CHAPTER I

INTRODUCTION

1.1. Background of Study

Globalization has created an interconnected world, significantly transforming social, economic, and cultural landscapes. In Indonesia, globalization has facilitated increased intercultural interactions through the more advanced technology in communication, travel, and trade. As global networks expand, diverse cultures increase, leading to the exchange and blending of cultural practices, values, and identities. This process has reshaped Indonesian society, where exposure to global cultures challenges traditional norms and encourages the adoption of new cultural practices. Globalization allows for the flow movement of people, ideas, and commodities, which fosters an environment where cross-cultural relationships thrive (Featherstone, 1995).

In a diverse country like Indonesia, the effects of globalization are particularly pronounced as various ethnic groups encounter and engage with global cultural influences. These interactions are seen in the rise of intercultural marriages, mixed-race populations, and the increasing presence of global values in Indonesian media and education. However, globalization also brings challenges, including the potential erosion of local cultures and the pressure to conform to global standards, which can create tensions between traditional and modern identities (Featherstone, 1995).

The blending of global and local cultures gives rise to hybrid cultural identities, especially among younger generations. For example, Indonesian youth may integrate global pop culture with traditional values, creating unique expressions of identity that bridge multiple

worlds. This phenomenon highlights the evolving nature of identity in a globalized world, where individuals constantly navigate cultural influences from both local and global sources. Overall, globalization not only enhances intercultural interactions but also transforms identity formation processes, making them more complex and dynamic in diverse societies like Indonesia (Pieterse, 2001).

Indonesia is one of the most culturally diverse nations in the world, home to over 300 distinct ethnic groups, more than 700 languages, and various religious practices. This diversity is the result of centuries of migration, trade, and foreign influence, leading to a rich tapestry of cultural practices and identities. Despite this vast diversity, Indonesia has maintained relative unity through the national motto, Bhinneka Tunggal Ika ("Unity in Diversity"), which promotes the idea of different cultural groups coexisting harmoniously. Indonesia's approach to managing diversity, which involves promoting inclusivity while respecting regional differences, has been largely successful, enabling a broad sense of national identity amidst diversity.

The *blasteran* (mixed-race) community, which consists of mixed-race individuals in Indonesia, was estimated to number around 300,000 at the end of the colonial era, representing a small fraction of the country's population of over 60 million at that time. This indicates that mixed-race individuals constituted a very minor segment of the demographic landscape. Even though precise numbers about the Indo population today are unclear, it is acknowledged that they continue to be a minority within Indonesia's heterogeneous ethnic framework. The biggest of the more than 1,340 recognized ethnic groups is the Javanese, a total of around 40% of the population. Other ethnic minorities, like the Chinese, make up a smaller portion of the population, but not as much as the indigenous communities.

In this context, the identity development of mixed-race individuals becomes even more complex. They must navigate not only the dual influences of their heritage but also the broader diversity of Indonesian society. The intersection of multiple cultural identities within a single individual reflects the wider cultural dynamics in Indonesia, where diversity is both celebrated and challenged. Studying how Blasteran individuals develop their identities in this context provides valuable insights into the broader social and cultural processes at play in Indonesia's multicultural landscape.

The increase in intercultural marriages in Indonesia reflects the changing dynamics of a society influenced by globalization, urbanization, and evolving social norms. As different ethnic groups come into closer contact through education, employment, and migration, intercultural unions have become more common. These marriages signify a shift toward more inclusive attitudes in Indonesian society, where love and partnership increasingly transcend ethnic, cultural, and religious boundaries. This trend also highlights the country's growing acceptance of diverse family structures and identities, despite some persisting traditional attitudes (Pieterse, 2001).

Indonesians who study or work abroad often form relationships with people from different cultural backgrounds. International tourism and the presence of expatriates have led to more intercultural marriages, particularly in urban centers like Jakarta, Bali, and Surabaya. The increasing prevalence of intercultural marriages in Indonesia is also driven by the rising number of mixed-race individuals who, in turn, continue to foster intercultural unions. These marriages often face unique challenges, including reconciling different cultural practices, navigating societal expectations, and managing the religious differences that are crucial in Indonesian society.

