

Pedagogical Enculturation and the Quest of Identity among Russian Students at Maulana Malik Ibrahim State Islamic University of Malang

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Keywords: Pedagogical Enculturation; Russia Students.

Abstract: Pedagogical enculturation is an inevitable aspect of socialization encountered by foreign students. This study tries to explore: 1) identity of Russian students who study at UIN Malang, 2) formation process of their new identities and 3) supporting and restricting factors in the learning process in the university. These objectives will be answered using in-depth interview, direct observation and documentation for this study is qualitative in nature. In analysing the data, researchers use the cultural identity of Stuart Hall (1996) on the concept of identity as being and becoming. The findings of this study show that the general characteristic of Russian students does not see any internal clash of being Russian and Muslim. They are even able to combine these two characteristics into a single (hybrid) identity i.e. Muslim Russian. The Sufi characteristics to some degree have also influenced their characteristic particularly in establishing friendship. Relating with the educational characteristic (identity), Russian students are often ordered by teachers to express their learning engagement in writing. Moreover, (verbal) presentation in front of the class is considered something new and challenging. Russian student used assimilation process in the culturatisation process. The assimilation process is seemingly opted as an effective way to live well within Indonesian community. But in fact, he still thinks about his privacy, his own business and therefore apparently, he seems to be difficult to give a clear and deep explanation about his formation of new identities. The exclusive feeling and superiority attitude are also existed as he claims that the quality of education in Russia at present is better than Indonesia. He even goes further to not suggest the other Russian to study in this University

1 INTRODUCTION

Many researchers believed that cultural identity is really an interesting topic to be discussed. Every researcher has distinctive methodology, theory and concentration. Cultural identity is formed by daily activities (Novakova & Foltinova, 2014; Saljo & Hijome, 2013). While other researcher agreed that cultural identity undergoes constant transformation (Ifrim, 2013; Cerkezi, et, al.,2013; Anbreen, 2015). Geographic similarity and migration factor have also caused the formation of cultural identity (Cojanu, 2014; Hidair & Alincai, 2015; Tsui & Tollefson, 2017). This article uniquely tries to explore another aspect of cultural identity that is cultural identity that is connected with higher education.

Studies on cultural identity which is connected to education is often conducted by some researcher

such as cultural identity in education (Maduta, 2014; Villodre, 2014; Altugan, 2014 & 2015 and Miller, et al., 2018). Those researchers also have distinctive subjects of research. Maduta, Villodre and Altugan focus on elementary and secondary students' identity. All research resulted the importance of understanding cultural identity for supporting successful learning. Based on these significances between cultural identity and education, therefore, understanding cultural identity in the field of education is extremely crucial. In order to give students an understanding of cultural identity in the educational field, the teacher needs to introduce it since early childhood, by using an appropriate method like music (Villodre, 2014; Altugan, 2014 & 2015; Abreen, 2015) on the importance of understanding cultural identity.

The cultural identity has a big effect in determining the student's success (Altugan, 2014 &

2015). When students can identify their identity, they can achieve a success in their learning. It is also important for teachers to understand the diverse cultural identity of students in order to establish an appropriate learning method in anticipating those differences and bringing the student success. Quite different with all studies above, this research does not merely try to explain the connection or effect between cultural identity and learning, but this study also tries to explore the formation process of students' new identity in their new environment as well. The subject of research is also different compared with the previous research which is primary and secondary students. In this research, university students are the main subjects to be studied.

The subjects of this research are Russian Muslim students who came from Dagestan, Russia. The selection of Dagestani is due to the several reasons that include: a) Russian is the only student came from European country who study in Maulana Malik Ibrahim State Islamic university of Malang, b) The Republic of Dagestan is the most multi-ethnic region in Russia. There are 14 'indigenous' peoples whose languages are supported by the state. The total number of indigenous people is actually more than 30 (Yarlykapov, 2012; Shakhbanova, et al., 2018).

