

Self-concept of Sikh people in maintaining Sikhism identity in multi-religious community

Konsep diri kaum umat Sikh dalam mempertahankan identitas Sikhisme pada masyarakat multiagama

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Abstract

Attitude intolerance to followers of different religions is always based on prejudice or negative stereotypes motivated by the belief to practice and symbolize his faith. Target can relate to individual or group adherents of a different religion, except those faced by Sikhs. Study this aim to describe draft self Sikhs in maintaining identity Sikhism in a multi-religious society in the very city of Jakarta heterogeneous, especially face attitude intolerance. This study uses qualitative method with data collection using interviews, observations, and studies related to the literature on the Sikh people. These studies found out that the Sikhs as minority in the city of Jakarta get treatment and actions intolerant in various forms like verbal ridicule, prejudice, and treatment not pleasant enough to practice and symbolize his religion. This study concludes that Sikh people continue to try to be open by viewing religious identity as a non-burdening obligation, attempting to adapt to their environment, and understanding that in order to be accepted in their environment, they must be able to open themselves as a minority, particularly regarding their religious identity, and strive for public understanding of Sikhism.

Keywords: multi religious community; self-concept of Sikh people; Sikhism identity

Abstrak

Sikap intoleransi terhadap pemeluk agama yang berbeda selalu dilandasi oleh prasangka atau stereotip negatif yang dilatarbelakangi oleh keyakinan untuk mengamalkan dan melambangkan agamanya. Sasaran dapat berhubungan dengan individu atau kelompok penganut agama yang berbeda, kecuali yang dihadapi Sikh. Kajian ini bertujuan untuk mendeskripsikan konsep diri Sikh dalam mempertahankan identitas Sikhisme dalam masyarakat multi-agama di kota Jakarta yang sangat heterogen, terutama menghadapi sikap intoleransi. Studi ini menggunakan metode kualitatif dengan pengumpulan data menggunakan wawancara, observasi, dan studi-studi yang berkaitan dengan kepustakaan pada masyarakat Sikh. Kajian ini menemukan bahwa kaum Sikh sebagai minoritas di kota Jakarta mendapatkan perlakuan dan tindakan intoleran dalam berbagai bentuk seperti ejekan verbal, prasangka buruk, dan perlakuan tidak menyenangkan untuk mengamalkan dan melambangkan agamanya. Kajian ini menyimpulkan bahwa orang Sikh terus berusaha terbuka dengan memandang identitas agama sebagai kewajiban yang tidak membebani, berusaha beradaptasi dengan lingkungannya, dan memahami bahwa untuk dapat diterima di lingkungannya, mereka harus mampu membuka diri sebagai minoritas, khususnya mengenai identitas agama mereka, dan berjuang untuk pemahaman publik tentang Sikhisme.

Kata kunci: masyarakat multi agama; konsep diri kaum umat Sikh; identitas Sikhisme

Introduction

Sikh or Sikhism is a non-revelation religion that gathers elements of Hindu and Islamic culture. Sikhs were born after the major religions of India had more before existed, namely, in the early 15th century and 16th century AD, Sikhism at first born in India however, now adherents already spread to the whole world and the moment this adherent most Sikhism outside India is in England. The Sikh religion was founded by Guru Nanak Dev Ji, who was born in 1469 AD in Talwandi, India (Al-Maghlouth 2012). Sikhism emphasizes connection personal with God and upholds tall equality and social and mutual value between fellow humans. There is a twist going on continuously about birth, life, death, and birth back should be lived by human, goal end every soul man is pulled to return to God from whom man come,

people who will not return to God must operate orderly life with operating certain moral principles. The most important thing is that man must live life with a soft heart and stay serving others (Singh 2007).

