madurese in the district of Sambas (Mohamad Fauzi, 2016). In the Philippines, ethnic conflict has resulted in many deaths (Buendia, 2007). Ethnic religious battles are similar to those in Thailand (Thanet Aphornsuvan, 2003). The focusing element of national identity integration, and the management of ethnic involving race and religion should be handled appropriately.

Phenomena constructive of bicultural identity integration

Mohamad Fauzi (2016) explained that poor processes of adaptation do not only raise identity issues but also create an ethnic group conflict. Ideally, for the policy and its implementation process to work, the country should implement the "melting pot" concept. This concept has been discussed extensively in recent years by scholars such as Smith (1991), Layder (1994) and Diana (2005). In

the same perspective, the scholar explained that the melting-pot is an assumption that all behaviors, cultures and traditions associated with a group are eliminated to assimilate a larger or dominant group culture into one nation and one state. To achieve a melting-pot, the process begins with the formation of an identity based on the concept of individual society. One of the countries that is considered successful in this melting-pot concept is the United States. Diana (2005) identified the United States as the largest melting pot practice in the world where people from all over the world can unite in one country when 67% of American respondents agreed that migrants also need to practise the culture, language and "American" heritage.

Bicultural Identity Integration Model (BII) was used in this study for further analysis in understanding more about the tendency of identity integration formation, whether that leads to problems or strategies. BII is an important construct to help researchers understand diversity in the context of ethnicity from two identities. Huynh et. al. (2011) applied the BII-2 model of a social construct that was pioneered by Martínez et. al. (2002). In the BII framework, Huynh (2009) discussed the acculturation, assimilation, compartmentalization, discrimination or prejudice that build an identity. In line with the bicultural theory, the process can be explored to understand the social actions of actors. The tendency of identity can be explained in more detail to determine whether a cultural component is conducive for harmonization or compartmentalization. Cultural compartmentalization can be seen as a source of conflict because the point of the equation cannot be reached. This is because ethnic group has multicultural practice particularly in a multiracial country.

To recognize the issue of identity integration formation that sets the nation-state as its setting, an ontological study was conducted on Bawean ethnic group or the "Boyan" Indonesian descent who settled in Malaysia and labelled as migrant groups which was compared to other sub-ethnic groups (Media Baweanese Portal, 2011). The topic of bicultural in Malaysia has not been explored much by the scholars. Recent studies on bicultural identity integration also refer to groups such as immigrants, refugees, ethnic minorities, foreigners, individual biracial and individuals in inter-racial relationships as described and developed by Huynh (2009), Berry (2003) and Padilla (1994). Huynh et. al. (2011) strongly defined bicultural individuals as people who have been exposed to two different cultures in their lives. The domain of cultural identity is therefore very important to them. These bicultural individuals are going through a cultural process that involves the process of adapting their behaviour to a second culture. It also includes individuals who are born in two different cultures. At the same time, they need to learn and adapt to two cultures. Adaptation and absorption of this culture occur at individual and group levels.

There are two main issues that individuals of these two cultures have to encounter: (1) the extent to which they are motivated (and/or allowed) to retain their ethnic culture and identity; and (2) the extent to which they are motivated (and/or allowed) to engage in the host culture. Individuals who have these two cultures need to use acculturation strategy in their societies. Bicultural individuals face the challenge of negotiating their cultural identity and systems of values across multiple cultures and sometimes those cultures that conflict with their daily lives. The bicultural identity integration (BII) theory was first developed by Martínez et. al. (2002) to understand the differences between bicultural individuals through cognitive and effective integration of these two cultural identities. BII discusses the extent that these bicultural individuals view their identity as either blended and integrated (high BII) or difficult to integrate (low BII). In the process of survival, high or low BII is formed by the state. Cognitively, low BII individuals are confronted with a polemic against their own culture and their host culture. On the other hand, high BII individuals have a wider network and are more closely linked to host culture and ethnicity.