Table I: Ethnic groups in Dagestan

Ethnic group	2002, thousands	2010, thousands
Avars	758,4 (29,4 %)	850,0 (29,4 %)
Dargins	425,5 (16,5 %)	490,4 (17,0 %)
Kumyks	365,8 (14,2 %)	431,7 (14,9 %)
Lezgins	336,7 (13,1 %)	385,2 (13,3 %)
Laks	139,7 (5,4 %)	161,3 (5,6 %)
Azerbaijanis	111,7 (4,3 %)	130,9 (4,5 %)
Tabassarans	110,2 (4,3 %)	118,8 (4,1 %)
Russians	120,9 (4,7 %)	104,0 (3,6 %)
Chechens	87,9 (3,4 %)	93,7 (3,2 %)
Nogais	36,2 (1,4 %)	40,4 (1,4 %)
Aguls	23,3 (0,9 %)	28,1 (1,0 %)
Rutuls	24,3 (0,9 %)	27,8 (1,0 %)

(Source: Yarlykapov, 2012)

(Source: Yarlykapov, 2012)

According to data from 1 January 2009, Dagestan's population was above 2.7 million people. Currently, Dagestan is awaiting the birth of its 3 millionth inhabitant.2 Around 95 percent of believers are Muslims (most are Sunnis, up to 4 percent are Shiites), around 5 percent are Christian (mostly Orthodox), fewer than 1 percent are Jews. Dagestan is situated in the North Eastern part of the Caucasus and is flanked by the Caspian Sea in the East. Dagestan is divided into three zones:

mountainous (39.9 percent of the territory), piedmont (15.8 percent) and flat plain (43.3 percent). (Yarlykapov2012). Based on this reason, this research also tries to give a great contribution in the development of knowledge, especially in the cultural identity among students in Maulana Malik Ibrahim Malang and in the larger context.

2 OBJECTIVES AND METHOD

This is a qualitative method in nature, in which this study tries to explore: 1) Identity of Russian Muslim Students, 2) formation process of the new identity of Russian Muslim Students, 2) supporting and barrier factors in the learning at Maulana Malik Ibrahim State Islamic University of Malang. These objectives will be answered using interview, direct observation and documentation.

This research explores 2 male Russian students in Maulana Malik Ibrahim State Islamic University of Malang who study in different semester he is really mastering Bahasa Indonesia and English. He is a management student in his last fourth year. The researcher asks the informants about their experiences of teaching and learning process in Russia and Indonesia. Some differences identity of learning maybe appears because of the different backgrounds of school and their original region before coming to Indonesia.

To analyse the result of interview and observation, researchers use the theory of cultural identity by Stuart Hall (1996; 2014) which explained two main concept of identity those are identity as being and identity as becoming (Hall, 1990). Identity as being is correlated with 'who we really are' or can be defined as the identity that influenced by social environment where the individual firstly live in. it based on the history, time, place and individual culture happened in the past, whereas the identity as becoming is correlated with 'what might become' (Hall, 1990). The result of the interview and observation can be seen by this theory.

3 FINDINGS AND DISCUSSION

3.1 Russian Identity

In a meeting with the Russian informants, the discussion conducted around 1 hour and 51 minutes. Long and detail conversation with them began with the explanation about their school background. In

fact, one of the informants makes a school moving for three times because of his parent's job that has to move to another place, then he continues with the common characteristic of Russian. These two persons are coming from Republic of Dagestan that Muslim as majority, but they are having a hard character as written in some resources. When the question given about "Hard Characteristic", he answers "yes, it's a usual when someone do bad things, directly will be shooted, boomed etc". so, what is the differences between Russian and Dagestani? He answers "...Dagestani is harder". The word 'Hard' means not only physically, but also the way to express something such us when they are talking inclined harder than other ethnic.

About the treatment of non-Muslim in Russia, especially in his daily life, they answer and agree that there is no such kind of thing that underestimate Muslim in Dagestan. Dealing with friends also like that, they are free to choose a friend, Muslim or not, as he told "... Russia is not Racism, black, white, Christian or another if they are good, we are possible to make a friendship", another adds "...here I have a Christ friend in Brawijaya University". Government treatment also in justice for all nations, such as Free Health Cost for all nations and also for Muslim, he said "the cost of my Heart ill operation is 8 thousand Roubles and it's payed by government". He said clearly that he was a patriot of Russia or 100% pure Russian and proud of it, although just a Muslim who live in Republic of Dagestan. As he said "...although I'm Muslim, I'm still 100% Russian".

