
**UNDERSTANDING NATIONAL IDENTITY TO CREATE LOVE AND PROUD OF
BEING A PART OF THE INDONESIAN NATION**

By

Ruslan Arief¹⁾, Lukman Yudho Prakoso²⁾ & Helda Risman³⁾^{1,2,3}Universitas Pertahanan KemhanEmail: ¹ruslanarief01@gmail.com, ²kamalekumdeplek@gmail.com &
³rismancan@gmail.com**Abstract**

National Identity is a significant thing that must be owned by every citizen. National Identity is a manifestation of cultural values. Best of all things considered, this article was originally published in the Indonesian language. And local wisdom of the nation grows and develops in society, and this is what differentiates it from other nations. For the Indonesian Nation, all sources of National Identity are rooted in Pancasila, which are noble values the best of all things considered. This article was originally published in the Indonesian language. And reflects social life in Indonesia. So National Identity is a provision that must be owned by every nation in all parts of the world. This is because National Identity is an identity that is owned by that Nation or State. Therefore, as a good citizen, he should understand and understand the meaning and the elements that make up a National Identity. The method of writing this article uses a qualitative descriptive analysis approach, where this writing provides a complete and accurate picture of a problem then the problem wherein data collection using descriptive qualitative analysis techniques, namely by studying literature from literature or books, articles, using the foundation The theory used is National Identity which is very much influenced by the understanding of Ideology in politics than Patriotism and other Nationalism. In discussing National Identity, there are several things related to National Identity, where each part is something that cannot be separated from one another. In discussing National Identity, this section is the definition of National Identity, Forming Factors of National Identity, Nature of National Identity, Relationship Between National Identity and National Character and the Process of Nation and State as I National identity

Keywords: National Identity, Identity Politics, National Character & The Main Factor Of National Identity

INTRODUCTION

National Identity is a very important thing that must be owned by every citizen. National Identity is a manifestation of the cultural values and local wisdom of the nation that grows and develops in society, and this is what differentiates it from other nations. For the Indonesian Nation, all sources of National Identity are rooted in Pancasila, which are noble values and reflect social life in Indonesia. So National Identity is a provision that must be owned by every nation in all parts of the world, this is because National Identity is an identity that is owned by that Nation or State. Therefore, as a good citizen, he should understand and

understand the meaning and the elements that make up a National Identity.

At this time, Indonesia is experiencing a national identity crisis, and this is due to several factors that affect the environment, one of which is the very rapid development of science which is one of the causes for the shifting of these values so that we even forget if we have something that can be strengthened National Identity and has been accepted by every citizen of the Republic of Indonesia.

Based on the description above, we can identify the problems that arise, namely, How many Indonesians do not understand and understand National Identity well? So that in

this discussion, we will discuss the factors that form National Identity. It is hoped that the understanding of National Identity in society will grow and develop well so that a sense of love and pride becomes part of the Indonesian nation.

RESEARCH METHODS

The method of writing this article uses a qualitative descriptive analysis approach, where this writing provides a complete and accurate picture of a problem then analyzes the problem were in data collection using descriptive qualitative analysis techniques, namely by studying literature from literature or books, articles, using the foundation The theory used is National Identity which is very much influenced by the understanding of Ideology in politics rather than Patriotism and other nationalism

In discussing National Identity, there are several things related to National Identity, where each part is something that cannot be separated from one another. In discussing National Identity, this section is the definition of National Identity, National Identity Forming Factors, Identity Traits National, the Relationship between National Identity and National Character and the Process of Nationality and State as National Identity

RESULTS AND DISCUSSION

National Identity is the national personality or national identity possessed by a nation that distinguishes one nation from another. National Identity can be in the form of National Language, State Flag, National Anthem, National Emblem, State Motto, Basic Falsafah, the Constitution (Basic Law) of the State, the Form of the Unitary State, the Concept of Archipelago Insights, Regional culture that has been accepted as the National Culture.

Freedom of thought, opinion, with the foundations and pillars built by the previous generation, the desire to show one's identity which indicates an identity war, as an indication

is the emergence of the term Putra Daerah and new religious organizations, political parties which will have an impact on 'identity conflict'.

Definition of National Identity

National Identity in the Nation and State has a tendency in several things, including in the form of customs or a character that is owned by one ethnic group, but if the National Identity is in the form of symbols to the State, then National Identity can be in the form of a flag of a country, the national language used. , State philosophy, the form of the State, applicable law, or other matters related to the symbols used by a State.