Intercultural marriages in Indonesia contribute to a more cosmopolitan society while also challenging existing social norms. They provide a lens to understand the evolving nature of Indonesian identity, where traditional cultural markers are increasingly blended with global influences. Moreover, these marriages result in children who carry multiple cultural identities, adding to the country's already rich cultural mosaic. The study of intercultural marriages is therefore essential for understanding how Indonesian society is adapting to global changes and how it continues to balance tradition with modernity.

The rise in intercultural marriages in Indonesia has led to a significant increase in the number of mixed-race, or Blasteran, children. Due to the high intensity of intercultural marriage in Indonesia, the amount of mixed race people are increasing. These children grow up in culturally diverse households where they are exposed to multiple languages, traditions, and worldviews. Their identity development is influenced by the unique blend of cultural practices inherited from both parents, making their experiences distinct from those of monocultural individuals. While these children benefit from enhanced cultural awareness and a broader perspective on identity, they also face challenges related to identity confusion, societal expectations, and the pressure to align with a specific cultural group.

Mixed-race children in Indonesia navigate a complex social landscape where they may encounter both acceptance and discrimination based on their appearance, language, and cultural practices. For example, Blasteran children who are more visibly associated with one racial group may feel pressure to identify more strongly with that group, even if they embody multiple cultures. The societal perception of mixed-race individuals can also influence their identity development, as they might be seen as outsiders in both cultural communities. Despite these

challenges, many mixed-race children develop a strong sense of bicultural or multicultural identity, allowing them to integrate elements from both heritages into a cohesive self-concept.

The experiences of mixed-race children in Indonesia are shaped by both their family environments and the broader societal context. Family plays a crucial role in how these children understand and navigate their dual heritage, while society influences their self-perception and sense of belonging. Studying these children provides insights into the broader dynamics of identity development in multicultural societies, where traditional cultural boundaries are constantly being redefined. The experiences of mixed-race individuals thus reflect the ongoing negotiation of identity in a globalized and culturally diverse world.

Mixed-race children in Indonesia often experience cultural differences that significantly shape their identity development. These children grow up in households where different cultural practices coexist, creating a unique environment that influences their sense of self. For instance, a child with an Indonesian and foreign parent may be exposed to different languages, religious practices, and social norms. The challenge for these children lies in reconciling these diverse influences into a coherent identity. They often find themselves navigating conflicting expectations from both sides of their heritage, leading to internal conflict and identity struggles (Phinney, 1990).

As these children interact with peers and society, they may face challenges related to their physical appearance, language, and cultural expressions. In some cases, they might be perceived as "different" or "other" by both cultural communities, leading to feelings of exclusion or marginalization. This can be particularly challenging in a society like Indonesia, where strong cultural identities are often tied to specific ethnic groups. However, mixed-race children also have the potential to develop a strong bicultural or multicultural identity, where they integrate

aspects of both cultures into their self-concept. This ability to navigate multiple cultural contexts can be a source of strength and resilience, providing them with a broader perspective on identity and belonging (Renn, 2004).

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The cultural differences experienced by mixed-race children are not solely a source of conflict but can also be a platform for developing intercultural competence. By growing up in diverse environments, these children often develop adaptive skills that enable them to navigate different cultural settings with ease. Their experiences highlight the dynamic of Indonesian culture differences in the society.

1.2.   Problem Formulation

Blasteran individuals in Indonesia, who have mixed-race backgrounds, face unique challenges in developing their identities. Despite Indonesia's cultural diversity and the cultural differences, it shaped their sense of self-belonging in between their dual cultural identity as a result of the mixed-race marriage of an Indonesian and a foreigner.