He continues that everybody who born will get an economic assistance from the government around Rp. 700-800 thousand in each month till 1 year and 5 months. Whereas for second children will get around 100 million Rupiah after giving birth. According to the informants, it's a usual thing for Russian to have children more than 4 or at least 4 children. As he said "Mostly Russian has many children, at least 4".

The next conversation begins with the conflict between Wahabi and Sufism that happens in Russia, how it's emergence and is it happens till now? By that question, he gives me answer:

"as I know that I'm Sufis, but actually I don't know what is it (Sufism). In Dagestan are mostly Sufism, I don't understand if you ask me about religion really"

He claims that he doesn't understand so much about religion, the history of religion in Dagestan, and so on. But in this time, he tells a story about "Syaikh" and "Mufti". For about 30 minutes our

conversation directed to those words. He explained that all people in Dagestan were learning to "Syaikh" or be Murid of him. Who has not learned to Syaikh, it can be called male less, as he said "...everyone follows Syaikh, who unfollow him will be called less male". During the conversation he explained that before going to Syaikh, it is forbidden to have a dirty thinking, as he said:

"If wanna go there, it's forbidden to think a dirty one for about 2 weeks at least, so have to be pure, because Syaikh is Transparent and knows what we want"

When the society visit "Syaikh" house, the person will be given some foods by him, for those who go for the first time, he will get "Tasbih", and that is a symbol of "manly", as he said:

"if we visit Syaikh, we ordered to eat, given tasbih also" "...male who goes to syaikh usually using green cap and Tasbih and that was a really man"

It doesn't enough, he talks about Syaikh, he also compares that him as guidance and supporter. He said "...if in the ancient time we learn to the prophet, so at this time we learn to Syaikh". In fact, he continues that the previous Syaikh entered ka'bah "...previous Syaikh was entered Ka'bah and the new one was also entering Ka'bah". People of Dagestan really respect this person and they believe that he was a saint. Currently we compare it with a Mufti (Religion leader), because the previous Syaikh died by self-bomb from a woman that impersonate to be his Student and visit his house and do self-bombing in the house. The informants regret that incident because till now he wants to learn with him "...till now I want to learn with him". The religious values that were applied in Russia is also applied in his life in Indonesia that is the respectful for Islamic Scholars (Kyai), and he will always respect that person. In order to validate the data, researchers try to do an interview with Indonesian who married with Russian or Dagestani, she explains that Dagestan was really respected who consider as religion expert, she said:

"Islam Sufi as majority there (that use green cap usually), they are really respected to a person who they consider as a religion expert. The newest information comes from Dagestan that founded Prophet Muhammad Hair and Muslim leader wash it with water and that water be pure, till so many people make queue to drink that water"

In facial appearance, Russian students in UIN was divided into 2 types "...Dagestan was Arabic face, but Tatarstan was Europe face", Tatarstan has a culture and habit as same as Europe and different

with Dagestan. He also claims that the past Russia is different than current Russia, terrorism, Bomb is still existing this time but lesser than the old time.

Dealing with a habitual action of Russian Muslim, there is some habit, that same with Indonesian but he explains about Muslimah in Russia "...in Russia, there is no a woman who doesn't use Hijab enter to the mosque, in Indonesia I find it so much". That factor happens because all of Muslimah in Russia use Hijab. A mosque in Russia also used not only for praying activity, but for learning activity "...mosque also be a place to hold some competition such as reciting holy Qur'an, Praying and then gives a prize to the winners". In this case, the function of the mosque is in line with Indonesia, where it also uses for holding a religious competition.

