SELF-DISCLOSURE THROUGH SELF-CONCEPT AND ATTACHMENT STYLE IN IMPROVING HUMANISTIC COMMUNICATION

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ABSTRACT

The self-concept of ethnic Chinese and ethnic Bugis-Makassar in self-disclosure activities in Makassar City is formed based on the perspective of the closest people and others in attachment style. As such, this study is to identify the extent of the category of the self-concept and attachment style of ethnic Chinese and ethnic Bugis-Makassar in the development of self-disclosure and interpersonal communication activities. This research uses qualitative research methods with a case study approach, where the data collection is carried out through observation, in-depth interviews, and do cumentary studies relevant to Chinese-Makassar subculture research. Further, the self-concept of ethnic Chinese and ethnic Bugis-Makassar in self-disclosure activities found in this study is a prominent characteristic of ethnic Chinese and ethnic Bugis-Makassar informants, such as sociability, ease to cooperate, commitment, considering the treatment of people towards them, with styles of secure attachment, a combination of secure attachment and insecure attachment. Moreover, the combination of secure attachment style and insecure attachment style is characterized by a semi-open attitude in self-disclosure as shown by ethnic Chinese, while the style of secure attachment is characterized by an open attitude shown by the Bugis-Makassar ethnicity and these self-concepts and attachment styles can improve humanistic communication.

Keywords: Self-disclosure; self-concept; attachment style

1. INTRODUCTION

Ethnic Chinese gradually arrived in Makassar long ago with the initial purpose of trading, but then began to settle, especially on the coasts, and played an important role in the economic sector of Makassar City as a main port in eastern region of the Indonesian archipelago. From the cooperative relationship in trading, harmonious relations were established between ethnics of Chinese and Malays including the Bugis-Makassar that lasted for a long time with the formation of society resulting from the marriage of ethnic Chinese with ethnic Malays and also ethnic Bugis-Makassar in the city. Although culturally, psychologically, and economically these ethnicities are separated, each ethnicity has the potential to live in harmony (Nasution, 2014).

However, changes occurred in probably a dark period for ethnic Chinese in Makassar with an issue that together with the Chinese communist, they cooperated with PKI in a movement resulted in them being bullied, pelted, killed, terrorized, burned, and even their women were raped. Makassar was then the first city in Indonesia for the crushing of Chinese descent. The then government legalized a culture of rage/tantrums and issued policies castrated the rights of ethnic Chinese, especially during the New Order era. Mass riots – often preceded by almost similar causes that materially and morally harm ethnic Chinese - occurred now and then, both in the eras of New Order and Reform (many do not realize that this causes post-traumatic stress disorder, resulting in abnormal reactions to highly stressful events that can be intense, and prolonged one can give the occurrence rise to Post-Traumatic Stress Disorder (Edeh et al., 2023).

Thus, there is a difference in social phenomena between ethnics Chinese and Bugis-Makassar in the period before and after the upheaval, shown through verbal and nonverbal languages. It includes ethnic peranakan (Chinese crossbreed) tend to avoid the communication with strangers, prefer to send their children to exclusive schools and the isolated construction of residential houses as likely to minimize contact with the outside world. On the other hand, the role of ethnic Chinese in the economic sector also caused ethnic sentiment/resentment for the Bugis-Makassar ethnicity.

This, gave birth to a communication perspective closely related to the process of forming ethnic self-concept and attachment styles of Chinese and Bugis-Makassar ethnicities - important in the forming and evolution of a positive sense of self -, thus the advancement of one's self-concept is considered as one of the most important steps in both social and emotional development of an individual for its role in the formation and evolution of a positive sense of self (Douma et al., 2022).

Self-concept is very important where ethnic Chinese get information about themselves from others when interacting. This perspective can come from the closest people or those around him, who give their own meaning and have special meaning in life. For infants and children, the closest people are family members and babysitters, while in the next phase of life, they include peers, teachers, friends, co-workers, and other people who also have an important role in life.

Furthermore, others communicate about who and what through direct assessment, obtained from the assessment results' of reflections, conversations, and attachment patterns in the family when they were both children and entering adulthood. Previous research emphasized how attachment style intersects with the development of self-concept and its role in important factors for empathy, because empathy requires different self-attachment styles (Trucharte et al., 2022).