Existence adherents of the Sikh religion in Indonesia originated from Amritsar, Punjab, India, (now entered Pakistan territory) migration to Indonesia via Aceh, North Sumatra, and Jakarta. According to Mani (2008), Indian immigrants have been related to the earth's archipelago since the early era of AD. These Indians spread Hinduism and Buddhism in the archipelago. When it is Indians relate with groups elite in Indonesia above base invitation for teaching sciences new in religion, technology, and state administration. Then during the Dutch colonial period over Indonesia, many people came from South Asia, especially India, from the area of Tamil region has been migrated to Indonesia, which now has descendants spread throughout Indonesia. That is why many Indonesian citizens of Indian descent from majority ethnic Tamil adherents of Hinduism come from Punjab, the majority adherents of the Sikh religion. Proof existing followers of the Sikh religion in Jakarta itself with existing house worship Sikhs, namely the Gurdwaras in the area Tanjung Priok inaugurated its use in 1925.

This adherence to the Sikh religion in Indonesia is not so much. According to the research data cited from Abidin (2015), display adherents in Jabodetabek are not enough over 3,000 people who are almost everything of Indian descent, and some big born in Indonesia, which is all part already acculturated through marriage mixture with a population of native Indonesian. According to Mani (2008) until In the 1980s, ethnic Indians in Indonesia began concentrating in North Sumatra and DKI Jakarta. In North Sumatra, most Indians originated from ethnic Tamil and Sikh religious groups of Punjabi ethnicity. Meanwhile, in DKI Jakarta, ethnic Indians generally originated from the community many Sikhs wrangle business and entrepreneurship.

Based on the census population year 2000 recorded by Mani (2008) mentions the amount. There are 34,685 ethnic Indians, of which around 22,047 or 64% live in North Sumatra, while DKI Jakarta amounted to around 3,632 or 11%. The rest spread to various other parts of Indonesia. Activity business and entrepreneurship carried out by ethnic Indians in DKI Jakarta are more centered around Pasar Baru, Central Jakarta, but there is also a spread to other areas of DKI Jakarta. The activity they more many in the sector economy, there is an assumption to them as businessman textiles and garments as well as equipment sports, though there are also those who penetrate to the business world in the field of pharmaceuticals, materials chemistry, and film arts. Whereas for activity religion in Jabodetabek is served by 4 Gurdwara located in Pasar Baru, Tanjung Priok, Ciputat, and Ciledug.

DKI Jakarta, as the nation's capital, which is the center of government and economy and is inhabited by various people from different backgrounds, including religion, turns out to have a problem of intolerance in its society. Based on research conducted by the Setara Institute in 2017, DKI Jakarta is one of the most intolerant cities out of 94 cities in the country. The research is based on several parameters, namely discriminatory policies, concrete actions of local governments, statements of local governments in responding to cases, and various cases of violations of freedom of religion and belief. DKI Jakarta ranks last among these parameters, with a score of 2.30 out of a possible 7. There are approximately 14 cases related to violations of freedom of religion and belief that occurred in DKI Jakarta (Setuningsih n.d.).

In 2014 Gurdwara in Ciledug once experienced a case demonstration conducted by a group of inhabitants who demanded that the Gurdwara guesthouse in Ciledug, Tangerang be closed because considered not have permission and unsettling inhabitant around. Whereas according to the manager guest house license has been taken care of since long ago with documents required by the government Tangerang area (Abidin 2015). In addition, Muary (2018) explained that the Indonesian Ministry of Religion included the Sikh religion in the shade of Parisada Hindu Dharma Indonesia (PHDI) as an organization of Hindus. Whereas the principles of the Sikh religion are different from Hinduism, in practice, Sikhs must confess that as Hinduism's official religion, they think the teachings of both of them are different. In the body, more PHDI management is monopolized by those who come from Hindus, and their heavy influence conflicts with interests and politicization very felt by the followers of the Sikh religion in the organization.