There is a research gap within this context, which there is not much research on how these individuals balance their mixed heritage within Indonesian society. This study aims to understand their experiences, by focusing on how they handle cultural differences, and build their identities and the challenges and opportunities of growing up in Indonesian society.

1.3. Research Objective

The main goal of this narrative analysis is to identify the identity development processes of *Blasteran* people in Indonesian society. The main objective will mainly focus on these questions:

1. How do *Blasteran* individuals in Indonesia navigate their dual race in terms of identity development and tackling the cultural differences?

1.4. Research Significance

1.4.1. Practical Significance

This study holds practical significance by providing valuable insights into the lived experiences, identity development, and coping mechanisms of *Blasteran* individuals in Indonesian society. This research informs policymakers and social workers on the specific challenges faced by *Blasteran* individuals, enabling the creation of targeted support programs to promote social integration, ultimately improving the well-being of this community.

1.4.2. Academic

Academically, this research contributes to the existing literature on identity studies, cultural psychology, and intercultural communication. Academically, it fills a gap in mixed-race studies in Indonesia, providing insights into identity development processes and enhancing cultural identity and hybridity theories. The phenomenological approach offers a valuable framework for future research.

1.4.3. Social

By uncovering the complexities of identity development and addressing what *Blasteran* individuals have experienced while they grow up in Indonesia, the study contributes to broader societal awareness. Socially, this study raises awareness about the cultural differences of

mixed-race individuals, fostering empathy and cultural appreciation. By highlighting their struggles, it promotes inclusivity and respect for diverse cultural identities in Indonesian society.

1.5. Theoretical Framework

1.5.1. Research Paradigm

The research paradigm that will be conducted for this research is using the Constructivism paradigm. The Constructivism paradigm suggests that reality is not one single, it is objective but is created by people based on their experiences and interactions with the world. This means there are many different realities, each shaped by personal and cultural contexts. According to Lincoln and Guba (1985), "*Realities are based on experiences and interactions, and each person's reality is unique*".

In terms of knowledge, constructivism views it as something that is made through social interactions and personal experiences. Schwandt (1994) explains that "*constructivist research looks at how people make sense of their experiences*". This approach focuses on understanding the meanings that individuals attach to their experiences. These methods are meant to explore participants' lived experiences deeply. Creswell and Poth (2017) state that "*qualitative research helps understand the meanings people or groups give to social or human problems*" (p. 44). The goal is to capture the complexity and richness of individual perspectives and to build a detailed understanding of the phenomena being studied.

By using the constructivist paradigm, this research will explore the unique realities of *Blasteran* individuals, showing how their identities are shaped by their personal experiences and interactions with society. This approach is well-suited for understanding the complex and changing nature of identity in a multicultural context.

1.5.2.   State of the Art

Other researchers have also carried out similar research, whose findings are as follows:

The study A Cultural Identity of a Mixed-Race Teenage Girl Represented in a Short Story Entitled In Between by Christy Eunike Louis explores the cultural identity formation of a mixed-race teenage girl in Indonesia, emphasizing the complex interplay of history, culture, and power in shaping individual identities. The research utilizes Stuart Hall's theory of cultural identity, which posits that identity is not static but rather a continuous process of becoming, shaped by historical and cultural contexts. Through interviews and literature analysis, Louis illustrates the internal struggles and identity development experienced by mixed-race individuals. The findings highlight the journey toward self-definition, highlighting the internal conflict and societal pressures faced by mixed-race teenagers in Indonesia.

Despite its valuable insights, this study also identifies significant gaps in the existing literature. Research on mixed-race individuals in Indonesia remains sparse, particularly in regions like Salatiga, where discussions on mixed-race identity are considered too personal and sensitive. Furthermore, there is a lack of comprehensive analysis on how these individuals navigate their cultural and historical identities, and how power dynamics shaped their self-perception and societal interactions. This research underscores the need for more extensive studies to understand the cultural identity of mixed-race individuals in Indonesia, addressing the historical, cultural, and power-related dimensions that shape their experiences and identity formation.