When viewed with grammar that discusses identity, it means a different community from other communities and differentiates it from other communities, but according to experts that identity is recognition or recognition of someone belonging to a group based on a series of characteristics that constitute a whole & whole unity, and mark it so that it can be included in that group (Parsudi Suparlan, 2015) Another opinion about identity is that identity is completely social & cultural for two reasons. First, a view of how it should be a person is a cultural question. Secondly, the resources that form the materials for the identity project (i.e., language & cultural practices) have a social character (Suryandari, 2017)

According to Koenta Wibisono (2005), National Identity is "a manifestation of cultural values that grow and develop in aspects of the life of a nation (nation) with its characteristics, which make it different from other nations in its life." (Kurniawan, 2012) so that identity is a characteristic that is owned by a party, both individuals and community groups which aim to differentiate and simultaneously have its own role, meaning as a characteristic that is owned, each party referred to as a differentiator or comparison, with the parties. Another. Meanwhile, national, or nationalism, means the same understanding of how to view something related to nationality as something of the highest loyalty of an individual as a nation. Some opinions about National Identity, among

others, are expressed by Barrett and Davis. National Identity can be defined as a set of cognitive and emotional expressions that express an individual's relationship with a nation. (Yulianto, 2016) can also be interpreted that national identity is a social construction. Therefore, it can change depending on psychosocial conditions. Meanwhile, National Identity is the manifestation of cultural values that grow & develop in the aspects of the life of one Nation (Nation) with the characteristics of a nation that is different from other nations in its life. But in terminology, the term National Identity is a feature possessed by a nation that philosophically distinguishes that nation from other nations. So that we can draw the initial conclusion that national identity is a national personality or national identity that is owned by a nation that distinguishes one nation from another, this shared identity can also show its identity and personality. A sense of social solidarity, togetherness as a group can support efforts to fill independence.

The main factor of National Identity

Broadly speaking, there are two important factors in the formation of national identity, namely primordial factors and conditional factors. Where primordial factors are inherited factors inherent in these communities, such as geography, ecology and demography. Meanwhile, the conditional factor is a condition that affects the formation of a national identity which includes historical, social, political, and cultural factors that belong to the community.

The similarity of religion that is embraced by the community in an area or a Doctrinary Ideology which is adopted by communication in a certain area becomes something that contributes to the formation of a new Nationalism, for example, Soekarno, Nelson Mandela, and Mahatma Gandhi. The willingness of the nation's citizens to unite in a difference (unity in diversity) also becomes a factor, forming a national identity. The willingness of the nation's citizens to be loyal to the institution called the State and its government, without eliminating their

attachment to their ethnicity, nation, customs, race, religion. But basically, that every citizen of the State has multiple loyalties (multi loyalties). This means that as a citizen, he will always be loyal to his primordial identity and, at the same time, will be loyal to the citizens and also have loyalty to the condition.

In a modern era like today, where Global influence is very dynamic, and so fast, the understanding of National Identity needs to run continuously and must be renewed. Socializing to the younger generation is an effort to always maintain that identity will always exist. Thus there will always be a sense of having a nation is always embedded in each individual. This can occur because of the same commitment in viewing an identity or because of a political decision by the State because the State can designate itself as a higher authority than other existing and applicable authorities in society, which aims to equalize common views and goals.

The Nature of National Identity Plurality is one form of Identity of the Indonesian Nation. Moreover, natural plurality, the tradition of the Indonesian people to live together in diversity, is a major element of identity formation that needs to be developed and preserved. This natural plurality is reflected in the Indonesian nation, which exists in thousands of ethnic groups, cultures and languages, and this is an illustration that this nation is a unity of diversity which is symbolically shown in Bhineka Tunggal Ika.

The existence of a nation is a necessity for every community called the main State at this time so that the existence of oneself from every challenge that strikes in the fields of Ideology, politics, economy, society, and culture (IPOLEKSOSBUD) so that a strong and dynamic National Identity is needed in achieving common goals and ideals. If a nation is unable to maintain a national identity, it is certain that it will become chaotic, confused, and difficult to achieve the ideals and goals of living together. This condition will be easily controlled by a larger nation and has a strong National Identity basis. Therefore,

The Relationship Between National Identity and National Character

A group of people who have views towards something that makes up a group becomes a reference in a National Identity. In one nation, it can consist of several nations or several ethnic groups (heterogeneous) but not infrequently. Also in one country only consists of one nation or one ethnic group. (homogeneous) so that a country consisting of several nations or ethnic groups requires a role

National Identity will always refer to a group of people who have the same views and then form a nation, sometimes we find that in a country, there is only one nation (homogeneous), but in general, in one country, there are several nations or ethnic groups (heterogeneous). To unite these several nations, it requires the role of the State to create a national identity that can be accepted and recognized by all nations into a National Identity.