Religious intolerance refers to the attitudes and actions of individuals or community groups who do not respect and honor the basic rights of adherents of other religions in carrying out various forms of worship and religious beliefs, as well as rejecting all forms of symbols worn and used by adherents of certain religions. Religious intolerance in a broader sense can refer to prejudice or negative stereotypes that are motivated by a belief in certain religious practices and symbols, both targeting individuals and different groups of adherents (The Wahid Institute 2011). By ignoring the right of a person or group to practice their religion and denying the basic right of followers of other religions to practice their beliefs, this negative prejudice can turn into acts of intimidation or violence at any time. Rahmawati & Satria (2014) explain that there are three types of religious attitudes that can be viewed in terms of tolerance based on the attitude of human diversity, namely, an exclusive attitude, which is a view that claims truth and salvation can only be found in their own religion (truth claim). An inclusive attitude is an attitude that believes in truth and salvation in other religions while maintaining their own religion as the standard of truth and safety. While the pluralist attitude holds that every religion has its own truth and way of salvation, no one has the right to claim that only their religion is true. The problem of intolerance arises because every religious teaching and belief has an exclusive aspect, namely a truth claim, namely the belief that religion is the most correct and single. Religion is often viewed as both a subjective claim and the center of truth (Easton 2019).

The negative impact of this "truth claim" view is that other religions are considered untrue and misleading. Their religion is the most correct, and they are obliged to straighten and return people to the right path according to their religious beliefs. If these principles are not regulated and monitored, there will be friction, clashes, and conflicts between religions in the name of the truth claim (Attabik & Sumiarti 2008). In the end, this aspect obscures people's view of the multi-religious surrounding environment and leads to the perception that other religions are false religions. On the other hand, religious identity is often defined as something that strengthens individuals as an inseparable belief in realizing their religious ideals and practices (Khasri 2021). In addition, based on the form of truth claims, it is symbolically contained in the ideology of patriarchy and the interests of the majority of religious groups (Putranto & Delliana 2019).

Religious intolerance in the form of propaganda, expressions of hatred, or other means to spread discriminatory ideological ideas. These forms of prejudice can be formally propagated by certain groups or in more subtle forms of practice that are indirectly internalized in the cultural context of society, such as stereotypes or scapegoats in problem-solving (Henslin 2019). According to Kikue Hamayotsu (Hamayotsu 2013), the high level of religious intolerance is the result of the first access to hardline religious groups not only through new media but also by influencing public figures, politicians, and state officials to arouse intolerant sentiments and disseminate narrow and dogmatic interpretations of religion.

Based on the explanation above, this study aims to identify and describe the self-concept of Sikh people in maintaining the identity of Sikhism in a multi-religious society in the very heterogeneous city of Jakarta, especially in facing intolerance. This thing background where are the Sikhs though already status Indonesian citizens however still must fight for convincing the state so that their religion could be recognized as the official religion in Indonesia and get a guarantee in operating their religious worship and rituals, where until the moment this is the status of the Sikh religion grouped by the government to in Hinduism, especially in service public that is the administrative population like managing ID cards, driving licenses, passports, certificates birth certificate marriage and education religion at school (Febryani 2020). This means the existence of Sikhs themselves is still not yet recognized by the state even though by history existence, they are on earth's archipelago already there is far before independence. Position people adherents of the Sikh religion can be said as group subaltern, where draft this seen from a post-colonial perspective called as a group existing community in the middle public however no once recognized existence, no noticed and even no once considered necessary the role in the society. Gayatri Spivak defines subaltern as a group of an oppressed minority, or more large, stratification class socially classified as inferior in a community, where they are not treated fairly, have no access to the elite, and are often ignored (Ruslin 2017).