This study examines the identity development process of a mixed-race individual in Indonesia, which closely parallels the experiences of mixed-race individuals. By exploring the

internal struggles and cultural conflicts faced by mixed-race individuals, this research provides a conceptual framework that can be applied to understand similar dynamics in this study. The emphasis on personal narratives and culture aligns with the focus on how *Blasteran* individuals navigate their identities amidst societal pressures.

The study Negotiating Identities: The Experiences of Korean Americans in South Korea by Kyumin Kwon explores the identity negotiation processes of second-generation Korean American return migrants in South Korea. The objective of the research is to examine the experiences and narratives of these individuals as they navigate their ethnic identities in their ancestral homeland. Utilizing the theory of ethnic identity, Kwon conducted qualitative, in-depth interviews with 17 Korean Americans living in Seoul. The findings reveal that although these returnees initially identified as ethnic Koreans, their self-perception was challenged by the socio-cultural environment in Korea. This study highlights the complex dynamics of identity negotiation, as the returning migrants had to reconcile their preconceived ethnic identities with the realities they encountered in Korea.

Despite its contributions, the study also identifies several limitations. The experiences of the 17 interviewees may not be representative of all Korean American returnees due to the snowball sampling method used, which could introduce biases related to educational level, socioeconomic status, occupation, and region. These gaps point to the need for broader and more diverse sampling in future research to better understand the varied experiences of Korean American return migrants.

Kwon's study on Korean American return migrants highlights the challenges of identity negotiation in a socio-cultural environment that questions their ethnic self-perception. This is relevant to the research as it underscores the complexity of maintaining a dual identity in a

society that may not fully accept it. The qualitative methodology and focus on personal narratives offer a methodological blueprint for exploring similar issues among *Blasteran* individuals.

The study Turkish-Dutch Mosque Students Negotiating Identities and Belonging in The Netherlands by Semiha Sözeri, Hülya Kosar Altinyelken, and Monique Volman explores how Turkish-Dutch mosque students negotiate their sense of belonging and self-identification as Turkish, Dutch, and Muslim. Utilizing theories of identity negotiation and social identity, the researchers conducted interviews with Turkish-Dutch students aged 6 to 16. The findings reveal that most respondents identify as Dutch-Turkish and feel a stronger sense of belonging to The Netherlands than to Turkey. However, there is a subgroup of students who struggle with balancing their dual cultural identities, reflecting the complex dynamics of growing up between two cultures.

The study highlights several critical issues that warrant further investigation: the influence of the mosque classroom environment on the students' responses, the development of reactive religious and ethnic identification, and the personal meanings these children ascribe to their identities and sense of belonging. This study explores the negotiation of belonging and identity among Turkish-Dutch students, highlighting how they balance multiple cultural identities. The findings that some individuals feel a stronger connection to one culture over another, and the role of specific environments (like the mosque classroom), provide valuable parallels for understanding how Indo-Dutch descendants might navigate their own cultural identities in different contexts. This study's focus on young individuals also offers insights into generational differences in identity negotiation.

The last study is National Identity and Mixed-Race Public Figures: A Critical Discourse Analysis Study by Anastasya Maria Tjiono, Indah Arvianti, and Nenin Astiti Ayunda. This study explores how mixed-race public figures in Indonesia, through public figures, Brian Domani, Aurelie Moeremans, and Cinta Laura, where they have to navigate and express their national identity within the complexities of being mixed-race. It seeks to understand how their discourse and public engagement reflect their relationship with the cultural differences that they experienced and their Indonesian national identity. This study uses the Critical Discourse Analysis (CDA) to examine through various media representations, public statements, and interviews of these mixed-race figures made, by focusing on how their interactions reveals their identity development in Indonesian society. The result of this study shows that that these public figures experience challenges from cultural differences in choosing a national identity due to their mixed heritage and other nationality backgrounds, which it shaped their identity and social interactions. Despite these difficulties, they still try to actively engage in social activism in Indonesia, showing a strong commitment and dedication to Indonesia. By doing this, it suggest that race does not dictate national identity, emphasizing that their contributions focus on Indonesia's development.

