

Psychology of Bullying But Not Bullying: The Roles of Cultural Values to Improve Learners' Resiliences toward Cyber Bullying

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Abstract

Cyberbullying among adolescents has become a global phenomenon that grows rapidly. Thus, it becomes a significant concern of individual psychological development. Many preventive effort formulations appear to settle the problems. According to the researchers' preliminary investigations, the researchers did not find studies that took cultural values as predictors of cyberbullying behaviors. Indonesia is a country with cultural and customary values. This research analyzed the cyberbullying behavior characteristics among Javanese adolescents. The researchers investigated cyberbullying behaviors among Javanese adolescents and identified the behaviors from the adolescents' perspectives. The researchers also investigated how cultural values could improve adolescents' resilience against cyberbullying. This survey research used a quantitative approach. The researchers took the population from adolescents aged between 13 - 18 years old around the Mataraman Kulon area. The research sample consisted of 367 learners that went to Junior and Senior High Schools. The results showed low and moderate cyberbullying behavior tendencies with 51.5% and 44.9%. The characteristic tendencies of cyberbullying behaviors found on the adolescents were flaming (4.35%), outing (2.45%), trickery (2.74%), and exclusion (2.1%). The researchers found that the victims' low rates of cyberbullying cases were due to unreported cases. They argued that they avoided further quarrels and kept the harmony within an excellent friendship. On the other hand, the bullies admitted that they did those behaviors only for joking. They did not have the intention to humiliate or hurt the victims. Thus, the Javanese cultural values were: keeping the harmony, *rila* or being compliant, *nrimo*, and *tepa slira* or being tolerant. The researchers found these values from the Javanese adolescents toward cyberbullying behaviors.

Keywords: bullying, cyberbullying, resilience, Javanese, Mataraman

1. INTRODUCTION

Information technology advancement becomes the primal matter. The evidence of this notion is - the increasing rate of Internet users annually. APJI (2020) mentions that Internet penetration in 2019-2020 increased by 73.7% of the population. This rate is equal to 196.7 million users. The increasing rate of Internet users communicating and gaining information brings profound changes. The Internet also influences the life patterns of the contemporary community. Social media's technological development and advancement evolve from both the types and functions. Today, people need their social life matters, including relationships, communication infrastructures, and self-image builders. The high rate of use of social media among adolescents influences the users positively and negatively. An example of the negative influences is cyberbullying. It occurs due to excessive use of social media. Alsawalqa (2021) found that adolescents who spent their hours browsing the Internet and social media had higher rates of becoming cyberbullying victims and doers.

Adolescents' involvement in cyberbullying has become a problem around the world. Some studies also support this notion, such as from America (Lee et al., 2016); Mehari et al., 2018), Israeli (Aizenkot & Kashy-Rosenbaum, 2021), Korea (Shin & Choi, 2021) (Kang et al., 2021) (Yoo, 2021), Arab (Alsawalqa, 2021), Thailand (Sittichai & Smith, 2020), Vietnam (Ngo et al., 2021) (Nguyen et al., 2020), (Ho & Chuanhua, 2021),

and Malaysia (Kanapathipillai & Mahbob, 2021). Chudal et al (2021) found cyberbullying in moderate-low, moderate-high, and high countries in 13 European and Asian countries. The prevalence of cyberbullying behavior significantly increased as the consequences of electronic and cellular device use (Li et al., 2020). *Cyberbullying* is a type of bullying that occurs within 24 hours, seven days, in a week due to interpersonal interaction both via offline and online manners. It happens because the Internet that becomes the most crucial context (Sarmiento et al., 2019). Calvete et al. (2019) explain that cyberbullying intentionally and repeatedly hurts victims via computer, phone, and electronic device uses. Cyberbullying occurs while individuals are using information and communication technologies. The bullying includes direct and indirect cyberbullying, such as humiliating the victims that cannot defend themselves (Chen et al., 2020). Cyberbullying has some characteristics. For example, it can occur anywhere, anytime, and the anonymity of the doers (Ngo et al., 2021). Thus, cyberbullying occurs more frequently, with serious consequences for the victims. Alsawalqa (2021) explains many methods to commit cyberbullying, such as harassment via offensive messages repeatedly, denigration, false post, privacy violence, and intentional exclusion from an online group.