Perspective theory used is Theory Interactionism Symbolic based on the thoughts of George Herbert Mead. They have corner look understand behaviour man as an individual from side subject that leads to behaviour man must be seen as a process that makes it possible they shape and arrange behaviour based on other people's expectations in interaction (Ritzer 2017). In addition, this theory explains that social processes can shape a person's thoughts and self-concept, which originate in or originate from the community that it consists. In society, there are individuals who have a significant influence on the lives of others. These people are usually a part of family members, friends, relations or colleague-specific work influenced by an immediate sense of social acceptance in the environment. In comparison, other people in general (generalized other) refers to the perspective of social or cultural groups. Significant in influencing society our in the act in demand (Henslin 2019). There are numerous attempts made to adapt to the new socio-cultural environment, specifically adapting to the new environment as a process of adaptation. The focus of adaptation is on significant issues like certain behaviors, values, beliefs, and communication (Parlindungan 2020).

Symbolic Interactionism Theory also states that human actions are based on symbolic meanings, meaning how individuals, together with other people, build and create a symbolic world in the world of society and vice versa, shaping human behavior. The theory this outlined in the draft *Mind, Self, and Society* (Ritzer & Goodman 2010), where the Mind is defined as a conversion process between somebody with herself, as well as involves thinking processes that lead to solving problems in the environment and society. Real-world considered complete with the problem, and the function of the Mind tries to solve them and allow people to work more effectively in social life. Thought emerges and develops as a result of social processes. Second, the Self is the ability to accept the Self alone as an object or subject as the condition in the social process of communication between humans. It means individuals learn about her Self themselves from the way others treat, perceive, and label them as mirror selves. Besides that, people can become subjects and objects for themselves through language. People may not have direct experience with themselves. They can only do this indirectly by putting themselves in someone else's shoes. From this perspective, people see themselves as having the potential to become a particular individual or social group as a whole. Third Society is essential in shaping the Mind and Self. Society shapes them and teaches them how to control themselves through self-criticism. This means a form of interaction between humans that make up society in a network of social relations. Society consists of individuals consisting of two essential parts, namely other people in particular and other people in general. Other people, in particular others, refer to individuals in society who are significant to oneself individual. In comparison, other people in general (generalized other) refers to the perspective of the social group or culture as a whole (Ritzer 2017).

Research Method

This study uses descriptive qualitative methods to more clearly record social realities derived from Sikhs' practice of self-concept in dealing with attitudes toward and treatment of religious intolerance and discrimination (Creswell & Creswell 2018). The data collected is in the form of words or pictures instead of emphasizing numbers. The focal point is on the process rather than the outcome, meaning that it emphasizes the meaning of the experience behind what is observed (Harahap 2020).

The research subjects who became informants in this study were five people who had backgrounds as students, private employees, and housewives. The age informants are between 18-40 years old. Data collection through interviews was limited to informants who are Sikh adherents and have Indian ancestry, as well as those who were born and raised in DKI Jakarta so that this research can get an overview of their personal experiences on a daily basis in maintaining their identity and self-concept as adherents of Sikhism in a multicultural society. religion, especially in dealing with religious intolerance in DKI Jakarta. In the interview, the researcher also discussed various topics relevant to the research objectives with the informants in depth (Merriam & Tisdell 2016).

The data collected was analyzed using the Miles and Huberman model, with the first step being data reduction, where data that is less suitable or irrelevant to the problem will be removed, then grouping the data. Furthermore, the conclusion is based on the interpretation (Miles et al. 2018). The data is then analyzed and discussed with previous studies according to the topic being studied (Harahap 2020).

Results and Discussion

There are many studies on Sikhism and the community of its adherents around the world, especially those studied by western academics in the last ten years. Their studies focus on social identity in a multicultural society (Takhar 2016), religious rituals (Jaspal 2013), business activities (Singh 2013), community (Rana & Lara-Cooper 2021), spirituality (De Vylder 2015), lifestyle (Galdas et al. 2012), religious intolerance (Purchase et al. 2018), religious dialogue (Chaudhry 2017, O'Donnell et al. 2018) and ethnic identity (Hun & Kaur 2014). One of the results of research by Muninder K. Ahluwalia and Laura Pelletiere (Ahluwalia & Pelletiere 2010) explains that anti-Islam and anti-Arab sentiments have strengthened among Americans since the September 11, 2001, terrorist attacks and discriminatory treatment of everyone who looks like a Muslim or Arabic. Misunderstood and ignorant of Sikh identity, many men in the Sikh community are subjected to verbal and physical attention because of their turban-like appearance and long beards.