Despite the significance of this study and its alignment with the objectives of this research, it still lacks diversity in representation. The exploration of how mixed-race individuals in Indonesia express national identity through public figures remains limited. This highlights the need for further research on the role of such individuals in shaping national discourse in a multicultural country like Indonesia, especially concerning the critical intersections of race and identity development within the nation.

These studies on mixed-race identity provide valuable insights but reveal a few research gaps to its relation with this research. The study on the cultural identity of a mixed-race teenage girl in Indonesia highlights the internal struggles and societal pressures faced by such individuals but it lacks comprehensive exploration of how mixed-race individuals navigate the intersection of historical, cultural, and power dynamics in regions like Salatiga. Similarly, studies on identity negotiation in Korean-American and Turkish-Dutch populations focus on the complexities of maintaining dual identities but are limited by sample diversity and regional scope. These gaps indicate a need for more broad research that considers diverse regional representations and delves deeper into the identity negotiation between national identity, race, and power dynamics, especially within Indonesia's unique cultural landscape.

Further, the discourse analysis of Indonesian mixed-race public figures uncovers challenges in expressing national identity but is constrained by its narrow focus on a few high-profile individuals. This study highlights the importance of expanding research to include more mixed-race individuals and diverse contexts to fully grasp how race and identity are negotiated across various societal situations. Addressing these research gaps would provide a more comprehensive understanding of mixed-race identity formation and its impact on national discourse in Indonesia.

1.5.3. Identity Development Theory

The Identity Development model by Martin and Nakayama offers a comprehensive framework for analyzing the unique identity formation process of *blasteran* individuals in Indonesia. This model provides insights into how these individuals navigate the complexities of their dual heritage amidst cultural expectations and societal pressures. The theory suggests that identity is

shaped through a multi-stage process, where individuals move from initial awareness of their mixed background to the integration of their dual identities.

These stages align with Erikson's concept of ego identity, which emphasizes the importance of consistent self-perception over time, shaped by interactions and the recognition of this consistency by others (Erikson, 1980). As individuals progress through these stages, they confront questions such as *"Who am I?"* and *"Who do I want to be?"* that are focused on forming a cohesive sense of self. Martin and Nakayama argue that this process is dynamic, involving both personal exploration and external influences, making it particularly relevant for understanding the identity challenges faced by *blasteran* individuals. This approach deepens the research by offering a structured understanding of how mixed-race individuals reconcile their dual cultural identities while navigating complex social environments.
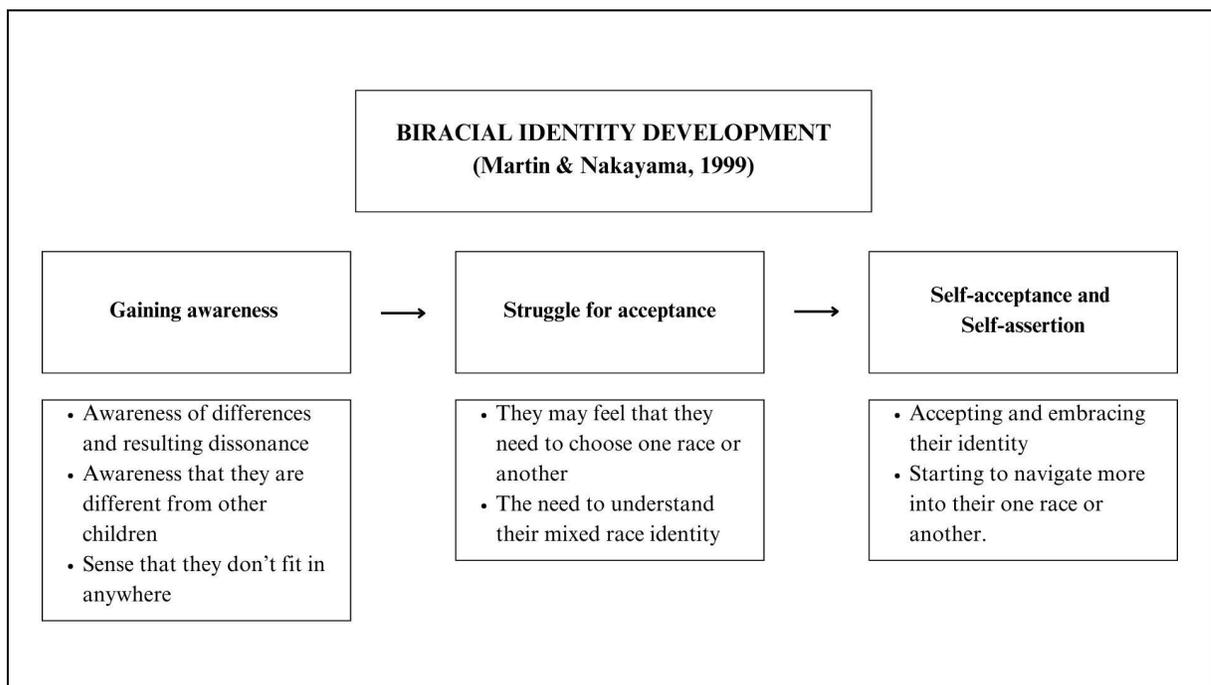
Biracial Identity Development (Martin & Nakayama, 1999)