Additionally, those with high BII have higher levels of creative performance. This can help them survive and maintain their ethnic identity. Higher BII will respond to cultural clues by maintaining the culture and are willing to make cultural symbols with each other. On the other hand, when BII is low, the willingness to accept another culture will have the opposite reaction. In addition to high and low BII, BII also develops two other components. These two components are i) cultural unity versus cultural compartmentalization and ii) cultural harmony versus conflict. Nguyen et. al. (2009) applied BII through a study on Vietnamese Americans. For Vietnamese American bicultural individuals, cultural composition is associated with acculturation, which is commonly measured by behaviour, while cultural harmony is associated with acculturation values. Nguyen et. al. (2009) also stated that the relationship between values and cultural harmony is also supported in the study of Chinese bicultural individuals by Ward (2008). As Ward pointed out, high cultural harmony is referred to as a low ethnic identity conflict. Blended cultural evidence shows that they affect the perception of bicultural individuals.

Bicultural individuals are associated with the blending of cultural identities but are only validated as having a set of cultural values that are said to have greater cultural harmony. Nguyen et. al. (2009) also studied the Latinos in America. Latin American individuals have a high level of cultural integration, based on their personalities. Common values in Latin and America overlap and are more similar to each other. As far as Asian American biculturalism is concerned, Nguyen et. al. (2009) explained that Asian American biculturalism is also high in the cultural mix. This is driven by the appeal of the message to Asians. Their study suggests that cultural blending should be related to dual cultural structures and organizations. That cultural harmony has a relationship with attitudes and feelings towards one's own culture. Cultural harmony was found to be greater (lower ethnocultural conflict) with interpersonal relations in individual Chinese bicultural relations in New Zealand and Singapore.

This is seen as having less discriminatory, higher quality, and more frequent in relations with members of the dominant group. Adaptations in various studies with regard to Chinese in New Zealand and Singapore, Chinese American, Mexican American, and other bicultural individuals have shown that greater cultural harmony is associated with lower stress and threat and higher life satisfaction and socio-economic adjustment as in Martínez et. al. (2002) study results; and Ward, 2008 as stated by Nguyen et. al. (2009). A greater cultural harmony (or a lower ethnic-cultural identity conflict) was expected as an effective component of ethnic identity. As such, it further promotes cultural harmony as an effective component of BII.

Discussing sub-ethnic identity as a whole is moving beyond the transformation of revolution, and it is important to look back at the history of Malaysia. Lee (2009) argued that problems arise when sub-ethnicities do not loosen primordial relationships in "author-oriented" and "actor-oriented" relationships. Shamsul Amri (2008) outlined four important processes in spearheading the integration education process in Malaysia, the pioneer of ethnic relations. To delve into the content of the unity and integration process called "Process 4A", this process should pay close attention to Malaysian context. Assimilation, accommodation, acculturation, and amalgamation are the four processes. In 2012, Shamsul Amri also explained that segregation can take place in terms of culture, religion, social class, policies, customs, residential areas, school systems and public facilities. Separation causes social groups to interact less with each other as schools eventually open up to prejudice and misunderstanding. Hence, it is crucial to examine, by each ethnic group, the tendency of sub-ethnic integration in order to measure how far is the relationship towards unity, particularly the Bawean ethnic group. This is because the tendency of Bawean ethnic group towards a bigger integration can ensure the society life of Bawean ethnic is

in harmony. Basically, integration element is very important for one country that has a diversity of culture. It is as what happens in countries which accept the practice of foreign culture like the United States of America and Australia in which there is a long migration tradition (Choi et al., 2012).

