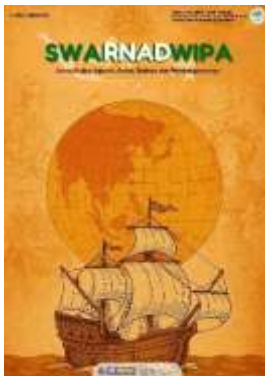


Indonesian Multiculturalism and Nationalism in the Global Era: Its Relevance to History Education

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Abstract

This article discusses Indonesian multiculturalism and nationalism in the global era. Various references indicate that today's society faces several problems, particularly related to the state of Indonesian multiculturalism and nationalism in the global era. Indonesia's multicultural status makes it unique and distinctive, but on the other hand, the pluralistic nature of society can give rise to conflict. Furthermore, the rapid development of science and technology has made it easier for people to communicate and interact with the world. Naturally, with easier access to information, Western culture will more easily enter Indonesia. This could lead to a shift in values, norms, and a love for Indonesian culture due to a lack of appreciation for indigenous Indonesian culture. The method used in writing this article is a descriptive qualitative research method with a literature review approach. The results obtained are: (1) To avoid conflict, preventative measures must be taken by strengthening intellectual capacity and morality, increasing self-confidence, strengthening communication skills, and fostering an appreciation for differences. (2) A process of infiltration is necessary to ensure that any culture entering Indonesia does not undermine the original cultural identity of the Indonesian people, which could lead to the erosion of Indonesian nationalism. These efforts are undertaken to revitalize the spirit of nationalism and maintain Indonesia's multicultural identity.

Keywords: multiculturalism, nationalism, global era.

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INTRODUCTION

Indonesia is an archipelagic country consisting of approximately 17,670 islands and home to more than 665 local languages and over 300 ethnic groups. This condition makes Indonesia a multicultural nation characterized by diverse ethnicities, languages, religions, customs, and cultures. Such diversity constitutes a unique asset and richness of the nation. However, on the other hand, it also presents a challenge for Indonesia in maintaining national unity and integrity to minimize the occurrence of conflicts, such as those that have occurred between the Madurese and Dayak ethnic groups. According to Lewis A. Coser's conflict theory, such conflicts may arise from disputes over values (Minelgaitè, Blažytė, & Littrell, 2017).

Therefore, fostering nationalism within the Indonesian multicultural context is not an easy task (Tamir, 2019). Moreover, in the current era of globalization, multicultural

societies require continuous nurturing and collective commitment (Fauungo, 2013; Jorgenson, Osborne, Milojev, & Sibley, 2017; Shultz, 2012; Merryfield, 2008; Spry & Hornsey, 2007) to ensure that national life remains aligned with Indonesia's multicultural and nationalistic values.

The emergence of various horizontal conflicts and separatist movements in regions such as Aceh and Papua demonstrates that Indonesian nationalism has experienced significant challenges and tendencies toward disintegration (Osborne & Sibley, 2017). The strengthening or weakening of national integration in Indonesia is influenced not only by domestic political, security, economic, social, and cultural developments but also by international dynamics in the global era (Becker, Butz, Sibley, Barlow, Biticola, Christ, & Sulz, 2017; Moland, 2011; Smith & Laurie, 2011).

In recent years, Indonesia's national outlook has faced considerable challenges. Bonds that were once strong have gradually weakened due to the rise of narrow ethnic consciousness, which continuously undermines the authority of Indonesian nationalism that was established more than seventy years ago by the nation's founding fathers. In some cases, this ethnic awareness has even fostered excessive sentiments accompanied by demands for independence from several regions in Indonesia.

The declining sense of pride in being part of the Indonesian nation may reflect a weakening sense of nationalism among its citizens (Bonikowski, 2016). Various problems faced by the country have eroded the spirit of nationalism, particularly among the younger generation. Benedict Anderson conceptualized nationalism as an "imagined community" (Breuilly, 2013; Breuilly, 2015). In this regard, the current condition of Indonesian nationalism does not fully reflect the ideals embodied in the concept of nationalism itself (Satherley, Yogeewaran, Osborne, & Sibley, 2019).

The global era, which enables people around the world to interact more easily, has facilitated the rapid flow of information and foreign cultures into Indonesia. Western culture, much of which is often perceived as inconsistent with Indonesian cultural values, has contributed to the erosion of traditional values and social norms among younger generations. Consequently, pride in Indonesian culture and national identity has shown signs of decline (Ang & Stratton, 2011; Ariely, 2012).