Attachment style is a pattern of emotional bonding between a child and his caregiver in meeting his needs and developed into attachment patterns in adulthood, characterized by changing figures from parents to friends or partners. Further, safe/secure attachment style, are those adaptive and easily adapt to their environment, easy to interact and easy to trust people around, while insecure attachment style are those with an anxious attachment style, tend to have difficulty in adjusting to the environment (Fallah et al., 2012). Moreover, avoidant attachment style are those who avoid any kind of social interaction with avoidant attachment captures one's lack of motivation for emotional closeness and anxious attachment captures one's sensitivity to relationship threats (Luevano et al., 2021).

Self-concept and attachment style influence ethnic Chinese in interacting. The different characteristics caused by parenting patterns and also the information they receive when interacting give birth to different self-concepts for each individual. Self-concept is more or less the same as attachment style in which it is not permanent but changeable.

Additionally, each individual has the ability and responsibility for his life that leads to the interests of humanity. Further, the humanist view as expressed by Rogers includes:

1) every human being lives as a person in his own world, and seeks meaning based on his thoughts and experiences;
2) humans try to actualize themselves by maintain their ego;
3) the reality that exists in their environment is responded to in ways and principles that suit themselves;

4) outlook on life develops based on the results of reasoning, feelings and experiences.

Moreover, the essence of humanist communication is to humanize humans, namely efforts to provide attention, appreciation, appreciation, values of love, compassion, and empathy in communicating.

For this reason, researchers are interested about the extent of self-concept and attachment style in carrying out self-disclosure activities in ethnics Chinese and Bugis-Makassar in Makassar City.

2. METHODS

This study applies a qualitative descriptive research with a case study research method. Researchers who choose qualitative research in order to be able to explain comprehensively about the cases of self-disclosure of the Chinese and Bugis Makassar ethnic groups in improving harmonious communication in the city of Makassar, do not just provide generalizations about the phenomena that are happening. Thus, the relevant research method is the case method where researchers can analyze or examine the problem. In addition, researchers can cover the self-disclosure of Chinese and Makassar Bugis ethnicity in various activities and contexts. Further, descriptive research is intended to describe the object or subject studied in depth, broadly, and in detail based on data from the field which results are presented in the form of a research report.

Likewise, this research is specific and has several uniqueness, namely:

1) In terms of the natural context, the self-disclosure of the Chinese and Makassar-Bugis ethnic groups in enhancing harmonious communication in the city of Makassar takes place in real life naturally without special treatment.
2) In terms of the context of the physical environment, the location of this research is specific, namely a multicultural environment with various supporting facilities for inter-ethnic communication.
3) From a social perspective, the social culture in the city of Makassar influences the norms and cultural values that apply to ethnic Chinese and ethnic Bugis-Makassar in Makassar city.

Moreover, the paradigm used is the post-positivism paradigm which is a modification of the positivism paradigm. In this case the research uses a subjective way of thinking, subjective truth depends on context, values, culture, traditions, habits, and beliefs so that it is more natural and more humane and the researcher will try to search

for the meaning behind the data by looking at the post-positivism character based on the ontology, epistemology, and axiology of the review of communication science.

This study will select several informants to obtain accurate data. To determine the individual who will become the source of information is done through a purposive sampling technique. Purposive sampling is one of the non-random sampling techniques in which the researcher determines sampling by specifying special characteristics that are in accordance with the research objectives so that they are expected to be able to answer research problems, while the withdrawals are as follows:

a. Ethnic Chinese informants are of Chinese descent and have lived in Makassar City for at least 35 years, are open and act as communicators.
b. Bugis-Makassar ethnic informants are spouses or friends of Chinese ethnic information.
c. Friendship or conjugal relationship of at least 20 years.
d. Close friendship to the stage of self-disclosure
e. Willing to provide information related to research
f. Able to communicate in verbal and nonverbal forms
g. Interact with the community

Based on the criteria of key informants that have been determined, 5 ethnic Chinese informants and 5 ethnic Bugis-Makassar informants domiciled in Makassar City were interviewed. Data collection was carried out through in-depth interview techniques, observation of key informants, and documentation studies on references and documents related to research.

