Understanding Social Intelligence of Santri Based on the Ethnic Characteristics in the Context of Indonesian Diversity

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This research aims to describe diversity on social intelligence based on the ethnicity of *santri,* who study in multi-ethnic and mono-ethnic schools under the management of Al-Amien Islamic Boarding School, Prenduan Jawa Timur. The social intelligence scale of Albrecht was applied to 407 Madurese, Javanese, Sundanese, Malaynese and Sasaknass *santri,* whose parental lines are the same. The data was analyzed using the descriptive statistics of 'T' and 'Anova' examination. the results show differences on social intelligence among those ethnic groups. From the highest to the lowest, the rank was: Javanese, Sundaness, Malayness, Madurese and Sasaknese. Another finding shows that social intelligence of *santri* who study Madurese santri.

Key words: *social intelligence, multiethnic, santri*

Introduction

The paper explores the social quotient of the Islamic students at the multi-ethnic and mono-ethnic schools that come under the umbrella of Al-Amien Islamic School Prenduan. *The first proposed hypothesis* is that there is a difference of the Islamic student's social quotient based on the ethnicity at a multi-ethnic school. *The second proposed hypothesis* is that the Islamic students' social quotients at multi-ethnic schools are better than the students at mono-ethnic schools. *The third proposed hypothesis* is the Madura students' social quotients at multi-ethnic schools, which are better than the Mdura students at mono-ethnic schools.

Background

Based on the latest (2010) population census, Indonesia had more than 300 ethnicities and 1,340 national tribes. It is the largest culturally diverse society after America and India (Statistik, 2011). In a plural society, there is a certain sense of superiority of one ethnicity over other ethnicities. This triggers social prejudices, stereotypes, social gaps, and discrimination. When these antagonisms are left unchecked, they have the potential to trigger social conflict (Liliweri, 2018). Since the independence of Indonesia in 1945 through to the 1980s, there were at least eight tribal wars and ethnic conflicts. Around the time of the reformation, there had been large-scale ethnic nuanced social conflicts between the natives and the non-natives (the Chinese) in several cities in Indonesia. Then, during post-reformation, there was an ethnic conflict between Madura and the Dayak people in Borneo. This worsened the series of ethnic-based conflicts in the Archipelago (Harahap, 2018; Schulze, 2017).

Research findings show that social quotient is crucial to developing a multi-cultural context society. This is because social quotient is the communication key among cultures. Thus, any differences which potentially cause misunderstandings could be minimized (Wawra, 2009). Social quotient also has a significant relationship with inter-cultural communication sensitivity. This means that people with low social quotient are potentially having difficulties and are not effective in creating communication with other people from different cultural backgrounds, and vice-versa (Dong et al., 2008; Riggio, 1986; Sternberg, 1985; Sternberg et al., 2000). Social quotient can also minimize disunity, negative prejudices, and open new pathways for social reformation in developing prosperity. (Joseph & Lakshmi, 2010) Furthermore, social quotient also facilitates an individual to develop a healthy co-existence with other people. Thus, it could be a basis to participating in a democracy and generally, it could improve an individual's life quality (Saxena, 2013; Cohen, 2008). Social quotient construction is closely connected to norms and cultural values. What has met the requirements as having social quotient should also be considered norms and applied cultural values (Habib et al., 2013).

Emotional Quotient

The term emotional quotient was initially used by (Dewey, 1909). The term was developed by (Thorndike, 1920) and was popularized by Albrecht (2006). Albrecht, in turn defines, social quotient as a skill to interact properly and to cooperate with other people by using five aspects, known as 'SPACE': i.e. "*Situational awareness, Presence, Authenticity*, *Clarity, and Empathy*. Situational awareness is a skill to understand and to be sensitive towards feelings, necessities, and other people's rights; *presence* is a personal management skill consisting of gesture set, physical appearance, and behavioral manner. *Authenticity* is originality or truth of a real-personal individual so it is known by other people, based on the way that person talks

and behaves which alerts us to their honesty. *Clarity* is an individual's skill to deliver ideas or notions, briefly, and reasonably for other people. It is also a skill to persuade a notion so other people are moved to accept the already-delivered notion. *Empathy* is a mental stage that makes an individual able to identify himself on the same mind of feeling stage experienced by other people or groups.