RESEARCH METHODS

The type of writing used in this article is descriptive qualitative with a literature study approach. Descriptive qualitative research is research to understand the phenomena that occur regarding the state of multiculturalism and nationalism in the context of Indonesia in the global era, using descriptive methods in the form of words and language. Descriptive research is conducted to describe solutions to existing problems based on reliable sources or data. Literature reviews can be used as a foundation or overview in the research conducted, the literature study used is based on literature annotations of reputable international journal articles, and the latest international books containing issues to be studied. Data obtained from these literature study sources are then analyzed using descriptive analysis methods, an analysis whose discussion is related to existing problems by grouping and summarizing data, so that the data is informative for readers in general. Therefore, this article attempts to explain each point in the literature study with clear explanations and understanding based on the data that has been obtained.

RESULTS AND DISCUSSION

Indonesia as a Multicultural Nation

Indonesia is a country characterized by cultural, racial, ethnic, and religious diversity, making it a multicultural nation with *Bhinneka Tunggal Ika* (Unity in Diversity) as the foundation for uniting its differences. The founding fathers of Indonesia recognized that diversity is a reality that must be preserved and maintained consistently. This diversity should be understood and appreciated to foster tolerance in responding to differences.

According to Hefner (2009), Indonesian pluralism is highly distinctive and can be regarded as a classical example of multicultural society. Hefner's view of Indonesia as one of the best examples of a plural society is not an exaggeration. The concept of multiculturalism is fundamentally a concept of harmony that develops alongside the recognition of equality among different cultures. Harmony requires individuals to live peacefully within their own communities and with other communities.

A pluralistic society such as Indonesia requires mutual recognition as a form of social appreciation. Multiculturalism can be understood as diversity and difference with all their advantages, including different conceptions of systems, values, history, customs, and traditions (Driedger, 2011). Mahfud (2005) argues that multiculturalism represents a fundamental wisdom in social life. Such wisdom develops when individuals open themselves to coexist with the realities of pluralism (Amarasingam, Naganathan, & Hyndman, 2016; McGillis, 2012).

Multiculturalism serves as a cultural foundation closely related to the achievement of civility, which is essential for the Indonesian nation in realizing the concept of unity (Butler, 2018; Clarkson, 2017). Indonesian culture represents the culmination of the cultures of various ethnic groups throughout the archipelago. This cultural culmination contains elements that strengthen national solidarity. Such solidarity emerges from the civility that grows and develops within the diverse ethnic communities of Indonesia.

The achievement of civility among Indonesian society contributes to the formation of national solidarity, which must be cultivated and instilled throughout the life of a pluralistic society such as Indonesia. Without such efforts, division and even conflict may arise. As a multicultural nation, Indonesia must promote multicultural awareness in social and national life, particularly among its younger generations.

Indonesian Nationalism

As an ideology, nationalism has three primary functions: (1) reminding all groups of their collective identity, (2) unifying the national mentality, and (3) strengthening policies embedded within a nation's ideology. In comparison, nationalism in Italy and Germany lacked universal doctrines because it rejected humanitarian values and equality. Instead, it glorified race and nation above all else, which contributed to its limited sustainability.

According to Kundra (2019), nationalism and the state differ in at least five aspects: (1) nationalism is subjective whereas the state is objective; (2) nationalism is psychological whereas the state is political; (3) nationalism represents a state of mind whereas the state is a legal institution; (4) nationalism carries spiritual significance whereas the state involves imposed obligations; and (5) nationalism is a way of feeling,

thinking, and living, whereas the state is an institutional condition inseparable from civilized life.

To discuss nationalism within the Indonesian context, it is first necessary to understand its meaning. Nationalism is an ideology in which an individual's highest loyalty is devoted to the nation-state (Bernath, 2012; Ghanem, 2016). Benedict Anderson viewed nationalism as an "imagined community," meaning that members of a nation do not personally know all other members, yet they maintain a sense of belonging through a shared imagination of community (Vipond, 2017).

Anderson's constructivist perspective is particularly significant because it positions nationalism as a product of collective imagination that creates boundaries between "us" and "them." Indonesian nationalism cannot be equated with Western nationalism (Bughes, 2011), as it is inseparable from the historical experience of colonialism.