Many cyberbullying cases end with suicidal action (Rahayu et al., 2013). Other scholars, for example (Kumar et al., 2019; Myers & Cowie, 2019; L. Chen et al., 2020; Ngo et al., 2021), also revealed the impacts of cyberbullying. Some adolescents exploit technology incorrectly. They use social media to humiliate or intimidate other people (Beale & Hall, 2007). (Smith et al., 2008) (Jacobs et al., 2014) (Schoeps et al., 2018) (Hinduja & Patchin, 2011) define cyberbullying as aggressive, intentional, and repeated actions committed by groups or individuals via electronic media uses. Calvete et al. (2010) warn of the increasing rate of online violence among adolescents. They also found cyberbullying became a concerning matter at school and community. Cyberbullying seems to be a living part of adolescents' broader life. Unfortunately, not many teachers know this matter (von Marées & Petermann, 2012).

Culture becomes an influential factor of cyberbullying behaviors, both directly and indirectly, via schools, parents, peers, and governments (Wright Cited in Barlett et al., 2021). The applied cultural values in Eastern Asia influenced the Asia region (Park et al., 2021). (Sittichai & Smith cited in Ruangnapakul et al., 2019) explains that most researchers have different characteristics based on cultural contexts from various countries to explain bullying. As available in China, Ji et al. (cited in Park et al., 2021) explain that firm social norms in collective cultures could lower tolerance. Thus, it triggers maladaptive behaviors among members of communities. This situation creates intimidation in the country. On the other hand, the firm social norms and collective values could cause many agreements and relevance in this culture. In this case, people may assume the higher prevalence and severity of cyberbullying in the area (Han et al. Cited in Park et al., 2021). Cyberbullying investigations in Japan and Thailand showed higher cyberbullying incidents in Thailand than in Japan. This quantitative finding explains the differences in cyberbullying between countries based on different cultures and life philosophies (Ruangnapakul et al., 2019). (Park et al., 2021) mention other unique factors that contributed to intimidating the Eastern Asian adolescents to commit cyberbullying, for example, to adjust with the community norm or to punish individuals that violate the collective community ideal.

These previous findings explain how culture influences individual behaviors. In Indonesia, cyberbullying is mostly unrevealed because the victims do not want to share it with their friends, parents, or counselors. (Gantina, Komalasari; Nabilah ; & Eka, 2012) Found 18 learners committed cyberbullying at Public Senior High School in the Special Region of Jakarta. A percentage of 28.4% of learners explained they were cyberbullying victims. (Vandebosch & Van Cleemput, 2008) Found that the respondents committed cyberbullying via the Internet or cellular telephone. They did the cyberbullying with anonymous names to bully their close persons as their victims. Campbell, cited in (Budiarti, 2017), explains cyberbullying perception from 3112 learners aged 9- to 19 years old in Australia. The author found that cyberbullies did not realize the effects of cyberbullying. Cyberbullying brings negative effects psychologically. It also negatively affects children's mental health, such as losing self-confidence, stress, and depression. (<http://lintasgayo.co>). (Couvillon & Ilieva, 2011) Explain that cyberbullying influences not only learners but also parents and administrators. Cava et al. (2020) also found negative effects on the psychosocial adjustment of adolescents. Virtual violence can occur continuously via humiliating and threatening messages 24/7. In this case, the victims may have difficulties seizing the attacks. Besides that, the photographs and information of the victims can spread quickly in public. These characteristics increase the victims' powerlessness and desperation and make them unable to avoid cyberbullying.

Javanese community is the largest tribe in Indonesia. This community keeps the cultural values. One of them is observable in Eastern Java, known as the Mataraman region of Java. There are four cultural practices in Eastern Java such as Mataraman, Arek, Pandalungan, and Madura. Mataram includes Western Mataraman, Coastal Mataraman, and West Mataraman (Fuad, 2019). The Mataraman community perspectives receive Javanese life philosophy. The principles of the Javanese community are family, cooperation, and belief. On the other hand, the characteristics of Mataraman people are *meniko biasanipun sederhana, rukun, kagungan budi pekerti mawas diri meliputi nandhing sariro, ngukursariro, tepa saliro, mulat saliro* (Rochmadi & Ariani, 2019).