In Indonesia, there have been several studies that have discussed the nationalism and Indonesianness of Sikhs (Adhitama 2022), the position of the Sikh minority group (Fadhli 2016), social conflicts between Sikhs and Tamils (Muary 2018), the right to religion freedom of Sikhs from the perspective of law (Nasution 2021), Sikh religious rituals (Rosramadhana et al. 2012), Sikh endogamy marriage (Andriansyah 2015), multiculturalism and the legal identity of Sikhs (Febryani 2020) and the history of the Sikh community in Jakarta (Mukti 2021). However, the focus of research on Sikh self-concept in dealing with intolerance in a multi-religious society, particularly in Jakarta, has been limited. Another case is the focus of the study that discusses intolerance and discrimination against minority groups of Confucians and ethnic Chinese, who are quite a lot.

Based on symbolic interactionism theory, Sikhs as individuals first know who they are through interaction with their closest family members, forming their self-concept through significant others. As Sikhs, informant DIL explained that their families had taught them since childhood to become Sikhs by wearing the turban on their heads. They are also taught to respect and accept their religious identity. They are influenced by their families and shaped in their minds to be able to be unique individuals and must be proud of their appearance and identity. They are also taught to believe in themselves and adhere to the principles of Sikhism, such as the concept of equality in seeing caste differences, controlling ego and anger, and always being humble.

The essence of the teachings of Sikhism is as follows: First, there is only one God in this world, both in and above it. Second, there is reincarnation, which is a continuous cycle of birth, life, death, and rebirth that humans must undergo. Third, the ultimate goal of every human soul is to be drawn back to the God from whom man came. Fourth, people who want to return to God must live an orderly life by following certain moral principles, and the most important thing is that humans must live humbly and continue to serve others (Keene 2007).

Adherents of Sikhism must also be able to carry out the values of social teachings in their lives namely, first, they must adhere to the concept of equality without distinguishing between ethnicity, race, religion, language, skin color, caste, class, gender, and wealth. Second, have to do Seva, or service, in every possible way in order to create a better community and make them inferior through ego suppression. Third, the ability to manage or control sexual desires and desires. Fourth, he must be able to apply Krodth or control his anger so that he can think rationally. Fifth, stay away from Lobh or try not to be greedy. Sixth, apply Moh, or not being attached to worldly pleasures, and Ahankaar, or not being selfish or arrogant. Seventh, he must have the attitude of upholding the truth, compassion, contentment,

humility, and love. eight, not smoking or consuming illegal drugs or alcohol. Ninth, as a way of teaching healthy living, simplicity, avoiding overeating, and not harming other living beings, students must eat simple and vegetable-based foods (vegetarian).

According to Al-Maghlouth (2012), as a Sikh follower, both male, and female, you must also be able to show the 5K symbol as a symbol of self-identity, which consists of (1) Kesh, namely not cutting your hair and letting it stay long because hair is a gift from God, and using a turban as a head covering to protect the hair, which has the purpose of keeping a Sikh believer focused and obedient to his beliefs. (2) Kanga is a comb used to keep hair neat and clean as a symbol of purity. (3) Kachera, namely wearing wide pants that narrow below the knee as a form of lust control and commitment to purity. (4) Kara is an iron bracelet that is wrapped around the right wrist of a Sikh as a symbol of prevention against bad behavior and the avoidance of despicable acts. The kirpan is a kind of dagger that has a symbol of courage and is able to protect itself and its owner.

For orthodox Sikhs in other parts of the world, the Kirpan, or ceremonial dagger, is one of five objects and must be worn at all times by baptized Sikhs. The turban, kara, or steel bracelet represents strength and integrity, while the kangha, or wooden comb, represents cleanliness, and Kachera, which represents purity and self-control. Kirpan, on the other hand, represents readiness to protect the weak as well as defend against injustice and persecution (Nasution 2021).

