

Self-Identification and Trust Towards Ingroups

Juliana Murniati, Hoshael Waluyo Erlan, and Rayini Dahesihsari
Faculty of Psychology, Atma Jaya Catholic University

This study was aimed at examining the effects or influences of self-identification of trust toward ingroups amongst students from a religion-based and a non-religion based university. As predicted, they who have significantly high self-identification develop higher trust towards figures from ingroups compared to those who have low self-identification. Interestingly, students from the non-religion based university showed stronger tendencies to categorize social stimuli based on religions compared to those from religion-based university. This indicates that the salient group membership did not automatically trigger the tendency to make categorization towards social stimuli.

Key words: trust, self-identification, religion-based categorization, in-group

Studi ini berfokus pada pengujian pengaruh identifikasi diri terhadap rasa percaya pada figur dari kelompok sendiri di antara mahasiswa-mahasiswi dari universitas berbasis agama dan yang tidak berbasis agama. Sebagaimana diprediksi, mereka yang memiliki identifikasi diri tinggi secara signifikan mengembangkan rasa percaya yang lebih tinggi pada figur dari kelompoknya dibandingkan mereka dengan identifikasi diri yang rendah. Menariknya, mahasiswa-mahasiswi dari universitas tidak berbasis agama memperlihatkan kecenderungan yang lebih kuat untuk melakukan kategorisasi stimulus sosial berdasarkan agama dibandingkan mereka yang berasal dari universitas berbasis agama. Hal ini mengindikasikan bahwa dalam konteks keanggotaan, kelompok yang penting tidak otomatis lebih memicu kecenderungan untuk melakukan kategorisasi terhadap stimulus sosial.

Kata kunci: rasa percaya, identifikasi diri, kategorisasi berdasarkan agama, kelompok sendiri

Trust has long been believed to be among the key factors contributing to the success of teamwork. Moreover, trust encourages a more positive interaction among individuals or groups. Accordingly, the problems faced by a team would be more easily solved (Williams, 2001). Transaction cost within an interaction based on trust is also low, because trust eliminates suspicion, and minimizes control (T. Yamagishi & M. Yamagishi, 1994).

Mutual trust brings two parties to cooperate, to set aside their own personal interests, to rely on each other and to achieve their mutual goals. Here, interaction is no longer based on a set of controls. Instead, it is based on a belief of capability, benevolence, and integrity of the other party (Mayer, Davis, & Schoorman, 1995; McKnight & Chervany, 2001). In such a situation, there is a belief that the other party is capable of fulfilling what is expected, understanding in achieving its mutual goals, and will not treat others unfairly for its own benefit. Moreover, there is

also belief that the other party will act according to the common social norms and values.

On the other hand, a lack of cooperation itself means that it is more likely that no or limited trust exists in the interaction. The conflict among religious groups in Indonesia is one of the examples of such interactions. In this circumstance, then, trust would boost the level of tolerance among religious groups because there is a belief that the other group will exploit its susceptibility and therefore, try to be cooperative. As a result, there will be a better acceptance towards other religious groups along with better coordination among them which is represented by an open exchange of information. In this case, then, mutual goals will be easily accomplished.

The absence of trust among religious groups triggered conflicts among those groups. Surprisingly, the people involved in these conflicts are not those who are directly related to the source of problem. A number of cases showed that people who are involved in the attack of worship buildings are not those who live around the neighborhood; they came from outside of that area (Tempo Interaktif, 2011). People who were involved in these kinds of conflicts often do not understand the real

Correspondence concerning this article should be addressed to Dr.Phil. Juliana Murniati, M.Si., Faculty of Psychology, Universitas Katolik Indonesia Atma Jaya, Jalan Jenderal Sudirman 51, Jakarta 12930, E-mail: juliana.murniati@atmajaya.ac.id; jnmurniati@yahoo.com