Methodology

The main philosophy of this study is the use of interpretive paradigm because this study describes a phenomenon that uses verbal descriptive data. The approach used in this study was qualitative. This qualitative research aimed to emphasize the importance of researching a real situation and natural background by explaining and interpreting the background in real life. This study used some data collection techniques to obtain the necessary information. The researcher was involved in data collection in the study area. In terms of data acquisition, this study used informal in-depth interviewing instrument. According to Seidman (2006), interviews are conducted to obtain primary data directly in the field. In-depth interview is used as the primary method and is the most appropriate research method to collect data. Othman (2015) suggested interviews with selected informants based on their competencies and experience in obtaining information that could be scientifically responsible, focused and in line with the research objectives. In this study, the interviews conducted were semi-structured to expand the list of questions that have been arranged to prevent informants from feeling uncomfortable during the interview session. In other words, a semi-structured interview is not restricted by the protocol which allows exploration through a two-way active communication (Magaldi & Berler, 2020). Moreover, the decision to conduct a detailed interview was also influenced by the cultural feature which is almost similar to study integration identity phenomenon of Bawean ethnic in more detail. The questions raised to the informants were based on the BII measurement elements made by previous researchers in the discussion of ethnic identity.

This study was conducted at the Bawean community's settlement in Malaysia. The Bawean community can be found in the village of Bakar Batu and the village of Sungai Tiram. The study selected a settlement of Bawean people located in Sungai Tiram village, Ulu Tiram, Johor. The justification for the selection of this location was because the settlement housed about 150 families of Bawean descent compared to Bakar Batu village with no more than 50 families. The settlement is a meeting place to visit the people of Bawean living around Johor and other states. At the settlement, a chief is in charge of the welfare of all the residents. The Bawean settlements have developed just like any other sub-ethnic settlement. They are mostly citizens and permanent residents.

Results and discussion

Background of Informants

This section discusses the diversity of informants by looking at their backgrounds on the basis of demographic factors such as their name, age, type of job, citizenship status and district of origin. One key informant and 10 informants were interviewed in this study, consisting of seven males and four females. There were more male informants compared to female as they have more

knowledge and experience having frequent interaction with the local. On the other hand, the women do not have much interaction with outsider and mostly are housewives as explained by the community chief. The age of the informants were between 21 and 68 years old. Work place is also closed to the settlement of the Bawean. Although Sungai Tiram village is surrounded by rubber and oil palm plantations, the Bawean do not work in these fields. Many informants deemed it as not producing a lot of returns. The interviewed informants comprised of citizens and permanent residents. Five informants received a blue identity card as Malaysian citizen. These five informants completed the process of getting their identity cards after living in Malaysia for about 25 years. Meanwhile, two informants with permanent resident card had to wait at least until eight years to fulfil the terms and conditions in obtaining Malaysian citizenship. Table 1 shows a summary of the background information of the informants.

Table 1. Background of Informants

Name	Gender	Age	Job	Citizenship
Key Informant	Male	68	Construction Worker	Malaysian
Informant B	Male	57	Construction Worker	Malaysian
Informant C	Male	53	Construction Worker	Malaysian
Informant D	Male	55	Construction Worker	Malaysian
Informant E	Male	41	Construction Worker	Permanent Resident
Informant F	Female	24	Factory Worker	Malaysian
Informant G	Female	31	Clerk	Malaysian
Informant H	Male	30	Supervisor Construction	Malaysian
Informant I	Female	26	Supervisor Construction	Malaysian
Informant J	Male	42	Contractor	Permanent Resident
Informant K	Female	50	House Wife	Malaysian

Source: Field Data, 2017.

a) Seeing ourselves as Malaysians

In seeing oneself as Malaysian citizen, the informants explained several important criteria to be recognised as the citizen. It is not only about celebrating national event but also about the understanding in carrying out the responsibilities as Malaysian citizen. The Bawean express themselves as Malaysians through a variety of means and actions which are shown in Table 2.

Table 2. Seeing ourselves as Malaysians

Name of informant	Seeing as a Malaysian
Key Informant	“Can speak in Bahasa Malaysia or Bahasa Melayu”.
Informant B	“Important to respect the law of Malaysia”.
Informant C	“Having blue IC, it means Malaysian IC”.
Informant D	“Must be notified to speak Malay”.
Informant E	“Maintained relationship with locals”.
Informant F	“Must have IC, must be the people here”.
Informant G	“Easy to manage official matters”.
Informant H	“Concerned over citizenship”.
Informant I	“The importance of knowing Malay language”.
Informant J	“Having a blue IC, you can vote during the election”.
Informant K	“Adheres to the government regulations”.