This study used qualitative data analysis conducted by means of manual data analysis procedure or MDAP (Manual Data Analysis Procedure) with the following stages:

a. Daily Diary
b. Transcript
c. Encoding
d. Categorization
e. Theme
f. Memos
g. Triangulation of results
h. Building a theory
i. Confirming the theory
j. Construct theory
k. Publishing theory

In addition, construct validity is considered relevant to qualitative research. Meanwhile, reliability is carried out in qualitative research through observation, analysis, in-depth interviews, diaries, transcripts, memos and spontaneous conversations. The quality of research results is influenced by two main things, namely the quality of research instruments and the quality of data collection. In qualitative research, the instrument or research tool is the researcher himself.

3. RESULTS AND DISCUSSION

First, it should be noted that researchers found that it was not easy to obtain individuals, especially ethnic Chinese, where they were willing to be interviewed and observed their communication behaviour in depth. Some of them did not show much enthusiasm to participate in this study after reading the researcher's topic.

In friendship relationships, Awon has an attachment style which is a combination of insecure attachment style and secure closeness style. This attachment style is a fairly unique attachment style. It can be seen that there is a transformation of attachment style from attachment style in childhood to attachment style in adulthood. The parenting style of Awon's parents, creates a self-concept that is reflected in the style of secure attachment. As he grew older, so did the experience gained from his friends, giving birth to a combination of attachment style, namely secure and insecure attachment styles in friendship relationships with Kirmon. It is characterized by the selection of topics in communicating. There are certain topics that are being avoided such as political topics, as the dark story experienced by ethnic Chinese at that time left trauma to almost all ethnic Chinese.

Although Awon interacts with various ethnicities, Awon will be more open when revealing discriminatory treatments they receive and things related to business to Kirmon. Awon is a hard worker. One of the characteristics of a hard worker is that it is easy to cooperate with others. A hard worker has the mark of being proactive in working together. By having high initiative that he has, work will feel lighter if done together. This is what Awon applies in his daily life and in business. For Awon, the success of a leader is the success of the team as well as personal success as well. Further, it is acknowledged that Awon is highly valued by his employees.

On the other hand, the attachment style shown by Kirmon is the secure attachment style. This is marked by Kirmon's ability to adapt to his new conditions when Kirmon first set foot in Makassar City. This adaptive attitude is shown again when Kirmon is accepted to work in a place that brings him together with friends of different ethnicities and also leaders of different ethnicities with him. Silence and responsibility are positive self-concepts that Kirmon exhibits in his work environment as well as in

everyday social circles. The formal relationship between Kirmon and Awon as subordinates and superiors as well as the friendship relationship between Kirmon and Awon as neighbours trained him to develop the ability to interact and communicate. Kirmon has worked with Cloud for more than 30 years, and he is able to maintain good relations not only with the leaders but also with the family. This has shown that friendship relationships have reached a level of self-disclosure in interpersonal communication.

In friendship relationships, Gol develops an attachment style that is a combination of secure attachment style and insecure attachment style with combined characteristics of positive self-concept and negative self-concept. This is characterized by his persistence in striving to build his success to the point of having to sacrifice his education process. His determination to succeed and achieve goals made Gol a young Chinese who easily cooperated with others and interacted with as an ethnicity. In addition, Gol are also able to be adaptive when friends at school are nosy by changing Gol's name in the class attendance list. But on the other hand, anxiety about discriminatory treatment still haunts his mind. This feeling was conveyed by Gol to Ani when they along with other friends who were members of the school group jogging on the K field.

In developing friendship relationships, Andi displays a secure attachment style with positive self-characteristics or a positive self-concept with high interpersonal trust. This is in line with the secure attachment style exhibited by Miss.

The attachment force shown by Hendrik is a combination of secure attachment style and insecure attachment style. It is characterized by a very cautious attitude in receiving information and not easily comfortable when being together with other people he does not know well. But on the other hand, Hendrik easily cooperated with others. This is because as a hard worker, it is a certainty that Hendrik will be interacted with many people or teams in order to complete his work. Moreover, the attachment force shown by Suri is the secure attachment style. It is characterized by Suri's ability to adapt and easily adjust to her environment. In addition, Suri is easy to interact with and easily trusts people around her, but is not comfortable with people who are dishonest and undisciplined.