3.2 Russian New Identity

The process of reforming the new identities for students influenced by social interaction in his daily life. Their interaction process formed the identities. In fact, they have passed the process successfully. They never felt as a foreigner in term of conversation and daily life. They testified that Indonesian are respectful and kindness, those Indonesian characteristics are really helping him adapt easily. Generally, in terms of daily life they don't really need to change their own identity because they act based on Islamic teaching as well as Indonesians. More than it, sometimes he placed himself as a citizen of two countries. When socialize with Russian, he feels as Russian, but when he communicates with Indonesian, he feels as an Indonesian. He said "...sometimes being Russian, and another time being Indonesian". Russian also does assimilation process in order to live with Indonesian. But, in classroom activities, the need a huge adaptation, especially in the way of learning.

One informant said that in classroom activity, he feels happy when make an interaction with friends, by the result, he understands the lesson after asking them "... I more understand after discussing or asking my friends than the teacher's explanation.". The case when Russians feel that the interaction with students are more enjoyable than the teachers, it means that the teacher need to be closer to the Russian. But in another time, we also need to look at 2 sides, the first is teacher and the second is friends. For researchers, the intensive social interaction will give so many effects in a person's daily life. The role of teachers come in multicultural education, to cares for all students without considering the culture

differences and so on. Here, the task of teacher in multicultural class will be more challenging.

Because the learning system in Russia sets out a teacher center, and the students, mostly have to write the subject they learned, this system effected the habituation of passive students. But in other side, the Russians are good in writing and memorizing.

"teachers who speak, and then the students ordered to write. Sometimes memorize but mostly write. If the students come forward and explain, we can't find it in Russia"

Despite their capability in writing and memorizing, presenting material in front of class is still a huge problem for Russians. It was because they never experienced in this kind of learning strategy. The passiveness being more complicated on one of the informants because he does.t really want to study the subject they have learned. As he said: "I don't like it, but ordered by father because there is no Islamic Economy in Russia. Truly, I want to be a journalist like a father." That was the reason why he gets a bad mark in every semester, because he doesn't like it and doesn't has a desire to learn it. Munsterberg and Taylor (in Nasution, 2000) conduct scientific research on how's the good learning ways, there are several ways to learn in good. The core of these ways including:

- a. A healthy physical state
- b. Social and economic situation is stable
- c. The mental state is optimistic
- d. Using the best time
- e. Make a note

For the informant, because he doesn't like the subject, till his mentality is pessimistic and doesn't use his best time to study. Because he doesn't like the subjects, it created the laziness in doing something. So that, he will never get an effective way of learning before he brings his desire to study back. Currently, in his 4th year of study, he needs to study hard in finalizing his study in Indonesia. For the two informants, they have already understood the identity of learning in Indonesia and adapted well. So, their learning will be easier to be passed.

The study about identity as explained above has a goal and useful for students. Because by understanding the self-identity it can help students understand: (Bliss, 2010; Lal, 2018)

- a. Self
- b. One's own culture
- c. Being open to the cultures of others.

As Susan Bliss explained, "Understanding and valuing ourselves is the first step to valuing others. If we have a positive sense of self, we are able to be more open and accepting of diversity. By exploring

personal identity and cultural diversity, students learn about and connect their own cultural identity and heritage with those of others at different times and places.” (Lal, 2018). These were a goal of this research, hopefully the foreign students who already understand their identity can be more open with other identity and culture.

The identity to be considered by Russian Students is identity as becoming as noted by Hall (1990) rather than identity as being. ‘becoming’ identity is constantly negotiating the identity; maintaining the old identity and adopting the new ones (Ting-Toomey, 2017). If students are just maintaining the old identity, it can be difficult to learn actively, but if they mix the old and the new which is considering how they would become in the new environment, it can easily lead them into successful learning. Hence, in this sense, this research strengthened Hall’s Theory on “being” and “becoming” identity.

