Indonesia Challenges in Maintaining National Identity in the Era of Globalisation

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Abstract: This study aims to analyse the challenges faced in maintaining national identity in the era of globalisation using sociological research methods. The era of globalisation is characterised by increased interactions between nations that lead to the spread of values, cultures and ideologies that can threaten the homogeneity of national identities. This research uses a qualitative approach with a case study method on several countries that have experienced significant changes in their national identity due to the influence of globalisation. Data were collected through in-depth interviews, participatory observation, and document analysis. The results show that globalisation has resulted in cultural transformation, a shift in traditional values, and an increase in multiculturalism that challenges the integrity of national identity. In addition, information and communication technology also plays a major role in spreading global culture. The study concludes that effective strategies for maintaining national identity involve education that emphasises local values, cultural policies that support diversity, and strengthening local communities. Recommendations include the need for cooperation between the government, society and educational institutions in an effort to maintain and strengthen national identity amidst globalisation.

Keywords: National Identity; Globalisation; Sociological Method; Cultural Policy

1. Introduction

An independent and sovereign state certainly strives to have a national identity so that it can be recognised by other nation-states and distinguished from other countries. National identity can maintain the existence and survival of the nation.[1] The nation-state has authority and honour as a nation that is equal to other nations and will unite the nation in question. The word globalisation is no stranger to today's society. Advances in information and communication technology that move quickly and widely have made globalisation present in the midst of human life since the beginning of the 20th century. The emergence of globalisation makes a country have to open itself to accept advances that occur in the world from various aspects, such as science, social, cultural, economic, and political. So the existence of globalisation makes people easily access information and interact without any limits. Currently, developed countries, such as Europe, Japan, America and China, are the main players in globalisation. They spread their local values to other countries as global values.

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[1] Carl Ritter, 'Understanding Cosmopolitanism: A Morphological Approach', *Journal of Political Ideologies*, 31 October 2023, 1–20, https://doi.org/10.1080/13569317.2023.2275040.

Therefore, they have a great influence on countries that open themselves to receive global values from these developed countries[2].

An independent and sovereign state endeavors to establish and maintain a distinct national identity that sets it apart from other nations. This identity serves as a symbol of recognition and solidarity among its citizens, reinforcing the nation's unity and collective identity. The concept of national identity encompasses cultural heritage, historical narratives, shared values, and symbols that embody the essence of a nation's existence and aspirations. Globalization, a term ubiquitous in contemporary discourse, refers to the interconnectedness and interdependence of nations and societies worldwide. Since the early 20th century, rapid advancements in information and communication technologies have accelerated globalization, permeating every facet of human life. This phenomenon compels nations to engage with and integrate global advancements in science, technology, economics, culture, and politics, transcending geographical and ideological boundaries.

As globalization unfolds, developed countries such as those in Europe, Japan, the United States, and China wield significant influence as primary drivers of global economic and cultural trends. They propagate their local values and ideologies as global norms, shaping the cultural and economic landscapes of countries that embrace these global influences.[3] Consequently, nations often face the challenge of balancing their national identities with the pressures and opportunities posed by global integration. The openness necessitated by globalization enables unprecedented access to diverse perspectives, knowledge, and innovations from around the world. While this fosters cultural exchange and economic growth, it also poses threats to local traditions, languages, and cultural practices that are integral to national identities. Nations must navigate this complex terrain to preserve their cultural heritage while embracing the benefits of global connectivity and cooperation.

In response to the challenges posed by globalization, nations employ various strategies to safeguard their cultural distinctiveness and national identities. These may include policies promoting cultural preservation, multicultural education, support for local arts and languages, and efforts to foster national pride and awareness among citizens. Such initiatives aim to reinforce the resilience of national identities amidst the forces of global homogenization. Understanding the dynamics of globalization and its impact on national identity is crucial for policymakers, educators, and society at large[4]. It facilitates informed decision-making and the development of strategies to mitigate the negative effects of globalization on cultural diversity and national cohesion. By embracing diversity as a source of strength, nations can harness their unique cultural heritage to thrive in an interconnected global landscape.