Based on the social values and identity symbols that must be worn, Sikh adherents become the foundation for strengthening their survival with their appearance and attitude amidst the differences that they must feel and face in their social environment. The values taught have helped shape Sikhs' mental preparedness to wear their attributes and view them as an obligation rather than a burden. When carrying out the interaction process and receiving intolerant treatment in verbal and nonverbal forms, Sikhs try to reflect on it first in their minds. When they receive intolerant treatment from adherents of other religions, they sometimes feel marginalized and unappreciated. Such a strange look is sometimes accompanied by ridicule and abuse when the appearance of Sikhs wearing a turban is considered. One of the DAR informants recounted the experience of being insulted and treated unethically when he was forced by officers to open his turban while applying for a driver's license, which he finally gave in to release.

“About 2 years ago, when I wanted to apply for a car license, the officer asked me to take off the turban to take a photo. I said sorry I can't sir. I think many Muslim women here also use the hijab. If I take off the turban, they have to take off the hijab too. Hearing that word, they got angry and said I was presumptuous. In essence, I ask for respect because we are all Indonesian citizens with the same status in the eyes of the law, and there should be no difference and respect for each other's beliefs. But because at that time I had a lot of work, I didn't have time to linger. Finally, I didn't want to argue, I gave in and wanted to not to open the turban” (DAR informant).

In addition, another informant, NIR, told of his experience when his family was going to make a recitation for Sikhs called Sukhmani. The attitude of the community around where they live shows that they are not happy with the activity, even though the informant has submitted the plan for the worship activity in advance to the local RT management, the local residents still do not allow it because they feel disturbed and inconvenienced by the local residents, without wanting to listen to the informant's explanation. In the end, the informant decided that the event would not be held.

“Because my house is in a narrow alley and the environment is crowded, when they want to hold a sukhmani, local residents see it as strange to them, so the permit seems to be complicated, even though it has been conveyed to the Pak RT long ago and there are no problems from the RT, it's just that the locals don't seem to accept it. Finally, the Sukhmani event was canceled. At first, I was annoyed because I couldn't do anything. But I try to accept and understand it. Maybe they still can't understand, and I can't do anything about it either. But I just try to think positively, there are still other places for me to worship if I can't be there” (NIR Informant).

Parlindungan & Manwarjit: "Self-concept of Sikh people in maintaining Sikhism"

Based on one of the concepts of symbolic interactionism, namely "Self", an individual's ability to accept oneself as an object or subject is a requirement in the social process of communication between humans. This means that individuals learn about themselves from the way others treat, perceive, and label them, as a mirror of themselves. Social labels in the form of stereotypes not only create prejudice but can also lead to discriminatory acts (Henslin 2019). Religious discrimination devalues a person's identity from a specific minority group because of their religion or treats people differently and unfairly.

In their minds, they feel that they are different, so they are treated in such a way and are not accepted in their environment, so it is better for them to stay away and be alone. Despite the fact that they had initially withdrawn from the association. However, they eventually realized and realized that it was societal groups that treated intolerance and discrimination. This is in line with the explanation of George Herbert Mead (Ritzer 2017) that the mind is the way people internalize people's attitudes. The view of society is reflected by Sikhs, and when they communicate with themselves, they tend to take action by staying away from their environment. However, at some point, they feel that there is no point in staying away from their social environment. To overcome the treatment of intolerance, they must first accept themselves if they are to be accepted by others. This they implement from the social values of the teachings, namely *Krodh*, or controlling anger, so that they can think rationally, *Lobh*, or not being greedy, *Moh*, or not being bound by worldly pleasures, and *Ahankaar*, or not being selfish or arrogant.