3.3 Supporting and Barrier Factors

Dealing with barrier factors, according to the informants, he explains the factors as below:

“Firstly is because of me, I’m lazy to study, the second is language, scientific language I mean, and the last is lack of desire because I don’t really like the lesson. Dealing with desire, if I want it, I sure that I can do it, such as Bahasa Indonesia, I can because I want to learn it. So that, I need to emerge my desire to study well”

The last, when he asked to give a message to other Russian that will study in UIN, he claims that will not ask the Russian to study at this University because he feels that Russia nowadays is better than Indonesia, as he explains below:

“Maybe I don’t want to ask another Russian to study here, because the quality of education in Russia nowadays is better and higher than here, and I’m afraid that Russian can do a bad things here, because in Russia (Dagestan especially) they never see a sexy girls, if that chance comes to them here, I’m afraid that they can do such a bad thing, because it’s impossible to see like that in Russia”.

Dealing with motivation, it must come from himself without stimuli from other person. But by this research can be understood that every person from different country are different and we have to open our mind and think globally.

4 CONCLUSIONS

As written in the first chapter this study mainly deals with three objectives;exploring some Russian student's identity of Maulana Malik Ibrahim State Islamic University of Malang, explaining the formation process of new (hybrid) identities in order to live with the Indonesian majority in their learning activity and describing the barrier and supporting factors they felt during teaching and learning process. The research informants are 2 students from Russia.

The general characteristic of Dagestan people is tougher or even harder than ordinary Russians. They do not see any internal clash of being a Russian and Muslim. They are even able to combine these two characteristics as a single (hybrid) identity i.e. Muslim Russian. This is probably because Islam in Dagestan is the religion of the majority and therefore there is no negative treatment or policy on Muslim. Governmental policy in health treatment for instance is equally free to any citizen of Dagestan. Since Muslim is the majority there is almost no selection or limitation in choosing friends (Muslim or not).

Dealing with religious expression, most of Dagestani are Sufis. They still believe on the existence of the ‘holy man/ saint’ called “Syeikh”. Dagestani people really put their high respect to the “Syeikh. The Sufism characteristics to some degree have influenced the character of Dagestani students at UIN Malang. Russian students have sort of selection in their involvement with the Indonesian students. This is for the researcher, caused by the Sufism attitude that tends to have strict selection in their friendship. Friendship according to the Sufi teaching is not a matter of a mere socialization, but it will influence to the characteristic of the students.

Russian students in UIN are divided into 2 categories; Dagestani with Arabic facial appearance and Tatarstan with European face. Due to this genetical background in terms of culture and habit, Tatarstan has many similarities with Europeans. This is also empowered by the fact that Tatarstan Muslim is a minority that live within the strong Christian European culture. They are not able to express their distinctive identities in the massive influential European culture. Relating to the educational characteristic (identity), Russian students are often ordered by teachers to express their learning engagement in writing. Therefore, compared with Thai students, Russian students are more active because they actually have been customized to engage in the learning activities even though only through the writing. Moreover, for the Russian

students, (verbal) presentation in front of the class is considered something new and challenging.

While with Russian culture, there are some differences that make Russians feel difficult in adapting new environment, such as an informant says that everything in Russia is fast, including the transportation. He even considered that Russia today is much better than Indonesia. It is therefore to some degree they behave exclusively in his daily activities in Indonesia. But it is alluring to note that similar to Thai students, Russian student used assimilation process in the culturisation process. When he mingles with Indonesian, sometimes he chooses to be Indonesian, but when he interacts with Russian, he turns back to be Russian. The assimilation process is seemingly opted as an effective way to live well within Indonesian community. But in fact, he still thinks about his privacy, his own business and therefore, apparently, he seems to be difficult to give a clear and deep explanation about his formation of new identities. Another striking different characteristic of Russian compared with Indonesians is being 'on time' that He doesn't find it here.

Dealing with supporting and barrier factors in the learning activity, it comes mostly from himself, because he doesn't like the lesson at all. The parent who actually ordered him to study in Management department and it is surely conflicting with his own interest and desire. It is therefore if his desire doesn't come he will feel unenjoyable in learning activity and cannot be engaged in learning. The exclusive feeling and superiority attitude are also existed as he claims that the quality of education in Russia at present is better than Indonesia. He even goes further to not suggest the other Russian to study in this University

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