Translated: modest, harmonious, moralized, and tolerant persons with awareness of *Nandhing sariro* (personal awareness), *Ngukur salira* (managing personal feeling), *tepa salira* (being tolerant), and *mulat saliro* (personal literacy). Javanese community keeps the social relationship with other people. This matter becomes the identity of Javanese people (Koentjaraningrat cited in Andalas, 2018). Vallentyne (2018) explains that Mataraman's culture is identical with *alus* (kindness), *rumangsan* (affective sensitivity), harmony, *tepa slira* (tolerance), and *nerima* (compliance). Sobari (Cited in Vallentyne, 2018) explains that Javanese community behaviors are collective orientation with the jargon of *anut grubuyug*. Mataraman community has feudal culture heritages that influence their behavior and attitude patterns, such as *manut* (obedience), *rila* (sincerity), and patience (Vallentyne, 2018). The values and philosophies influence the attitude and behavioral patterns of the Javanese community. However, in this globalization era and social media advancement, the negative effects emerge within Javanese adolescents' interactions. Cyberbullying has become a haunting phenomenon for current adolescents. The effects of cyberbullying are not something trivial. Some studies revealed the effects of cyberbullying, such as physical, psychological, and social aspects.

The background and previous studies about cyberbullying, the effects of cyberbullying, the influential factors, and the general portray of cyberbullying at schools or cities. The researchers found no studies about cyberbullying behavior correlations with cultures and cyberbullying behaviors based on the local culture. In this research, culture is a factor in constructing behavior. Javanese is the largest tribe that holds cultural values. Many studies about cyberbullying showed concerning results, especially in Javanese adolescents. The researchers formulated the research problem: how could these values shift so many cyberbullying behaviors that occurred among Javanese adolescents. Thus, in this research, the researchers aimed to 1) determine the emergence of cyberbullying behaviors around Mataraman Kulon that held *tepa slira*, cooperation, and compassion, 2) determine the influential factors of the behaviors, 3) determine the reasons for violating the cultures and trigger cyberbullying, and 4) determine the characteristics of cyberbullying behaviors of the Mataraman adolescents.

2. METHODOLOGY

This survey research used a quantitative approach (Creswell, 2013). The population consisted of male and female adolescents aged from 12 - to 18 years old that went to Junior and Senior High Schools around Mataraman Kulon region. The participants were Mataraman Kulon adolescents who respected kinship, harmony, tolerance, and cooperation values. (Vallentyne, 2018) explains that Mataraman Kulon community tends to be obedient, sincere, compliant, and patient. These values influenced the Javanese community's behavior and attitude patterns. This research lasted from November until December 2021. The researchers collected the data with cyberbullying scale and questionnaire. The researchers used a questionnaire to determine the characteristics of cyberbullying behaviors, the objectives, the motivation, and the adolescents' perceptions toward cyberbullying. All research participants had shared their consent to fill out the questionnaire and cyberbullying scales.

3. RESULTS

The research population consisted of all learners aged from 13-to 18 years old at Junior and Senior High Schools around Mataraman Kulon region, Madiun. From 367 learners that filled the cyberbullying scale, 179 learners were at Senior High Schools while 188 learners were still at Junior High Schools. Most participants were female (67.8%), while the remaining percentage, 32.15%, was male.

From the analysis, the researchers found the cyberbullying behaviors of Matraman Kulon adolescents were in low and moderate categories with percentages of 51.5% and 44.9%. This result showed that cyberbullying behavior of the adolescents tended to be below. It indicated that cyberbullying was not something common committed by adolescents. Komalasari, Nabila & Wahyuni (2012) explain that cyberbullying behaviors are not common matters committed by learners in Jakarta, the Capital Region of Indonesia. The researchers found 83%-96.2% of learners in the capital city never committed cyberbullying via email, chat room, instant message, or website. (Ningrum & Amna, 2020) found that Senior High Schools in Banda Aceh also had low cyberbullying levels. However, (Saragih et al., 2020) found a higher rate of cyberbullying among adolescents. From the categorization of cyberbullying realizations, the researchers found the tendencies committed by the adolescents, such as flaming (4.35%), outing (2.45%), trickery (2.74%), and exclusion (2.1%). Table 1.1 shows the complete data.