The informants also agreed that the treatment of religious intolerance and discrimination arose because of people's lack of knowledge about the Sikh religion. In the end, they realized that to be in an environment of intolerance and discriminatory society, they must be able to behave and open up. This is in line with their teaching, which is to do *Seva*, or service, in every possible way in order to create a better community and make them inferior through ego suppression. They take this as a challenge to further educate the public about the Sikh religion so that they can be accepted. With this attitude, the informants feel more confident, and the process of their interaction with their social environment becomes more effective. When they are ridiculed or treated unfairly, they should be humble and loving without feeling ashamed or afraid. This attitude, through the social values of the Sikh religious teachings, can ultimately be welcomed by their diverse social environment.

The informant also sees himself as he reflects on the behavior of others towards him. When they withdraw from the association, it happens because they perceive that they are considered different by others. However, when they start to control their minds and solve problems by returning to their environment, they do not use that reflection as a benchmark in viewing themselves according to the values of the teachings, which must adhere to the concept of equality without distinguishing ethnicity, race, religion, language, skin color, caste, class, gender, and wealth owned.

"Until now, I have still maintained *sillahturahmi* with my former school friends, even though they are different in their religion. I love being invited to iftar together, and I'm really happy to meet them. because I don't want to limit myself" (TEJ informant).

The informants still feel proud of their identity as Sikhs even though they are exposed to intolerance treatment and they agree that this intolerant arises because of people's lack of understanding of the Sikh religion. They try to address various intolerant and discriminatory treatments with humility and openness while providing understanding. For example, when a Sikh man is underestimated because he uses a turban as a head covering and *Kachera*, which are wide pants that narrow at the knees, and gets negative prejudice, it doesn't make him someone who is inferior or embarrassed because of other people's views. Personally, he feels proud of all his differences, making himself a part of the Sikh community, and is able to overcome this intolerance and discrimination.

The self-disclosure of Sikhs as individuals who feel proud and unique about their appearance. They feel that the main key for them when they want to be accepted in an environment they do not know is to be open and transparent about their religious identity. They have the idea that with this attitude, they have

a role and are challenged to introduce the Sikh religion to more people so that more people know and realize that they are part of pluralism in Indonesia. such as using the Turban and Kachera consistently and not being ashamed of the difference From the above understanding, it is very clear that it is a society that shapes the thoughts and self-concept of the Sikhs. Instead of shutting themselves off from the community, they think that it is better to open up to their environment, showing that Sikhs carry out a series of processes within themselves to adapt by blending in and not limiting their association so that they can be accepted by their environment according to the concept of quality values in viewing or judging other people. regardless of ethnicity, religion, race, language, skin color, caste, social class, gender, education, and wealth. As explained by one of the CHA informants who is often mistaken for a Hindu, even though the teachings of Hinduism and Sikhism are very different, Usually, if people who ask questions are responsive and enthusiastic, they will explain where the differences lie and describe what the Sikh religion is, and not always those of Indian descent who are Hindu. “Sometimes my friends think my religion is Hindu. I said no. I am of Indian descent but not Hindu. I am a Sikh, and I like to explain what Sikh religion is so they understand.” (CHA informant).

The process of adaptation carried out by the informants to the differences in social values in everyday life in Jakarta, where Sikhs are prohibited from smoking, consuming alcohol, and consuming meat, meaning that they must become vegetarian, where he only eats foods made from fruits and vegetables as a source of energy, a healthy way of life and stay away from greedy behavior and not to torture animals by not eating meat. According to the informants, they do not make these differences in values and beliefs an obstacle to dealing with other people. They always assume that when their partner consumes alcohol, cigarettes, or meat, it is their right, and if their friends offer it, they will politely refuse so as not to offend their friends. The informant always tries to look at the positive side, where he feels that his friends do not mean to force him or encourage him to violate religious teachings, but rather because his friends are happy to share with him and he himself does not try to stay away from his social environment.