Studies about ethnic-based social quotient had been done by Belousova et al. (2017). Their study compared students' social quotients from Czech, Armenia, Arabic, and Russian learners with a 17-20-year old age interval. All the students were studying at Rostov State Medical University. The findings showed that specifically, the Armenia and Czech students' social quotients were sufficiently low. Therefore, they might have difficulties in understanding and predicting individuals' behaviours. It could worsen and reduce their social adaptation possibility. Reciprocally, Smith (2002) investigated the social quotient of ex-criminals who obtained remission: fifty-six volunteers consisting of 46 males and 10 females from Africa-America, Caucasianoid, and Hispanic ethnicities who were aged between 19 and 54-years. The findings showed that Africa-America ethnicity had lower social quotient compared to Hispanic and Caucasianoid ethnicities. Both ethnicities had better skills than the Africa-America ethnicity in observing and understanding other people's feelings through facial expressions, voices, and gestures. Thus, they could effectively respond to communication. Then, Dewi et al. (2017) compared the emotional and social quotients of Javanese, Batak, and Minang ethnicities. The findings showed that Minangkabau people had the lowest emotional and social quotients compared to Javanese and Batak ethnicities. From those three studies, it could be concluded that each ethnicity's social quotient may vary. Furthermore, this information could be useful for further research in order to explain the causes and the effective intervention realizations in improving social quotient.

A study about social quotients of *santri*-based multi-ethnicities could be done at the Islamic dormitory. This is a microcosm of Indonesia that has various *santri* (Islamic students) from all over Indonesia. For example, Al-Amin Islamic dormitory is the largest Islamic dormitory in Madura, with 8.388 Islamic students coming from 32 provinces. There are also seven students from overseas.

Figure 1: The geographical map of Al-Amien Islamic dormitory in the academic year 2019-2020

There are five ma'had (classes) managing the educational institution from the preschool level through to the college levels: 1. Ma'had Female I that manages Islamic Junior High School (MTS), Islamic Senior High School (MA), and Vocational High School; 2. The Tegal Islamic dormitory that manages preschool, kindergarten, Islamic preliminary school, MD Awwaliyah and Wustho, Islamic Junior High School, Islamic Senior High School, and Vocational High School; 3. Ma'had Tahfidh Al-Qur'an (Qur'an Teaching) which manages Junior High Schoo, Senior High School, Islamic Vocational High School, Tahfidz; 4. Ma'had Tarbiyatul Mu'allimien al-Islamiah (TMII). This is an educational institution at the same level as Junior High School and Senior High School. Alternately, Ma'had IDIA (the Dirosat Islamiyah Al-Amin Institute) manages the college level or university.

There are two unique things in Al-Amien Islamic school that relate to the Islamic students' aspect and the curriculum. They are mono-ethnic and multi-ethnic Islamic students in the schools. In Female I Ma'had, there are 850 Islamic students. Meanwhile, Tegal Islamic dormitory has 757 Islamic students who are generally from Madura. Tegal Islamic dormitory also allows its Islamic students but who do not stay in the dorm. TMI Ma'had has 2.893 Islamic students. Meanwhile, in MTA, there are 982 Islamic students from various regions of Indonesia. Thus, it is more multi-ethnic with the most dominant ethnicities being Madura, Javanese, Malayan, Sundanese, and Sasak. When it is based on the curriculum, there are three different types. The first one consists of schools following the Ministry of Religion and the Ministry of National Education's curriculum. They are Senior High School and Vocational High School for the Female I Ma'had. Meanwhile, the Tegal dormitory consists of Senior High School and Vocational High School. The second type consists of schools that integrate both curriculum and an Islamic school which emphasizes Tahfidul Qur'an (Qur'an Teaching) with a target to memorize 30 Chapters for Islamic Vocational School, and 12 Chapters for Tahfidz-Senior High School. The third consists of schools that do not follow both curricula. The school is TMI which applies Gontor Islamic school curriculum.