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[2] Ke Yihan, Peera Phanlukthao, and Metta Sirisuk, 'The Mazu of Meizhou Island: Construction of Secular Self-Identity among Chinese People in the Era of Globalization', *The International Journal of Interdisciplinary Global Studies* 17, no. 2 (2022): 65–79, https://doi.org/10.18848/2324-755X/CGP/v17i02/65-79.

[3] Jae-hyun Im, 'The Discursive Construction of East Asian Identities in an Era of Globalization and Internationalization: The Linguistic Landscape of East Asian Departments at a U.S. University', *Journal of Multicultural Discourses* 15, no. 1 (2 January 2020): 80–103, https://doi.org/10.1080/17447143.2020.1738441.

[4] Angela Garcia Calvo, 'State-Firm Coordination and Upgrading in Spain's and Korea's ICT Industries', *New Political Economy* 26, no. 1 (2 January 2021): 119–37, https://doi.org/10.1080/13563467.2019.1708882.

The countries that are the recipients of these global values are mainly developing countries, one of which is Indonesia. Although the presence of globalisation has provided convenience for the community, on the other hand there is a challenge that must be watched out for. These challenges can be seen in the phenomena that occur today, such as some people who are more happy and proud to be consumers of foreign products than using national products, the dominance of westernisation or the presence of Korean wave that began to mushroom in Indonesia and others. These phenomena, if left unchecked, will pose a threat to the national identity of a nation and state. Therefore, society needs efforts to answer the challenges and problems posed by globalisation. Geographically, Indonesia is a vast territory consisting of various islands stretching from Sabang to Merauke. This condition is an advantage for Indonesia, which is a country rich in culture, customs, many tribes and regional languages, and local values contained therein. That wealth is the identity of the Indonesian nation and must be maintained very well. So that the sense of unity and nationalism in the life of the nation is not lost by the emergence of globalisation in the midst of the lives of Indonesian people today. Therefore, the author will discuss the challenges posed by the presence of globalisation and offer some efforts to maintain national identity in the midst of the current globalisation era[5]

National identity is a concept that encompasses a sense of community and unity shared by citizens based on history, culture, language and shared values. This identity plays an important role in maintaining the social cohesion and stability of the country. However, globalisation is often perceived as a threat to national identity as it introduces strong foreign cultural influences, which can erode local values and traditions. The challenges in maintaining national identity in the era of globalisation include various aspects, such as the penetration of foreign cultures through mass media and digital technology, changes in lifestyle and consumption influenced by global trends, and economic pressures that push countries to adapt to international standards. In addition, the increasing flow of migration also affects the social and cultural dynamics in the country. In the face of these challenges, it is important for each country to find a balance between being open to global influences and maintaining a distinctive national identity. Strategies that can be implemented include strengthening national education, promoting local culture, and policies that support economic and technological independence. Thus, the country can maintain its national identity while still actively participating in the global arena.

This research aims to delve deeper into the challenges faced in maintaining national identity in the era of globalization. Globalization often brings complex impacts on a country's national identity, such as cultural homogenization and the spread of universal values that can threaten local cultural diversity. In this context, the research also seeks to identify implementable solutions to address these issues. One approach could be developing public policies that promote cultural pluralism, multicultural education, or support for local arts and cultural heritage. It is hoped that with a profound understanding of these dynamics, we can find effective ways to strike a balance between openness to globalization and the preservation of national identity. This will help societies maintain a sense of pride and strong cultural identity while remaining open to inevitable global changes.

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[5] Hadi Karyono, Retno Mawarini Sukmariningsih, and Johan Erwin Isharyanto, 'Pancasila Ideology as the Basis for Building the Character of the Younger Generation in Indonesia', *Academic Journal of Interdisciplinary Studies* 12, no. 3 (5 May 2023): 319, https://doi.org/10.36941/ajis-2023-0080.