Indonesian nationalism is intertwined with social justice and anti-colonialism, which President Sukarno referred to as *Socio-Nationalism* (Sulistiyono, 2018). This form of nationalism promotes appreciation, respect, and tolerance among nations. In the Indonesian context, the shared experience of suffering under colonial rule fostered solidarity among diverse communities striving for independence.

This spirit of solidarity gave rise to intellectual groups educated through colonial educational systems, who envisioned an independent Indonesia. As awareness of independence grew, various nationalist organizations emerged, including *Indische Vereeniging* (1908), *Budi Utomo* (1908), *Sarekat Islam* (1912), and *Perhimpunan Indonesia* (1925). Historically, nationalism functioned as a unifying ideology in the struggle against colonialism.

Ultimately, political historical analysis demonstrates that nationalism became the foundation of Indonesian unity, distinguishing Indonesia from other political entities. The formation of the Indonesian nation was driven by nationalism, which culminated in the establishment of a sovereign state. Indonesian nationalism reached its peak with the Proclamation of Independence on August 17, 1945, and the adoption of Pancasila as the state ideology. Pancasila has served as a powerful instrument for resisting all forms of colonialism while accommodating Indonesia's diversity.

Multiculturalism and Indonesian Nationalism in the Global Era: Its Relevance to History Education

Indonesia is one of the largest multicultural nations in the world, as reflected in its socio-cultural and geographical diversity. As a pluralistic and heterogeneous country, Indonesia possesses significant potential to develop as a strong multicultural state. Indonesian multiculturalism evolved alongside nationalism (Fosuungo, 2013), recognizing the cultural diversity of ethnic groups through the principle of *Bhinneka Tunggal Ika*.

The diversity of ethnic cultures constitutes an important element of national unity (Regan, Lemee, & Conrick, 2011). This was clearly demonstrated by the Youth Pledge (*Sumpah Pemuda*), which established Indonesian as the national language and a crucial component of national culture (Banks, 2017; Setiawan, Aman, & Wulandari, 2020). The Indonesian language should continue to be taught from elementary school to higher education (Kotnik & Krecic, 2011; Petrovski, Mirasciev, & Gjorgjev, 2011; Sariyatun,

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Joebagio, & Sumardjoko, 2018) to foster nationalism and strengthen students' love for their country.

Indonesian nationalism gave birth to Pancasila as the state ideology, making it integralistic in nature. Integralism implies that citizens are not differentiated based on social groups, while diversity remains recognized and respected. However, diversity can also become a threat to national harmony if tolerance is absent (Veer, 2003).

Indonesia's multicultural society has the potential for conflicts among groups, ethnicities, and communities. While diversity is a national asset, it also carries risks of conflict and disintegration (Staerklé, Sidanius, Green, & Molina, 2010). Conflicts may occur horizontally or vertically. Horizontal conflicts often arise from ethnic and religious differences, such as those between the Madurese and Dayak ethnic groups. According to Lewis A. Coser's conflict theory, such conflicts may result from disputes over values. Vertical conflicts, meanwhile, emerge from sharp social stratification between upper and lower social classes. Seeds of conflict in multicultural societies arise when differences are not accepted as a natural aspect of social life (Draudt, 2016; Leroux, 2014).

The current era of modernization and globalization, commonly referred to as the global era, affects not only the international system but also Indonesia. Rapid developments in science and technology have made communication and interaction across borders easier than ever before (Wolak & Dawkins, 2017). Globalization encourages societies to think more progressively while simultaneously increasing the flow of information and foreign cultures into Indonesia, including Western culture (Hear, 2015).

The influx of foreign cultures may lead to shifts in values and social attitudes, transforming traditional and irrational perspectives into more rational ones. However, Western and Eastern cultures differ significantly, particularly when compared with Indonesian cultural values. Many Indonesian youths, for instance, prefer modern dance to traditional dances and Western music to local songs.

Although seemingly minor, these examples illustrate the ongoing cultural shifts among Indonesia's younger generation. Such changes stem largely from insufficient transmission of indigenous cultural values, resulting in declining pride and appreciation for national culture.

The challenge of nationalism in the global era is not unique to Indonesia. Even the United States, despite its political, economic, and cultural power, continuously seeks to strengthen nationalism among its citizens (Barrow, 2017), as do many other countries (Green, Sarrasin, Fasel, & Staerklé, 2011; Hachey & McCaffrey, 2015; Iwabuchi, 2015). However, the impact appears more visible in Indonesia due to the substantial differences between Eastern and Western cultural values.