The Biracial Identity Development phases outline the progression that mixed-race individuals experience in understanding and integrating their dual racial identities. This model is particularly

relevant for understanding the identity development of *blasteran* individuals in Indonesia. The phases highlight the complex process these individuals undergo as they become aware of their mixed heritage and navigate societal pressures. The phases of becoming conscious of differences, handling social representations, and balancing monoracial versus dual identity pressures directly align with the challenges faced by *blasteran* individuals in negotiating their identity amidst Indonesian cultural norms and cultural differences. This framework provides a structured lens to examine how *blasteran* individuals reconcile their mixed identities within a society that full of cultural differences and diversity.

1.5.4.   Face-Negotiation Theory

Face-Negotiation Theory by Stella Ting-Toomey (1988, 2005) explains how people manage their self-image, or "*face*," during intercultural interactions, especially in conflict situations. The theory is based on the idea that "*face*" is a universal concept but varies in importance across cultures. The model highlights how individualistic cultures prioritize self-face while collectivistic cultures emphasize other-face. In conflict situations, face maintenance strategies are used to protect one's social dignity.

Key aspects of the theory include:

1. Face Threats: Situations where a person's face is at risk, such as during conflicts.

2. Face Maintenance Strategies: Actions taken to protect or restore face.

3. Cultural Differences in Face Negotiation: Different cultures have varying norms regarding appropriate face negotiation strategies.

4. Power Dynamics: The influence of power relations on face negotiation strategies.

How individuals manage conflicts and maintain their social identities, that Toomey called as "*Face*". Face itself have seven assumptions as;

1. Universal Concept : that transcends cultures, although its meaning and importance may vary across cultures.

2. Dynamic Concept : face is not static, it can be enhanced, maintained, or lost depending on the context.

3. Culturally Relative : the importance of face varies across cultures, with some cultures placing greater emphasis on maintaining face than others.

4. Context-Dependent : the importance of face changes depending on the situation or context.

5. Multifaceted : face encompasses multiple dimensions such as self-esteem, social status, and dignity.

6. Interdependent : face is interdependent with other people's faces; maintaining one's own face often involces.

7. Dynamic in Conflict Situations : in conflict situations, face negotiation strategies are crucial for maintaining social dignity and avoiding loss of face.