2. Method

The research approach used is qualitative, chosen because with this approach researchers can explore a deep understanding of complex social phenomena, in this case, national identity in the context of globalisation. The qualitative approach is different from the quantitative approach which is more focused on measurement and statistical analysis. In qualitative research, researchers place more emphasis on understanding the processes, meanings, and experiences experienced by individuals or groups in certain social situations. This is particularly relevant for research on national identity which involves cultural nuances, values and perceptions that are often difficult to measure quantitatively. This method provides contextual insights that cannot be obtained from interviews or surveys alone. In addition, documentation studies of relevant policies, reports and literature helped to provide in-depth historical and theoretical context, allowing for more comprehensive analyses. Using a qualitative approach, this research is expected to produce rich and in-depth findings on how national identity is maintained amidst globalisation. This approach allows researchers to capture the nuances and complexities of the challenges faced as well as the strategies implemented by communities and states. Thus, the results of the study can make a meaningful contribution to the development of more effective policies and programmes in maintaining national identity in the era of globalisation.

3. Analysis or Discussion

3.1. Definition of National Identity

The term national identity comes from the words identity and national. Identity literally means the characteristics, signs or identity attached to someone or something that distinguishes it from others. Meanwhile, the word national is an identity attached to larger groups that are bound by similarities, both physical such as culture, religion, language and non-physical such as desires, ideals and goals. The term national identity or national identity gives birth to group action (collective action given national attributes) which is manifested in the form of organisations or movements given national attributes[6]. According to Kaelan, national identity is essentially a manifestation of cultural values that grow and develop in aspects of the life of a nation with distinctive characteristics, and with these distinctive characteristics a nation is different from other nations in its life. The cultural values that reside in the majority of people in a country and are reflected in the national identity, are not finished goods in a normative and dogmatic freeze, but something open that tends to continuously develop because of the desire for progress owned by the supporting community.

The implication is that national identity is something that is open to being given new meaning in order to remain relevant and functional in the actual conditions that develop in society. This means that national identity is a concept that is continuously reconstructed or deconstructed depending on the course of history. This is evident in the history of the birth of nationalism in Indonesia, which began with various parochial movements such as Boedi Oetomo based on Javanese subculture,

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[6] Saint Petersburg State University Universitetskaya Nab., 7/9, Saint Petersburg, 199034, Russia et al., 'Interculturalism: Postmulticultural Discourse of Social Integration', *RUDN Journal of Sociology* 18, no. 2 (2018): 250–61, https://doi.org/10.22363/2313-2272-2018-18-2-250-261.

Sarekat Dagang Islam, an extrovert and political Islamic entrepreneur, and so on, which gave birth to an inclusive movement, namely the national movement with the identity of "Indonesianess" by actualising its political determination in the Youth Pledge of 28 October 1928. From the diversity of subcultures, a core culture has crystallised, which later became the basis for the existence of the Indonesian nation-state, namely nationalism[7]. National identity as a unit is usually associated with the value of attachment to the homeland (motherland), which manifests the identity or identity of the nation and usually displays certain characteristics that are different from other nations, which are generally known as nationality or nationalism. The people in the context of nationality do not refer simply to those of low social status but encompass the entire social structure. All are bound to think and feel that they are one.

Indonesia's national identity is divided into two contexts, namely in the context of the state and nation. In the context of the state (Indonesia), such as Pancasila and the motto Bhineka Tunggal Ika, the song Indonesia Raya, the Red and White Flag, the 1945 Constitution, Indonesian as the national language and Indonesian national heroes. While in the context of nationality, such as religion, customs, morals, ethnicity, culture and others. The agreement in shaping Indonesia's national identity begins with the growth of the political awareness of the Indonesian people before the state.[8] This political awareness is illustrated by the nationalism movement to fight against colonisers and fight for independence to realise the Indonesian state. So that the existence of nationalism makes it easy for the Indonesian people to form a national identity. According to Joko Suryo, the emergence of the Indonesian national identity is supported by two factors, namely objective factors and subjective factors. Objective factors include geographical-ecological conditions that shape Indonesia as an area with many islands, a tropical climate, and located on the communication road between world regions. These conditions affect the development of Indonesian life, such as economic, cultural, social, and demographic life. While subjective factors include social, political, cultural, and historical factors owned by the Indonesian people. Historically, the emergence of nationalism in Indonesia began with the birth of movement organisations, such as the parochial and Javanese subculture-based Boedi Oetomo and the extrovert and political Sarekat Islam. Then the movement was actualised in the Youth Pledge on 28 October 1928. The existence of these historical factors then influenced the formation of the identity of the Indonesian people and nation through the interaction of various factors in it. The result of the interaction of these various factors gave birth to the basis of the existence of the Indonesian nation-state, namely nationalism.