The influence of Western culture can have both negative and positive effects. Positive influences include discipline, a strong work ethic, dedication to learning, and mastery of information technology (Flowers, 2016). Negative influences arise when cultural practices contradict Indonesian values and norms, potentially weakening multiculturalism and national identity.

Therefore, a process of cultural filtering is necessary to ensure that foreign cultural influences do not undermine Indonesia's cultural identity. Whether foreign cultures have positive or negative effects depends largely on how society responds to and selectively

adopts them. Both government and society play crucial roles in preserving cultural values and preventing negative influences that may weaken Indonesian nationalism (Van der Toorn, Nail, Liviatan, & Jost, 2014).

In the global era, multiculturalism and nationalism have become increasingly important issues in Indonesia (Osborne, Satherley, Yogeewaran, Hawi, & Sibley, 2019). This is because multicultural societies possess a high potential for conflict, particularly when nationalism begins to weaken (Zhang, 2016). To prevent such conflicts, efforts must be made to strengthen intellectual capacity and morality (Golubeva & Guntersdorfer, 2017; Kim & Choi, 2020; Klein, 2019), enhance self-confidence, improve communication skills, and cultivate appreciation for diversity. These efforts are essential to strengthening nationalism while preserving Indonesia's multicultural identity.

In the context of these challenges, history education plays a crucial role in strengthening multicultural awareness and nationalism among younger generations. History learning provides students with an understanding of how Indonesia was formed through the collective contributions of diverse ethnic, religious, and cultural groups. Through the study of historical events such as the Youth Pledge of 1928, the Indonesian National Movement, and the struggle for independence, students can appreciate the importance of unity in diversity as the foundation of national identity. History education also serves as a medium for transmitting values of tolerance, mutual respect, patriotism, and social cohesion, which are essential in maintaining harmony within a multicultural society.

Furthermore, history education helps students critically examine the impacts of globalization and cultural transformation. By understanding past experiences and cultural interactions, learners can develop the ability to selectively adopt positive aspects of foreign cultures while preserving Indonesia's cultural heritage and national identity. The integration of innovative and digital learning approaches in history education can further enhance students' engagement with historical knowledge and multicultural values. Therefore, history education is not only concerned with understanding the past but also functions as a strategic instrument for cultivating multicultural citizenship and strengthening nationalism in the global era.

CONCLUSION

Diversity in a pluralistic society is natural and should be viewed as inherent. It can be likened to a human hand, which has five distinct fingers, each with its own distinct function and purpose. If all of these fingers are united, they will be able to perform their duties effectively. An understanding of multiculturalism must be instilled in Indonesian society to prevent division and conflict. As a multicultural nation, Indonesia must develop a multicultural perspective in all aspects of life, fostering unity and a sense of nationalism. Indonesian nationalism arose from a shared destiny, resisting colonialism and fostering a love for the nation's culture. The *Bhinneka Tunggal Ika* philosophy serves as a platform for uniting the multicultural Indonesian people, while *Pancasila* serves as the foundation of Indonesian nationalism. In the global era, the issues of multiculturalism and Indonesian nationalism have become important topics. To avoid conflict in a pluralistic society, preventative measures must be taken by strengthening intellectual capacity and morality, as well as increasing self-confidence, strengthening communication skills, and fostering an appreciation for differences. To address the

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weakening of nationalism in the global era, a process of filtration is necessary to ensure that any culture entering Indonesia does not undermine the nation's indigenous cultural identity, which could weaken Indonesian nationalism. These efforts are being undertaken to revitalize the spirit of nationalism and maintain Indonesia's multicultural identity.

History education plays a strategic role in supporting these efforts by providing students with an understanding of the historical processes that shaped Indonesia as a multicultural nation. Through the study of historical events, national movements, cultural interactions, and the struggle for independence, students learn that diversity has always been a source of strength in the formation of Indonesian national identity. History education also promotes values of tolerance, unity, patriotism, and respect for cultural differences, which are essential for maintaining social harmony in a diverse society. Moreover, by critically examining the impacts of globalization through a historical perspective, students can develop the ability to appreciate cultural diversity while preserving national identity. Therefore, history education serves not only as a medium for understanding the past but also as an important instrument for strengthening multicultural awareness and nationalism among younger generations in the global era.

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