This theory is particularly relevant for understanding how *blasteran* (mixed-race) individuals manage their identity. For *blasteran* individuals navigating both Indonesian and foreign cultural differences, face negotiation can explain the strategies used to maintain self-image in diverse social settings. Applying this theory to *blasteran* identity allows for analysis of how they balance self-face and other-face concerns depending on the cultural context. It explores how individuals from different cultures handle cultural differences, which can be crucial in understanding the identity struggles and negotiation processes of mixed-race individuals.

By applying this theory, it will support the idea of how *blasteran* individuals maintain, negotiate, or lose face in interactions with both Indonesian and non-Indonesian groups. The theory's distinction between individualistic (self-face) and collectivistic (other-face) orientations can help explain the dynamics of identity development among *blasteran* individuals who navigate both cultural expectations.

1.6. Operationalization of Concepts

Identity development is a complex and dynamic process where individuals form and evolve their sense of self, shaped by cultural, social, and historical contexts. This process involves navigating various identity domains such as ethnicity, gender, and occupation, with exploration and commitment influenced by cultural opportunities and societal expectations (Erikson, 1968; Marcia, 1966). Identity development is an ongoing, interactive process, with cultural contexts guiding which aspects are prioritized in self-definition (Phinney, 1993).

In this research, identity development is operationalized through dimensions of exploration, commitment, and integration. Exploration measures how actively individuals engage with their cultural identities, while commitment assesses consistency in self-labeling and participation in cultural practices. Integration is evaluated by the stability of identity across contexts, showing how effectively individuals combine different cultural elements into a cohesive self-concept.

Blasteran is a term in Indonesian that refers to the result of a mixed marriage between parents between two different racial or ethnic groups. *blasteran* is a term that is used to describe individuals who have parents from different racial or ethnic backgrounds. This concept is defined

in the Kamus Besar Bahasa Indonesia (KBBI) as follows: Definition: *"hasil perkawinan campuran dari dua jenis yang berbeda; hasil perkawinan silang"* (KBBI, 2024). This definition aligns with the broader understanding of mixed-race individuals in various cultural contexts, where they often navigate multiple identities and cultural practices.

Blasteran (mixed-race) individuals are explored through cultural hybridity, self-perception, and societal perception. Cultural hybridity involves the blending of elements from diverse cultural backgrounds, seen through language use and traditions. Self-perception focuses on how *blasteran* individuals view themselves within their mixed heritage, while societal perception examines how they are perceived by others, including experiences of labeling or stereotyping. For *blasteran* (mixed-race) individuals in Indonesia, identity development is particularly intricate as they navigate multiple cultural differences and conflicting expectations. These operationalized concepts allow for a nuanced understanding of how *blasteran* individuals develop their identities within Indonesia's multicultural landscape.

1.7. Research Method

1.7.1. Approach

The qualitative research method, particularly phenomenology analysis, is ideal for exploring the identity development of *blasteran* individuals due to the depth and richness it provides in understanding personal experiences. Qualitative research prioritizes the subjective realities of participants, allowing for a detailed exploration of their lived experiences (Creswell & Poth, 2017). Phenomenology, specifically, seeks to uncover the essence of these experiences by focusing on the meanings individuals ascribe to their life events (Moustakas, 1994). This

approach is essential for capturing the complex and nuanced ways in which *blasteran* individuals navigate their dual heritage amidst societal pressures.

Phenomenological analysis enables the researcher to delve deeply into the personal and emotional dimensions of identity development. A phenomenological analysis, according to Moustakas (1994), is the thorough extraction of textural and structural descriptions in order to completely comprehend the essence of an experience. While the structural description describes how the event happens and the factors that affect it, the textural description describes what individuals perceive.

This method involves detailed, open-ended interviews that allow participants to share their stories in their own words, revealing the internal conflicts and strategies they use to manage their mixed identities (Smith, Flowers, & Larkin, 2009). By interpreting these narratives, the researcher can identify common themes and patterns that shed light on the broader experiences of the *blasteran* community. This approach provides a comprehensive understanding of individual experiences and highlights the shared challenges and coping mechanisms within the community.