4. Challenges in Maintaining National Identity

Globalisation is the development of science and culture that then spreads widely from one side of the world to the other so that there are no longer clear boundaries in a country. Globalisation is also often interpreted as internationalisation, as these two terms have many similarities in terms of characteristics. Globalisation is broadly defined as an activity of the world community that spreads to a country and even remote areas in various ways. Actually, globalisation has yet to find a clear and precise definition. A number of scholars have made definitions of globalisation. But it is still

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[7] Denis Bachand, 'Du national au transnational: l'empreinte documentaire dans les films de Denis Villeneuve, Philippe Falardeau et Kim Nguyen', *Contemporary French Civilization* 44, no. 2_3 (July 2019): 151–66, https://doi.org/10.3828/cfc.2019.9.

[8] Julia Calvert, Charlotte Rommerskirchen, and Arjen Van Der Heide, 'Does Ownership Matter? Claimant Characteristics and Case Outcomes in Investor-State Arbitration', *New Political Economy* 27, no. 5 (3 September 2022): 788–805, https://doi.org/10.1080/13563467.2021.2013792.

rather difficult to define globalisation in a standard way. This is because it depends on which side people see globalisation from. According to Gidden.[9]

Globalisation is a social relationship between one country and another which influences and is influenced by each other in various ways. Similar to Giddens' definition, Waters defines globalisation as a social process in which geographical boundaries become less important, so that everyone will feel closer to others.[10] In contrast to Giddens and Waters, Scholte defines globalisation into five parts, namely Internationalisation, Liberalisation, Universalisation, Westernisation, and Transplanetary and supraterritorial relations. First, Internationalisation is defined as the increasing activity of world social relations. Although a country has maintained its identity, it will be dependent on each other. Second, Liberalisation is defined as the reduction of national borders, such as migration and foreign exchange or the ASEAN Free Trade Area (AFTA) where trade relations are no longer bound by national borders for its members. Third, Universalisation is defined as a local event but its influence spreads around the world. Fourth, Westernisation is understood as the entry of western culture into a country where the people imitate the western culture and of course contradict the lives of local people. Today's rapid globalisation has brought changes to most aspects of life.

The development of science and technology and the continuous flow of digitalisation certainly have an impact on people's lifestyles and habits[11]. The young generation as the nation's successor should be prepared as early as possible to recognise cultural values in the form of national identity. The mental condition in adolescence is in an unstable phase so it is still very easy to be influenced. Moreover, the impact of globalisation will be felt most by the younger generation, because in reality, they will continue to be accompanied by the endless development of the times. Even nowadays, many teenagers are fond of westernised lifestyles and love foreign culture more than national culture. Globalisation is considered to provide competition opportunities for developed countries (such as the US, Europe and Japan) that have global power in the economic, social, cultural, political, and military security, science and technology fields. Meanwhile, for Indonesia as a third-world country rich in natural resources, human resources and inherent culture, globalisation will present opportunities and challenges that must be watched out for. Some forms of challenges in the era of globalisation include liberalisation, westernisation,[12]

internationalisation and universalisation. Another challenge is for the defence and security of the nation, a weak sense of national identity, making it easy for extremist ideologies to influence and

[9] Abdul Sakban and Dadang Sundawa, 'Character Education : Direction and Priority for National Character Development in Indonesia', *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 9, no. 3 (16 September 2023): 794, https://doi.org/10.33394/jk.v9i3.7843.

[10] Boris Aleksandrovich Takhokhov, 'Development of Students' Ethno-Cultural Competence in the Context of Globalization', *Science for Education Today* 9, no. 4 (30 August 2019): 73–92, https://doi.org/10.15293/2658-6762.1904.05.