Methodology

Research subject

The research focuses on the five greatest ethnicities in Al-Amin Islamic School Prenduan. These are Madura, Javanese, Sundanese, Malayan, and Sasak. The subjects were selected based on several criteria, such as ethnicity similarities between the Islamic students' fathers and mothers. The minimum numbers of each ethnic group were 30 people. There were 407 Islamic students as subjects. They were grouped into five ethnic groups of the research subjects. 309 people were from multi-ethnic schools (MTA and TMI). The details of them were 90 Madura, 60 Javanese, 56 Malayan, 40 Sundanese, and 33 Sasak ethnicities. There were also 98 Islamic students coming from Madura who went to a mono-ethnic school (the Female I Ma'had or Islamic school and Tegal Islamic School).

Measurement

The applied instrument is the Social Quotient Scale composed by Fendahapsari (2011) which refers to Albrecht's theory. There are 70 question items with the Gutman scale scoring system. The items were tested in terms of their validities and reliabilities. Thus, they could be used by the Islamic students in Soejanto Senior High School. Soejanto, L. T., & Soekarman, F. I. (2015) also used the scale to measure the social quotient levels of the Islamic college students at Kanjuruhan University Malang.

Procedure

The first stage required the researcher to conduct a preliminary study in Al-Amin Islamic School Preduan. It was used to map the distribution of the Islamic student ethnicities. Based on the geographical map data of the Islamic students' origins, observations, interviews, and personal experiences of the researcher in the research site for 7 years, it could be concluded that the five greatest ethnicities were in line with the research objectives. These were Madura, Javanese, Sundanese, Malayan, and Sasak. Then, the researcher distributed the social quotient scale for 4 schools, such as male MTA, female MTA, male TMI, and female TMI at the multi-ethnic schools. Each of them obtained 125 marked scales based on their ethnicities. The scale-100s were found at two mono-ethnic schools - MA Female 1 Al-Amien and MA Al-Amien 1. From a total 600 scale, there were 407 scales which were in line with the criteria. From there they proceeded to input the data and to analyze the data with the assistance of SPSS 20.

Findings and Discussion

1. **The Differences of the Islamic Students' Social Quotients based on Ethnicities at Multi-Ethnic Schools**

To find out the differences of social quotients based on the ethnicities at multi-ethnic schools, a one-way ANOVA test was done by the assistance of SPSS 20. The statistics test result is presented as follows.

Table 1: Social Quotient Statistics Descriptions based on Ethnicities at Multi-Ethnic Schools.

SOCIAL QUOTIENT

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Madura	90	47.0556	5.29439	.55808	45.9467	48.1644	37.00	55.00
Javanese	60	54.3333	4.16469	.53766	53.2575	55.4092	44.00	67.00
Malay	56	47.9286	4.51606	.60348	46.7192	49.1380	40.00	54.00
Sundanese	40	49.6750	4.20858	.66544	48.3290	51.0210	41.00	55.00
Sasak	33	47.9394	4.40837	.76740	46.3763	49.5025	40.00	54.00
Total	279	49.2760	5.39709	.32312	48.6399	49.9120	37.00	67.00

From the table, it is clear data that the average social quotient of the Madura-ethnic Islamic students was 47.0556. The average social quotient of the Javanese-ethnic Islamic students was 54.33333. The average social quotient of the Malay-ethnic Islamic students was 47.9286. The average social quotient of the Sundanese-ethnic Islamic students was 49.65750. Then, the average social quotient of Sasak-ethnic Islamic students was 47.9394.

Then, to test the difference of the social quotient based on ethnicity at the multi-ethnic schools, it was analyzed by ANOVA. The results are as follows.

Table 2. One Way of ANOVA Result

SOCIAL QUOTIENT

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2145.325	4	536,331	24,688	.000
Within Groups	5952.424	274	21,724		
Total	8097.749	278			

Based on the ANOVA output, the sig score is 0.000, or smaller than 0.05. Thus, it could be concluded that there is a significant social quotient difference based on the ethnicities at multi-ethnic schools.

2. **The differences of the Islamic Students' Social Quotient at Multi-Ethnic Schools and Mono-Ethnic Schools.**

The Independent T-test was used to test whether the Islamic students' social quotients at multi-ethnic schools were higher than those at mono-ethnic schools. The results of the independent t-test assisted by SPSS 20 are as follows.

Table 3. Statistics Description of the Islamic Students' Social Quotients at Multi-Ethnic and Mono-Ethnic Schools.