“When my friends go to a party and offer me meat or alcohol, I usually don’t immediately say I can’t eat this or that; I usually refuse politely first so as not to offend them. But if they start to be a bit pushy, then I’ll let them know that I’m a vegetarian and that’s the teaching in my religion” (DAR Informant).

In the process of adaptation through acculturation and assimilation in the social environment, disclosure of ethnic identity is very necessary as an effort to build relationships with peers (Nur’Aini 2021). One of the ENA informants said that he tried to adjust to the social environment of his peers and coworkers by accepting the offer even though it was within certain limits. He admits to being a Sikh to his friends and that he doesn’t smoke or drink alcohol, but he still wants to drink wine with the aim of adjusting to the world of relationships and the work he is involved in. Besides that, he is just trying to be more pragmatic in adjusting to his social and work environments so that his friends and co-workers can be more comfortable interacting with him and not attracting their attention or avoiding him.

“When you are hanging out with friends outside or at a café, they usually like to offer you a small glass, and even then, I want only wine. “It’s also just a taste, and it’s not too much of a problem for me, because I’m just trying to adjust to today’s life, which requires wider association and adaptation” (ENA Informant).

According to Charles Horton Cooley (Henslin 2019), this condition is a manifestation of the “looking-glass self,” which describes how a person’s feelings process can develop and adapt in his or her work or social environment. The looking-glass self contains three elements, namely, first, we imagine how we are seen by the people around us, which means we consider how other people perceive us. Second, we interpret other people’s reactions. We draw conclusions about how other people perceive us. Do they like us because we are friendly or funny? Do you dislike us for being introverted or unfriendly? Third, we develop a self-concept, which is how we interpret other people’s reactions to us and form our thoughts and feelings about ourselves (Ritzer 2017). If the reflection from the social mirror is pleasing to the individual, it leads to a positive self-concept, but if a reflection from the social mirror becomes

negative, such as discomfort, anger, or unfriendliness, this will lead to a negative self-concept and can even damage social relationships. The three elements of the looking-glass self are part of our daily lives; we are constantly changing ourselves and how we play a role in society. This means that we as individuals are never a finished product but are always in the social process of playing a role in shaping our self-concept.

In addition to applying a tolerant attitude, the informants also adhere to a pluralist or diverse attitude. Pluralist attitude is a perspective that holds that every religion has its own truth value and path of salvation so that no other party has the right to monopolize only the truest religion so that this pluralist attitude is a manifestation of respecting every belief that exists in this world. every difference. According to Alo Liliweri (Liliweri 2018), diversity is not just recognizing or being tolerant of differences; diversity is a series of practices that consciously involve understanding and respecting the interdependence of culture and the natural environment, respecting each other for different experiences from others, and understanding that diversity not only includes ways to be but also ways to know and build alliances across differences so that we can work together to eliminate all forms of discrimination.

The informants hope that their social environment can be more open to accepting their differences. They enthusiastically make the label 'minority' a challenge to introduce the Sikh religion to the majority, so that the reality of absolute pluralism can be clearly appreciated by all residents of DKI Jakarta. As stated by the informant, this country does not belong to a group; this country belongs to the whole nation. The existence of Sikhs in DKI Jakarta is expected to open a new perspective on how conditions of diversity should strengthen the bonds of brotherhood, not alienate residents from each other.

Conclusion

Adherents of the Sikh religion as a minority in DKI Jakarta face attitude intolerance and discrimination religious in from various verbal ridicule, prejudice, and treatment of not enough pleasant related symbols as adherents of the Sikh religion, accept identity religion as an obligation that is not a burden, behave openly to the environment as well as attempted adapt in treatment intolerance and discrimination.

Social process joins shape thoughts and concepts of self in environment society. They understand that for received in an environment, they must be capable of open self as people minorities, especially about identity religion, and endeavor to give understanding to the public about Sikh religion like low attitude heart, the concept of equality in looking at creature life as well as control as well as holding back ego and anger to treat intolerance and discrimination.

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