Further, the attachment style as shown by Bob is a combination of attachment style between secure attachment style and insecure attachment style. It is characterized by a very cautious attitude in receiving information and not easily feels comfortable when being around with other people whom he is not familiar with. But on the other hand, Bob easily cooperates with others. This is because as a hard worker, it cannot be avoided that Bob will interact with many people or teams in completing his work.

Furthermore, the attachment force shown by Ayyung is the secure attachment style. It is characterized by self-concept, namely Ayyung's ability to adapt and easily adjust to his predominantly Chinese environment. In addition, Ayyung tries to help Bob when there is a crush on ethnic Chinese in his neighbourhoods.

The following self-description based on self-concept and attachment style of Chinese and Bugis-Makassar's from observations at each meeting and in-depth interviews with the informant. This depiction is based on observations at each meeting and in-depth interview starting from the beginning of the introduction to the implementation of the research.

Table 1. Self-concept and attachment style of ethnic Chinese

Pseudonym	Self-concept (Perspectives from the closest people and from people in general)	(Attachment style)
Awon	Diligent, high initiative, have success motivation, easy to cooperate, sensitive, considering people's treatment of him.	Secure-Insecure (Avoidant)
Gol	Have high commitment, easy to get along with, easily suspicious.	Secure-insecure (Avoidant)
Andi	Easy to get along with, easy to cooperate, friendly, adaptive.	Secure-insecure (Avoidant)
Hendra	Quiet, high artistic spirit, easy to cooperate. Considering people's treatment of him	Secure-insecure (Avoidant)
Bob	Simple, easy to cooperate, sensitive, easily suspicious.	Secure-insecure (Avoidant)

Source of observations and interviews, 2023

The table above illustrates that Awon's self-concept is based on the perspective of those closest to him, for example family and from people in general, namely towards friends or people in the Gudang environment. The perspective of those closest to us, for example, the words "smart", "You are ethnic Chinese-Makassar and that is our identity". These are some examples that can build a positive self-concept. While on the other

hand the word "China", "It's hard to become an employee because you are ethnic Chinese". These are some examples that can build a negative self-concept in Awon.

The above self-concept is formed from the results of interactions with the closest people and people in their environment. In addition, self-concept is also influenced by perceptions that play a role in the process of one's self-development. Perception is formed from experience, for example Awon had the experience of meeting Kirmon, an employee and also a trusted friend who came from the Bugis-Makassar ethnicity. Experience is coming not only from pleasant events but also sad events such as the attack on the ethnic Chinese that hit and caused many victims.

What is felt by the clouds is also felt by Hendra, self-concept is formed from the result of interactions with the closest people, namely the family where Hendra lived as a child in an area where the majority is ethnic Chinese. The perspective of the closest person is creative. This was one of the epithets that formed a positive self-concept so that Hendra was able to produce many works of art and work as a poster designer for cinema films at that time. Meanwhile, negative self-concept was formed from events, namely the conflict between ethnic Chinese and ethnic Bugis-Makassar which ended in widespread chaos. However, Hendra still has a friend to share his personal and work problems, namely Suri (who sometimes Hendra referred to as "Mother"). "Mother is the Leader and also a friend who helps me in my work. This good relationship has made us open to each other so that work can run smoothly for decades."

Unlike Awon and Hendra, the self-concepts of Gol, Bob, and Andi were formed as a result of interactions with close people, namely families where since childhood they have been very close to the environment inhabited by the majority of the Makassar-Bugis ethnicity. Perspectives from the people closest to them and from people in general, such as friends and neighbors, really respected them as a form of their acceptance of the Chinese ethnicity. Not in words, but more in non-verbal language, namely through facial expressions and body language. This then forms a positive self-concept and perception.

Table 2. The pattern of self-disclosure activity based on the Chinese ethnic self-concept

Pseudonym of Informants	Pattern of self-disclosure activity based on self-concept
Arwon	Semi open
Gol	Semi open
Andi	Semi open
Hendra	Semi open
Bob	Semi open

Source of observations and interviews, 2023

Based on the people self-concept and perception, they produce combined attachment styles of secure and insecure attachment styles. This is a unique attachment style that is shaped and influenced by self-concept and perception. Attachment styles can experience changes, for example attachment styles in childhood can then change into other attachment styles in adulthood. And attachment styles as adults can also change when they find a partner or get married. This attachment style has an impact on informants when carrying out self-disclosure activities. It can be seen that all informants from Makassar Chinese ethnicity have an attachment style, which is a combination of insecure attachment style and secure attachment style. Insecure attachment style is formed from negative self-concepts and perceptions that come from bad experiences or things related to culture and others.