Table 1.1 the Cyber Bullying Behavior Realizations

Cyber Bullying Realizations	Categorizations		
	Low	Moderate	High
Flaming (offensive interaction, anger, and humiliation)	85.01%	10.62%	4.35%
Harassment	94.5%	4.08%	1.36%
Denigration	54.76%	44.14%	1.08%
Impersonation	92.91%	5.99%	1.08%
Outing (telling other individuals' secrets or personal photographs)	44.95%	52.58%	2.45%
Trickery	44.14%	53.13%	2.74%
Exclusion	64.85%	32.97%	2.17%
Cyber Stalking	75.96%	24.58%	0.82%

The tendencies of cyberbullying behaviors of the Junior High School learners are harassment, outing, flaming, trickery, and cyberstalking. Table 1.2 shows the cyberbullying behavior realizations of Junior High School learners.

Table 1.2 the Cyber Bullying Behavior Realizations of JHS Learners

Cyber Bullying Realizations	Categorizations		
	Low	Moderate	High
Flaming (offensive interaction, anger, and humiliation)	43.08%	56.91%	0
Harassment	85.63%	11.7%	2.65%
Denigration	98.4%	0.53%	0.53%
Impersonation	94.14	5.85%	0
Outing (telling other individuals' secrets or personal photographs)	33.51	65.95	0.53
Trickery	37.23	62.23	0.53
Exclusion	82.97	17.02	0
Cyber Stalking	71.8	27.65	0.5

The tendencies of cyberbullying behaviors of the Senior High School learners are flaming, trickery, outing, and exclusion. Table 1.3 shows the cyberbullying behavior realizations of Junior High School learners.

Table 1.3 the Cyber Bullying Behavior Realizations of SHS Learners

Cyber Bullying Realizations	Categorizations		
	Low	Moderate	High
Flaming (offensive interaction, anger, and humiliation)	84.35	9.49	6.14
Harassment	90.5	1.11	2.23
Denigration	64.8	32.9	2.23
Impersonation	91.2	6.14	2.23
Outing (telling other individuals' secrets or personal photographs)	56.98	38.54	4.46
Trickery	51.39	43.57	5.02
Exclusion	45.81	49.72	4.46
Cyber Stalking	788.21	20.67	1.11

This research also found that the learners mostly had one gadget (52.2%). The remaining percentage, 47.8% of the learners, had more than one gadget. Learners admitted that they use the gadget to browse the Internet. They browsed to accomplish their tasks (34.8%). On the other hand, 8.7% of learners used the gadget to access social media. Most learners accessed the Internet every day for 2 hours (30.4%).

On the other hand, a percentage of 17.4% learners accessed the Internet for 4, 5, and 8 hours per day. The results showed that the adolescents knew about cyberbullying, 73.9%. Only a percentage of 8.7% did not know cyberbullying. Then, a percentage of 17.4% was not sure to define cyberbullying. The results showed that most adolescents committed cyberbullying only to make jokes (26.1%). 17.4% of adolescents did not know their actions referred to cyberbullying. Then, a percentage of 17.4% of adolescents committed cyberbullying because they were angry. (Alsawalqa, 2021) also found that the bullies committed cyberbullying for humorous purposes. In this case, they did not know their aggressive behaviors were categorized as intimidations. The authors found that 56.5% of participants would ignore any negative treatment they received from social media because they did not want further quarrels.