Source: Field Data, 2017

b) Feeling trapped between Bawean and Malay culture

The bicultural identity integration of Bawean can therefore be seen through the willingness and ability of the people of Bawean to deal with cultural diversity. The rich identity within ethnic can be minimized through integration process. This is strengthened by the role of Islam religion in making it easier for integration process as the image as a Malay can be apparent. Besides, biological features like skin colour and facial features also make a Bawean feel free and not entrapped. Informants did not feel that there were significant challenges in feeling trapped between two cultures as shown in Table 3.

Table 3. Feeling trapped between Bawean and Malay culture

Name of informant	Feeling trapped between Bawean and Malay culture
Key Informant	“Bawean culture and Malay are very similar”.
Informant B	“No problem, it's exactly the same”.
Informant C	“If people know that Bawean is the same as the Malays, do not feel anything, because Bawean is a Malay like Bugis or Banjar in Malaysia”.
Informant D	“Similar culture is possible if you want to follow it, if another culture is a problem”.
Informant E	“The cultural history of the Bawean is mixed with the culture of Malay, such as songkok, Malay clothes, clothes that are similar to the Bawean people, the same language as Malay, can follow, too”.
Informant F	“Not much different, I can't describe it, like Malay in here”.
Informant G	“Similarities in religion at Bawean Island and Malaysia”.
Informant H	“Festive ways, many difference in content occasions, others are almost the same”.
Informant I	“Not very different too”.
Informant J	“More or less like that, if you meet Malay, so let's talk Malay”.
Informant K	“Many similarities to the culture of Malay”.

Source: Field Data, 2017.

c) The feeling of conflict over having two cultures

In the Bawean ethnic group context, perceived conflict is lesser when they are included in Malay sub-ethnic group. This is because, the culture is almost similar when interacting with outside society particularly because they can use the Malay language and accept or perform the Malay culture in their daily life as described in Table 4.

Table 4. The feeling of conflict over having two cultures

Name of informant	The feeling of conflict about having two cultures
Key Informant	“No conflict when we adopt the culture of Bawean here, because we do it in this village”.
Informant B	“With each other, we use Baweannese language, not to other Malays like the Javanese,”
Informant C	“Sometimes we don't even know about the same Bawean culture. Bawean also have food similar to Malay but different cooking ingredients, that there is no problem, can only do the same thing”.
Informant D	“No, because only the usual types of events vary if it is also seen by other people outside as Malay culture too”.
Informant E	“Many are similar, eat or drink, no problem, when we saw the marriage series, Kompang uses Malay songs and no Bawean songs, but we use Bawean music, when martial art is used, because it is also Malay”.

Informant F	“Since Bawean’s culture is now much the same as Malay, it is only the events of the Bawean people that are largely associated with the Bawean people”.
Informant G	“Look at the situation you’re in a relationship with, talk quickly with”.
Informant H	“Not because I always like, I kind of like the other Malays”.
Informant I	“Accept Malay culture, the reason has already been mixed up with a lot of Malay people during their degree”.
Informant J	“No problem, the Malay language was used in this village”
Informant K	“A mix of Malay culture in this village, too

Source: Field Data, 2017

d) Feelings of low self-Malay

Although they do not feel entrapped or even conflicted with other Malay ethnic or sub-ethnic Malay themselves, there is a very strong bond of ethnicity. It clearly shows that Baweans still feel less of Malay despite having the citizenship and nationality. This is because most of their life activities are spent in their own locality and they are able to practise their original culture. This extended interaction has caused them to feel comfortable with their original identity despite integration in a few aspects. Table 5 indicates several factors influencing the orientation of identity bonds such as social environment and descent.