[11] Bambang Soesatyo, Kadir Johnson Rajagukguk, and Heri Wahyudi, 'Building Legal Foundation for a Prosperous Indonesia: Insights from MPR-RI Four Pillars', *Yustisia Jurnal Hukum* 12, no. 3 (12 December 2023): 240, https://doi.org/10.20961/yustisia.v12i3.71520.

[12] Adrien Sautereau and Daniel Faas, 'Comparing National Identity Discourses in History, Geography and Civic Education Curricula: The Case of France and Ireland', *European Educational Research Journal* 22, no. 4 (July 2023): 555–71, https://doi.org/10.1177/14749041221086378.

infiltrate Indonesian youth so that they are easily infiltrated by the mindset and interests of irresponsible parties and become vulnerable to division. These adverse impacts can certainly undermine the sense of nationalism and lead to a national identity crisis. The development of technology towards all-digital is currently accelerating. In this digital era, humans in general have a new lifestyle that cannot be separated from electronic devices that cannot be separated from the internet. Technology is a tool that can help most human needs. Technology has been able to be used by humans to make it easier to do any tasks and jobs. The important role of technology is what brings human civilisation into the digital era.[13]

The digital era has brought various good changes as a positive impact that can be used as well as possible. But at the same time, the digital era also brings many negative impacts, thus becoming a new challenge in human life in this digital era. Challenges in the digital era have also entered into various fields, one of which is in strengthening national identity. Moral decline among the community, especially teenagers and students, is a serious challenge. During adolescence, a person's mental state is in a very unstable phase compared to the child or adult phase.[14] At this time adolescents tend to take actions that refer to the search for identity. Often teenagers take the wrong steps in self-discovery. The fading of national identity is a condition of societal instability where national identity or national characteristics so that the integrity of the nation can be threatened. This can happen if we as Indonesian citizens cannot maintain and strengthen our national identity and pass it on to the younger generation.

The young generation as the successor of the nation with identity must be prepared from an early age. The cultivation of national values, culture and love for the country must be done because this is very consequential to the continuity of the Indonesian nation. The younger generation must be able to love their own national identity. Efforts must be made as effectively as possible, which of course must adjust to the current development of the times.[15] The crisis of national identity can be seen from social phenomena that occur in the younger generation, such as juvenile delinquency, student brawls, drugs, promiscuity, criminality, and so on. If this is not addressed immediately, it will certainly threaten the survival and future of the Indonesian nation. The process of globalisation and digitalisation is more feared than understood and then anticipated wisely and carefully, by the excessive fear. The anticipation tends to be defensive in nature, building fortresses and feeling themselves as objects rather than subjects in the process of change. In the midst of the emerging trend of world life that is increasingly moving towards barrier-free, local insights are increasingly integrated into national and global insights[16]. In Indonesian society, the insight of the unity of the soul "Bhinneka Tunggal Ika" which means unity in diversity, the spirit of gotong royong with different

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[13] Nita Novianti, 'Indonesian Folk Narratives: On the Interstices of National Identity, National Values, and Character Education', *Journal of Ethnology and Folkloristics* 16, no. 1 (1 June 2022): 99–116, https://doi.org/10.2478/jef-2022-0006.

[14] Giulia Quaggio, 'A Transatlantic Iberian Peninsula: Exhibiting the Nation through the Commemoration of Renaissance Voyages of Exploration in Spain (1992) and Portugal (1998)', *Journal of Iberian and Latin American Studies* 26, no. 3 (1 September 2020): 317–40, https://doi.org/10.1080/14701847.2020.1851860.

[15] Beth C. Rubin, 'We Come to Form Ourselves Bit by Bit: Educating for Citizenship in Post-Conflict Guatemala', *American Educational Research Journal* 53, no. 3 (June 2016): 639–72, https://doi.org/10.3102/0002831216646871.