Table 1.1 shows the cyberbullying tendency percentage and cyberbullying behavior realization percentage. The data show the awareness urgency of cyberbullying dangers. Schneider, O'Donnell, & Smith (cited in Ningrum & Amna, 2020) found that cyberbullying was difficult to detect and predict by anyone, including the victims. The victims did not report the cyberbullying and seek help. Putri (2018) explains that cyberbullying victims have victims to solve the individual problems. Thus, the victims remain silent and do not want to tell the incidents. In this research, the victims did not find themselves, victims, although they received unpleasant actions. They found the unpleasant actions as jokes and common matters (Ningrum & Amna, 2020). (Alsawalqa, 2021) Found the cyberbullies admitted they committed the bullies only to make jokes. They did not realize that the aggressive actions were categorized as intimidation. (Shin & Choi, 2021) also found adolescents perceived cyberbullying as jokes. Thus, they had difficulties with different senses of humor and aggressive actions, such as privacy, violence or humiliation.

The finding of low reporting rate of the victims and low rate of seeking assistance indicates the implementation of Matraman Kulon's culture. This culture prioritizes harmonious values, *tepa slira*, and cooperation. Patience teaches individuals to be compliant and sincere while encountering challenges. Thus, in this research, many adolescents tolerated cyberbullying and perceived the bullying as a common matter. As available in China, Ji et al. (Cited in Park et al., 2021) explain that firm social norms in collective cultures could lower the tolerance toward maladaptive behaviors among certain group members.

4. DISCUSSION

Cyberbullying refers to aggressive, intentional, repeated, and continuous actions. Groups or individuals that commit cyberbullying use electronic media to humiliate the victims. These victims, in this case, cannot defend themselves (Martínez-Cao et al., 2021). The types of intimidations have specific characteristics. For example, electronic aggressiveness can be spread quickly toward audiences. Second, the anonymity of the bullies can be kept by pseudo or false names. (Menin et al., 2021) explain cyber bullies' characteristics are: having intention to humiliate, dominate the society, commit aggressive behavior, keep the anonymity, and exploit information and technological competence difference.

It indicated that cyberbullying was not something common committed by adolescents. The tendencies of cyberbullying behaviors were low and moderate, with 51.5% and 44.9%. Komalasari, Nabila & Wahyuni (2012) also found learners in the Capital Region of Jakarta never committed cyberbullying with percentages of 83%-96.2%. (Ningrum & Amna, 2020) also found that senior high school adolescents in Banda Aceh had a low cyberbullying category. However, (Saragih et al., 2020) found a higher rate of cyberbullying among adolescents. Many factors influenced the cyberbullying prevalence differences—for example, each region's demographical and cultural value factors that influence cyberbullying prevalences. Indonesia is a diverse cultural country.

Every individual is bound with his local cultural value. This bound creates different prevalences of cyberbullying rates. This phenomenon is interesting to investigate to determine the roles of cultural values in influencing individual behaviors. In this research, one of the Matraman Kulon regions is Medium. This city still has high Javanese culture value intensity. Javanese life philosophy influences the community life perspective. The Javanese people live combinations of traditional Javanese thought, Hindu and Buddhist values,

philosophical teaching from India, and Islamic Sufism teaching. Then, the bases of the Javanese community include kinship, cooperation, piety, and tolerance (Fuad, 2019). Javanese community holds the Javanese cultural values in each motion and behavior. The values of Javanese cultures are *nrimo* (acceptance), compliance, and hesitation (Susetyo et al., 2014). The values are useful to direct and encourage human behavior and to affect the meaning and behavioral choices (Rachim & Nashori, 2007)

The results showed that most adolescents committed cyberbullying only to make jokes (26.1%). 17.4% of adolescents did not know their actions referred to cyberbullying. Then, a percentage of 17.4% of adolescents committed cyberbullying because they were angry. (Alsawalqa, 2021) also found that the bullies committed cyberbullying for humorous purposes. In this case, they did not know their aggressive behaviors were categorized as intimidations. In this research, the adolescents should have been capable of different jokes and other negative actions to amuse themselves (Hudiyah et al., 2016).

One of the interesting matters in this research was when the adolescents shared their responses to deal with bad treatments in social media. Most adolescents, 56.5%, would ignore the cyberbullying action because they did not want any further quarrels. This matter probably decreased the cyberbullying prevalence rates among Matraman Kulon adolescents. They preferred ignoring the bullying to taking the bullying seriously. The adolescents did not want any further quarrels and wanted to keep the harmony among their peers.