1.7.2. Subjects

This research will focus on *blasteran* or mixed race individuals, living in Indonesia. *Blasteran* individuals result from mixed intercultural marriages between Indonesia and foreign countries. The parents are from Indonesia, and the other is from a different country (foreigner).

1.7.3.   Data Collection Methods

In-depth interviews and text analysis are essential for this research on the identity development of *blasteran* individuals, as they provide rich, detailed data that reveal the complexities of personal experiences and social interactions. In-depth interviews allow participants to articulate their thoughts, feelings, and experiences in their own words, offering a deep exploration of how they perceive and manage their dual heritage (Rubin & Rubin, 2012). This method is particularly suited to the narrative analysis process by capturing the essence of lived experiences and uncovering nuanced insights that structured surveys might miss (Moustakas, 1994). Together, these methods enable a comprehensive analysis, highlighting the interplay between personal narratives and societal factors, thus offering a holistic view of the identity development process.

1.7.4.   Sources and Types of Data

1.7.4.1.   Primary Data

Primary data will be obtained from the interview results. These in-depth interviews will be conducted with *blasteran* individuals living in Indonesia, focusing on their personal experiences of identity development through societal pressures and their family dual culture. The qualitative nature of these interviews will provide rich, detailed narratives that capture the complexities of their lived experiences.

1.7.4.2.   Secondary Data

Secondary data will be obtained from additional sources, including social media posts, journals, books, internet sites, and other relevant references. This encompasses analyzing posts and discussions on platforms like Facebook, Instagram, and Twitter to understand public perceptions

and personal stories related to *blasteran* identities. It also involves reviewing scholarly articles on identity development, mixed-race studies, and postcolonial theory to contextualize the primary data within existing research.

1.7.5. Data Processing Technique

Following the Van Kaam method (1966) and modified and popularized by Moustakas (1994), this analysis strategy is unique in a few ways. The first is the level of information needed for the study. Through grouping and creative variation, the qualitative researcher must take a few steps that push the researcher to think outside themselves in order to view the data in novel ways. An overview of the procedures needed for the modified Van Kaam analysis is provided below:

1. Horizonalization: In this stage, researchers need to treat all data equally; no quotation or extract is more valuable than the others. This is when the researcher starts the preliminary coding and grouping process by making an order of every quote that is related to the experience or phenomenon that the study is looking into.

2. Data reduction: In order to determine which data to include in the findings, the researcher must first consider two questions: 1. Does this quotation have significance for the participant's lived experience of the phenomenon? 2. Can this quote be reduced to its hidden meaning?

3. Invariant horizonalization: After determining which data qualified for the findings, the researcher needs to begin to explore the hidden meanings and make a theme grouping based on those hidden meanings.

4. Match the data with the theme: Compare the themes with the data. This is to ensure that the themes help to express the participant's story and are representative of their experience.

5. Individual textural description: These are descriptions that make use of the participant's exact words and quotations.

6. Individual structural description: These descriptions explore the cultural, social, and emotional links between the statements made by participants. This is the point at which the basic interpretation of the data is applied.

7. The composite textural description: This composite description will summarize the interviewees' statements and highlight recurring elements in the phenomenon's lived experience.

8. The composite structural description: Here, you investigate how each participant's experiences relate to others on an emotional, social, and cultural level. Here's where you outline the commonalities or patterns in their experiences.

1.7.6.   Goodness Criteria

The goodness criteria and novelty of this research lie in its detailed exploration of the culture differences and diverse challenges faced by *blasteran* (mixed-race) individuals as they negotiate their identities. Using a narrative analysis, the study captures rich, qualitative insights into the personal experiences and societal pressures shaping identity development process. This research fills a gap in the existing literature by documenting how *blasteran* individuals cope with their dual identity and Indonesian societal pressure that is impacting their psychological well-being and social integration. By highlighting the interplay between historical context, societal attitudes,

and personal identity, this study provides valuable insights for fostering a more inclusive and equitable society.