On the other hand, secure attachment style is formed from a positive self-concept and perceptions that come from pleasant experiences which are also influenced by cultural factors and others. Based on this, it has an impact on self-disclosure activities, namely that all informants who are ethnic Chinese are semi-open, meaning that in certain matters they open up, especially on topics related to disappointment, injustice and discrimination against ethnic Chinese in Makassar City. But on the other hand, they are close when it comes to family or things that they don't think they should share with others.

Table 3. Self-concept and attachment style of the Makassar Bugis ethnicity

(Pseudonym)	Self-Concept (Perspectives from the closest people and from people in general)	(Attachment style)
Kirmon	Quiet, adaptive, tenacious and responsible.	Secure
Ani	Easy to get along with, open minded,	Secure
Miss	Easy to get along with, open minded.	Secure
Suri	Easy to get along with, honest and responsible.	Secure
Ayyung	Friendly, quiet, helpful	Secure

Source of observations and interviews, 2023

On the other hand, the formation of self-concept and perceptions of the Makassar Bugis ethnicity is also the result of interactions with the closest people and people in the surrounding environment. Based on the results of the interviews, it is reflected that the self-concept and attachment style of the Bugis Makassar ethnic group have changed

after growing up. This is because all ethnic Bugis Makassar informants decided to migrate to Makassar City from regencies in South Sulawesi. For example, Kirman and Suri come from Sidrap, Miss and Ani come from Bone, while Ayung comes from Bantaeng. Self-concept and perception are mostly formed from friends in the office because they spend a lot of time at the office. For example, like Kirmon and Suri, they are office mates with Awon and Hendra, who are ethnic Chinese, who have worked together for almost 40 years. It's the same with Ayung and Bob, where their friendship also started as office friends. Meanwhile, Ani and Gol, started a friendship as school friends in high school, while Miss and Andi started a friendship in an English Club community in Fort Rotterdam.

Table 4. The pattern of self-disclosure activity based on the Bugis -Makassar ethnic self-concept

Pseudonym of Informants	Pattern of self-disclosure activity
Kirmon	Open
Ani	Open
Miss	Open
Suri	Open
Ayyung	Open

Source of observations and interviews, 2023

The pattern of self-disclosure activity shown by the ethnic Chinese is different from the pattern of self-disclosure activity shown by the Makassar Bugis ethnic, namely being open.

Of the five pairs of informants of ethnic Chinese and ethnic Bugis-Makassar have been building a friendship relationship of at least 30 years. All informants had carried out self-disclosure activities. Self-disclosure between ethnic Chinese and ethnic Bugis Makassar has a different concept because it is motivated by experience and several other factors such as age, culture and others. But with acceptance and empathy from one another so that their friendships reach self-disclosure activities.

The description above is in accordance with the humanist view as put forward by Rogers is that:

(1) very human being lives as a person in his own world, and seeks meaning based on his thoughts and experiences; (2) humans try to actualize themselves by maintain their ego;

(3) the reality that exists in their environment is responded to in ways and principles that suit themselves; (4) his view of life develops based on the results of reasoning, feelings and experiences.

This view is in line with the Humanist School, that good human behavior is in accordance with human nature, namely human values. In concrete human action, concrete is also the measure, so that thoughts, feelings and situations all contribute to determining whether the concrete action is good or bad. The determination of whether a concrete action is good or bad is the conscience of the person taking the action. Then it can be formulated as "a good action is an action that is in accordance with human nature, so it does not reduce or oppose humanity".

Humans with their awareness can carry out actions that are beneficial to other humans, and also actions that are the opposite. Humans with their consciousness can plan the desired future. Humans are also social creatures who cannot isolate themselves from interactions with other humans. It is human nature in communicating to want to be "humanised", that is, to be listened to, cared for, valued, respected, and not to be harassed.

All of these activities are included in self-disclosure activities. This means that self-disclosure through self-concept and attachment style of ethnic Chinese and ethnic Bugis Makassar can improve Humanist communication.

Acknowledgment

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