Table 5. Feelings of low self-Malay

Name of informant	Feelings of low self-Malay
Key Informant	“Still prioritising Bawean than Malay”.
Informant B	“Day to day, it is not customary for Malay to eat only at the Malay Restaurant”.
Informant C	“Some Bawean cultural practices are compared to the Malay culture”.
Informant D	“Bawean has been difficult to get rid of Bawean from the very first time, when he was talking to non-Malays, to introduce himself as Malay and not to say that he is Indonesian”.
Informant E	“Because the Bawean heritage has already been embodied in its lifetime”.
Informant F	“Stay in this village, do not go anywhere, do not always communicate with other races”.
Informant G	Don’t know, it’s hard to say, because they’re always watching the Malay drama on TV”.
Informant H	“Still speaking the Bawean language, eating the Bawean food, most of all”.
Informant I	“It’s still important to Bawean, not so much as Malay, that I choose the people of Bawean to be my husband”.
Informant J	“Yes, because all of us here are Bawean, think of Malay when they’re with the non-Malays”.
Informant K	“Since you talk a lot of Bawean language, you eat Bawean food like that”.

Source: Field Data, 2017

e) Abandonment of Bawean culture because of Malay culture

The issue of integration of Bawean identity is quite unique, as it can be modified by Malay culture. Although the impact on the environment is the feeling of less Malay, it can be seen that the Baweans do not ignore Malay culture as well. Responses from informant shows that the people of Bawean are very receptive towards Malay culture while at the same time do not abandon their Bawean culture. This is because there is a need for each other in terms of culture. The informants' views were not only that they referred to themselves, but also that ethnic culture could be used to cultivate the Malay culture. Social modes such as language, food and religious activities that are

more to Islam religion are the importance in accepting Malay culture. In some respects, Malay culture is also a priority due to the appropriate social capital that has been highlighted in the situation. This is shown in Table 6.

Table 6. Abandonment of Bawean culture because of Malay culture

Name of informant	Abandonment of Bawean culture because of Malay culture
Key Informant	“If there is a religious event, a different language when you speak a language, the same kind of prayer in Arabic as in Malay when you pray in Arabic”
Informant B	“It was just the sight of people who didn't know the Bawean culture”
Informant C	“If it's Malay way, I'm following the Malay way, if it's Bawean way, follow the Bawean way, it's the same thing”
Informant D	“Alternating with the culture of Malay, but Bawean is the main culture”
Informant E	“Follow the local culture, do not miss out on in your own native culture”
Informant F	“Follow the case, do you use Bawean language with the people of Malay?” They don't understand.
Informant G	“The people of Bawean have received another tribe for their spouse”
Informant H	“Follow the appropriate one, because Bawean doesn't speak very much about the work, this area alone”
Informant I	“Do a religious event, follow a friend to the houses of Malay”
Informant J	“Using Malay Language, Bawean Language only differs in dialect but is the same”
Informant K	“There was a daughter-in-law because the son married a non-Bawean”

Source: Field Data, 2017

This study shows that the often-raised question is whether individuals with dual cultures integrate their two cultures in the same manner or for the same reasons. The answer, however, shows that bicultural individuals do not belong to a single homogeneous group and that they clearly differ. The integration strategy refers to the participation in ethnic culture and dominant, the assimilation strategy to the involvement of dominant culture only, the separation strategy, i.e. the involvement in the ethnic culture only, and the marginalization does not involve any culture. The significance of the study is that bicultural is considered to be one of the four acculturation strategies that Berry hypothesized (2003); (a) assimilation, (b) separation, (c) integration, and (d) marginalization.

The results showed that the two strategies for dealing with immigrant communities are similar to Frideres (2002). First of all, looking at how migrants adhere to the identity of a country. The first strategy is to facilitate the introduction of identity into the host community by strengthening the existing community and thus reducing the conflict between migrants. The second strategy is to learn a new language and to absorb cultural differences in all situations. This study showed that the Bawean had put themselves in different situations for the sake of their identity. The results of this study are consistent with the statement by Stets and Burke (2000) on important processes involved in the formation of social identities, namely categorization.