On the other hand, the researchers found that the victims of cyberbullying did not report the bullying because they had different perceptions of cyberbullying. (Utemissova et al., 2021) also found that cyberbullying was a sensitive topic for pedagogical staff in Kazakhstan. The pedagogical staff explains that humiliating attitude, *uyat*, and blaming the victims make uncovering cyberbullying difficult.

The researchers also found a lack of cyberbullying awareness among the adolescents in Matraman Kulon. Thus, they tended to ignore the cyberbullying problems because they did not want further quarrels. The tendency to avoid conflicts transparently becomes the feature of Javanese cultural value. (Endraswara, 2018) explains that Javanese people tend to avoid open conflict with other people and attempt to keep harmony. *Memayu hayuning bawono* becomes the character and philosophy of Javanese people in their daily life (Endraswara, 2018). In this concept, humans must act based on the shared interest above individual interest. Gusmian (2018) Explains that harmony of the Javanese community becomes the life concept. Thus, they do not tolerate spite, envy, ignorance, and recklessness in social interaction. The cultural values, such as *tepo seliro* (tolerance), forgiveness, patience, and righteousness, could be the insights for counselees to find themselves (Sugiharto et al., 2019). Javanese people hold the Javanese ethics that contain Javanese life governance values, such as norms, beliefs, habits, concepts, and life symbols that grow in the Javanese community. Javanese ethics become the efforts to keep the life balance and harmony among humans. These efforts refer to two main values of Javanese ethics: harmony and respect (Widaningtyas, 2018).

Javanese community has two principles to determine their interaction patterns. They are the normative frameworks: the principles of harmony and respect (Muhaimin, 2016). (Adiyanti et al., 2020) mention that the Javanese community tends to hold some values and life attitudes, such as respect. The Javanese community recognizes the terms *wedi*, *isin*, and *sungkan*; or afraid, shy, and hesitate. For Javanese people, these attitudes could support their psychology toward the principles of respect (Muhaimin, 2016). In this research, harmony and respect become the adolescents' behavioral bases to encounter cyberbullying. The principle of respect demands individuals to control themselves, be polite, and manage their emotions. Every individual needs specific management to perform these behaviors based on the applied norms. The principle of harmony has some implications on the friendship quality of adolescents. The friendship quality is important and becomes the feature of adolescents. The implication of the values includes respect, hospitality among adolescents, and a lower cyberbullying rate (Adiyanti et al., 2020). Thus, the local cultural values, especially Matraman Javanese, could hinder or prevent cyberbullying behaviors (Kurniawan, 2020).

The local cultural values also improve the resilience of cyberbullying victims. Resilience is not a common situation to handle. It refers to the capability to manage challenges and recover from stresses (Taufik dan Ifdil, 2012). An indicator of an individual with a healthy mentality is resilience (Rohmah et al., 2021). The Javanese cultural values, such as *tempo selira* (tolerance), *ora popo* (forgiveness), *ora kemrungung* (patience), *sikap pener tur bener* (correct and accurate), cooperation, and *welas asih* (compassion) become the individual resilience to deal with cyberbullying.

5. CONCLUSION

Cyberbullying is a social problem that occurs in various countries. Many scholars conducted various studies on this topic. In Indonesia, many scholars investigated cyberbullying. However, this research revealed the characteristics of cyberbullying encountered by adolescents. This research also investigated their reasons for not reporting the cases to adults, such as parents or teachers. The results showed a low cyberbullying level. The Javanese cultural values, such as *tepo selira* (tolerance), *ora popo* (forgiveness), *ora kemrungsung* (patience), *sikap pener tur bener* (correct and accurate), cooperation, and *welas asih* (compassion) become the individual resilience to deal with cyberbullying. Thus, the victims did not report the cyberbullying cases and accepted the bullies to prevent further quarrels. They did it to keep the harmony. The Javanese-Matraman cultures become the individual resilience to deal with cyberbullying exposures.

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