	VAR00002	N	Mean	Std. Deviation	Std. Error Mean
VAR00001	GROUP_1	78	46.3974	5.27513	.59729
	GROUP_2	279	49.2760	5.39709	.32312

Based on Table 3, it is known that data numbers of Group 1 (Mono-ethnic) consist of 78 people. Meanwhile, the second group (Multi-ethnic) consists of 279 Islamic students. The average social quotient score of the mono-ethnic group is 46.3974. Meanwhile, the average social quotient score of the multi-ethnic group is 49.2760. Therefore, based on the descriptive statistics, it could be concluded that the Islamic students' social quotients of the multi-ethnic school are higher than those of the mono-ethnic school students.

Table 4. Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
VAR00001	Equal variances assumed	.325	.569	-4,185	355	.000	-2.87855	.68791	-4.23143	-1.52566
	Equal variances not assumed			-4,239	125,681	.000	-2.87855	.67909	-4.22248	-1.53462

Based on the output, in Table 4, it is known that the Sig score of Levene's Test for Equality of Variance is $0.569 > 0.05$. This means both mono-ethnic and multi-ethnic groups are homogeneous. Then, based on the Sig score (2-Tailed), it is 0.000 or < 0.05. Then, based on the decision criteria in the independent t-test, it could be concluded that H0 is denied and Ha is accepted. Thus, it could be concluded that there is a significant difference between the

mono-ethnic and multi-ethnic students' social quotients. The dynamics of the multi-ethnic Islamic students were higher than the students at the mono-ethnic school.

3. The differences of the Madura-Islamic Students' Social Quotient at Multi-Ethnic Schools and Mono-Ethnic Schools.

The differences of the Madura-Islamic students' social quotients at the multi-ethnic environment with the Madura-Islamic students' social quotients at a mono-ethnic environment could be determined based on a t-test and the independent t-test assisted by SPSS 20. The report of SPSS 20 test results are as follows.

Table 5. The Descriptive Statistics about the Madura-Islamic Students' Social Quotients at Mono-Ethnic and Multi-Ethnic Schools

	ETHNICITIES	N	Mean	Std. Deviation	Std. Error Mean
SOCIAL QUOTIENT	MADURA_MONOETHNIC	78	46.3974	5.27513	.59729
	MADURA-MULTIETHNIC	90	47.0556	5.29439	.55808

Based on table 5, it is taken from SPSS 20 output. It is known that the data numbers of Madura **Mono-ethnic Islamic students** consist of 78 people. Meanwhile, the **Madura multi-ethnic Islamic student group** consists of 90 Islamic students. The average social quotient score of **the Madura mono-ethnic group** is 46.3974. Meanwhile, the average social quotient score of the Madura **multi-ethnic group** is 47.0556. Therefore, based on the descriptive statistics, it could be concluded that the Islamic students' social quotients of the multi-ethnic school are higher than the mono-ethnic school students. The mean result shows 0.6582. It means there are differences between Madura-ethnic Islamic students at mono-ethnic and multi-ethnic schools. We need to also determine whether the differences were significant or not, and an independent sample test was done. The results as follows:

Table 6. Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference		Lower	Upper
SOCIAL QUOTIENT	Equal variances assumed	.017	.895	-.805	166	.422	-.65812	.81765		-2.27246	.95622
	Equal variances not assumed			-.805	162,788	.422	-.65812	.81744		-2.27227	.95603

Based on table 6, the Sig score Of Levene's Test for Equality of Variance is 0.895 > 0.15. It means the Madura mono-ethnic Islamic student group and the Madura multi-ethnic Islamic student group are both homogeneous. Then, based on the Sig score (2-Tailed), it is 0.422 or> 0.05. Then, based on the decision criteria in the independent t-test, it could be concluded that H0 is accepted and Ha is denied. Thus, it could be concluded that there is a significant difference between the mono-ethnic and multi-ethnic students' social quotients.

Conclusion

The first hypothesis reveals there is a difference in social quotient based on ethnicity at multi-ethnic schools. The highest-social quotient level ethnicities until the lowest-social quotient level ethnicity are Javanese, Sundanese, Malay, Madura, and Sasak. The second hypothesis tells us that the social quotients of the Islamic students at multi-ethnic schools are higher than those at mono-ethnic schools. The third hypothesis suggests social quotients of Madura-ethnic Islamic students at multi-ethnic schools are higher than those at mono-ethnic schools.

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