In the context of the Bawean in Malaysia, Islam religion has become an identity capital for them to live as a sub-ethnic of Malay and as one of the elements to be accepted as a Malay. Over the years, religion has made the Baweans blend their identities. Fulfilling the demands of religion, official mosque enables the people of Bawean to comply with religious orders together. Nidzam Sulaiman (2018) argued that the religion of the society contributes in strengthening the social solidarity. Religion is the value of establishing a coherent relationship. Harmony, as stated by Huynh (2009), is a non-discriminatory element. This enables the culture to be created without any resistances from anyone else. Inger and Repstad (2006) argued that the ideology of harmony from

Talcott Parson is a contributing factor to social integration. Martínez and Haritatos (2005) stated that harmony is the degree of compatibility seen between two cultures.

The model developed by Huynh (2009) and further developed by Huynh et. al. (2011) predicted that ethnic identity is an important element in anticipation of the integration of bicultural identity. This means that cultural identities that affirm ethnic identity are elements of the construct of reality that are available in plural society to facilitate the process of nation-building. In a plural society, the tendency for riot to occur based on rumours is higher due to the variety of existing aspirations (Al-Amril & Mohd Nor Shahizan, 2018). Confirming strong ethnic identities without including dominant ethnic identities would predict a high-level compartment behaviours and actions of the integration of bicultural identities. Huynh et. al. (2011) explained that the sense of belonging to a culture is relative to the viewing and organization of cultures to manage either harmony or conflict. For example, biculturalism can see the conflict between cultures and at the same time incorporates this diversity into everyday life. Huynh et. al. (2011) provided examples of the Chicano culture that blends Mexican culture with American culture, which is unique and does not deny the important differences and conflicts that exist between cultures.

Taking a look at the Bawean context, it was surprisingly found that many cultures have shown high BII at the national level that they have modified. What is surprising is that in the face of social space, Bawean culture has become the capital of identity. Acculturation of identity creates a tendency to incorporate bicultural identity into a mixed culture that brings national culture. Finally, it can also be in the process of creating a nation-state. The BII found by Huynh et. al. (2011) can be determined from a variety of factors, ranging from personality to social environment closest to the historical, political, and economic context as well as to the bigger group culture.

Conclusion

Identity integration is a crucial component in a multi-racial country where its importance is not only to strengthen the relationship between races but also to prevent too much focus on society management that it affects the stability of economy. Until now, the nation state aspired by Malaysia is following its own mould, that is adhering to the concept of integration. Identity integration in Malaysia is something dynamic. This is because harmony elements have always been highlighted in life to reduce the conflict despite Malaysia having practised the multi-pot. The diversity of systems in Malaysia reflects as if there is a big gap of separation. By having own mould in nation concept, the lives of today's society can be seen as going through stages. In the Malaysian context, the tendency towards ethnic identity is a rational issue to be discussed in order to discover the attitude and thought of different ethnics in Malaysia, a country with history of identity heritage.

In discussing the identity integration, this writing basically unveils the level of integration tendency with regard to the Bawean ethnic group, a part of sub-Malay category, that performs several changes in terms of attitude and thought and also how the Bawean negotiates with other Malays. Interesting things in the identity of Bawean ethnic group can be seen through a few aspects. In the case of the Bawean people, there are several aspects of the integration of bicultural identities that can build national awareness. The Bawean people, can basically interact with Malay people and other ethnic groups due to their compliance towards the law, for instance in terms of citizenship. The element of the Bawean is blended into positive (high BII) for national culture through the context of religion. Islam religion is one thing that binds the Bawean to other sub-ethnic of Malay. In religious context, rituals and practices like festivals and culinary are aspects of

lives that are easier to instil without any challenges. Cultural harmony has become part of the elements that integrate the Bawean into the Malay culture. Malay and Bawean languages are in the element of conflict towards compartmentalization (low BII). The frequent use of Bawean language due to having a particular locality has put a hurdle in total immersion as explained by the feeling of less Malay because their communication element is more towards the Bawean language. Nevertheless, the emphasis on identity integration in life is important in Malaysia despite a variety of cultures and heritages being practised either by the ethnic group dominantly or through sub-ethnic.

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