[16] Demetri L. Morgan, John Zilvinskis, and Brendan Dugan, 'Opening the Activism and Postsecondary Education Black Box: Relating High-Impact Practices and Student Identity With Activist Behaviors', *Journal of Political Science Education* 17, no. 1 (2 January 2021): 55–78, https://doi.org/10.1080/15512169.2019.1612248.

terms in each region. In the world of education, most people look at grades in class rather than one's moral values. They are more curious about whether they have good grades, rather than caring whether those grades were honestly obtained.[17]

This way of thinking in society must be changed. An educated and ethical society will build Indonesia into a better country so that people can rethink and be afraid to spread hoax news and be able to filter which news is wrong and which news is true. There are myriad meanings of character education, at its core an education that makes students lifelong and critical learners, diligent and capable workers, socially and emotionally skilled, ethical, respectful and responsible thinkers, disciplined people who pursue healthy lifestyles, contributing members of society and democratic citizens, and spiritual people engaged in crafting lives of noble purpose. These significances are a clear reaction to something that has recently happened regarding the importance of character education in this era of globalisation. In short, the importance of character education is to shape the younger generation to be ready for the era of globalisation. More so, it helps them to be able to decide right and wrong even under stressful conditions.[18]

5. Conclusion

From the above, it is clear that national identity is a dynamic concept that continuously evolves along with social, political and cultural changes within a nation. Indonesia's national identity, which was initially formed from various subcultural movements and later crystallised in the spirit of nationalism through the Youth Pledge, is a manifestation of unique and distinctive cultural values, customs and history. This awareness of national identity became the foundation for the formation of the Indonesian nation-state, characterised by national symbols such as Pancasila, the Red and White Flag, and the Indonesian language. In the face of globalisation, national identity faces various challenges. The rapid flow of information and foreign cultures into people's lives can erode national values if not properly anticipated. Globalisation, with its various manifestations such as internationalisation, liberalisation and westernisation, can influence the way of thinking and acting of the younger generation who are still in the process of self-discovery. Therefore, it is important for the community and government to make effective efforts to strengthen and maintain national identity. The young generation as the nation's successor needs to be equipped with a strong understanding of national identity. The cultivation of national values, culture, and love for the country must start early through formal and informal education. In the context of education, it is important to integrate character education that emphasises moral values, ethics, and nationalism, so that students are not only intellectually intelligent, but also have noble character. In addition, the role of technology in the digital era also needs to be utilised wisely to strengthen national identity. Technology can be used as a tool to disseminate positive information about Indonesian culture and history, as well as a means to increase the sense of pride and love for the country among the

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[17] Karen Laing, Laura Mazzoli Smith, and Liz Todd, 'The Impact Agenda and Critical Social Research in Education: Hitting the Target but Missing the Spot?', *Policy Futures in Education* 16, no. 2 (February 2018): 169–84, https://doi.org/10.1177/1478210317742214.

[18] Jessica Wijaya, Muhammad Jailani, and Jacob Shimrumun Ioraa, 'Synergy and Collaboration of Pentahelix Elements in Strengthening Indonesian Cultural Identity to Strengthen Nationalism in the Era of the Industrial Revolution 4.0', *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)* 4, no. 1 (1 June 2023): 1, https://doi.org/10.26418/jppkn.v4i1.60917.

younger generation. However, on the other hand, there needs to be strict control and supervision of negative content that can damage morals and national values. In facing the challenges of globalisation, it is important for Indonesia to maintain the values of local wisdom that have become part of the national identity. Values such as gotong royong, tolerance, and Unity in Diversity must be maintained and practised in everyday life. People must realise that although the world is increasingly integrated, national identity is something that should not be abandoned. Efforts to maintain national identity must also involve all elements of society, including families, schools and communities. Family as the smallest unit in society has an important role in instilling national values to children from an early age. Schools as formal education institutions must also play an active role in teaching history, culture and nationalism values. The community or society can also contribute through various activities that strengthen the sense of togetherness and love for the country. Ultimately, national identity is not something static, but constantly evolving and dynamic. Therefore, there needs to be a collective awareness and joint efforts to continue to develop and strengthen national identity so that it remains relevant and functional in the face of changing times. Only then can Indonesia face the challenges of globalisation while maintaining its identity as a sovereign and dignified nation.

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