National Identity can come from one or more national identities that exist in a State and then be appointed and agreed upon by other nations to become a National Identity, the generosity and willingness of other nations to recognize one national identity into a National Identity, then loyalty to the National Identity that has been agreed upon. This is an extraordinary thing in the development of state consciousness, for that it needs to be nurtured and continuously developed in order to create loyalty to a national identity that will unite the citizens of that nation as "one nation" in one State.

Citizens like in Indonesia really need to know and understand how the process of this nation came into being by the founders of this nation.

As Indonesian citizens, we need to know the process of the formation of this country so that we can increase our love for this country. This country was founded on the basis of the existence of a common destiny, ideals, and because it originates in the same territorial ties, this was very much realized by the

founders of this country, who sought and agreed on a national identity consisting of so many national identities to be used as an identity. National was with this National Identity can unite and increase love for the State. Thus it is hoped that it will give birth to a strong nationalism, a strong nationality to defend the country to realize the ideals of the establishment of this country, namely independence and the achievement of a just and prosperous society.

From the description above, we can conclude that in the formation of a nation, especially the Indonesian nation, there are several important factors where we know that these nations are united in a National Identity. These factors are:

1. After being colonized by a foreign nation, a common fate emerged as a colonized nation.
2. From the same fate as a colonized nation, a strong desire arises same, namely the same desire in terms of wanting to be separated from the colonialism experienced. The passion was felt by all regions of the archipelago that were colonized by the same country, namely by the Dutch.
3. Then, from that with the same, namely achieving independence, then the same ideals arise, namely eliminating freedom by achieving justice and common prosperity.

The struggle of the Indonesian nation to achieve independence is not something that can be considered easy. It takes a long and winding journey, full of dynamics and sacrifices for all Indonesian people. The series of the long journey of the Indonesian nation in seizing and defending independence as well as the hopes and aspirations of the Indonesian people are reflected in the opening of the 1945 Constitution in the fourth paragraph, namely:

1. The struggle for the independence of the Indonesian nation is the fruit of the struggle of the Indonesian nation itself, which is supported by the recognition of a strong determination to fight all kinds

of oppression and colonization on this earth, this is reflected in the opening of the 1945 Constitution in the first paragraph.

2. In the second paragraph, the aspirations of the Indonesian people are listed, namely a State that is independent, united, sovereign, just, and prosperous, which can only be achieved with the proclamation which was read out on 17-August -1945 where it was this proclamation that brought the Indonesian nation to the front of the gate of the Indonesian Nation's independence.
3. The recognition of the Indonesian nation that independence is a shared desire and with the grace of Allah almighty is stated in the opening of the 1945 Constitution in the third paragraph, which at the same time illustrates that the Indonesian nation is a nation that believes in one Godhead.
4. In the fourth paragraph of the 1945 Constitution states the form of the State, the State government system, the prevailing State Constitution, and the most important thing is the listing of the noble ideals of the Indonesian people, which are the goals that will be achieved by all Indonesian people.

The brief description above shows that Indonesian independence was the result of the struggle of the Indonesian nation. Indonesian independence was not the result of a gift from the colonizers. This is very clearly described in the preamble to the 1945 Constitution how the struggle and aspirations of the Indonesian people after gaining independence. The depiction that the national insight that we embrace as a national personality is a national insight based on Pancasila, namely a national insight based on the one and only Godhead and because it has a moral, ethical and spiritual foundation as well as those who wish to build the present and future of a prosperous nation is born and mind, material and spiritual, in this world and the hereafter.

It can also be said that Pancasila, as the basis of philosophy, the Nation and the Indonesian State, in essence, originates from the values, culture, and religion that the Indonesian people possess as the national personality. So the Pancasila philosophy did not emerge suddenly and was enforced by a regime or ruler but through a long historical phase before it was formulated in a formal, juridical manner in the preamble to the 1945 Constitution as the basis of the philosophy of the Indonesian State, its values, already existed in the Indonesian people, in everyday life, as a way of life, so that the material of Pancasila, which is in the form of these values, none other than, the Indonesian nation itself.

According to Notonegoro, the Indonesian nation is as, *causa*, Pancasila materialist. The values, then formally adopted and formulated by the founders of the State to serve as the basis of the Republic of Indonesia. The formulation process of the Pancasila material was formally carried out in the first BPUPKI sessions, the "Panitia 9" sessions, the second BPUPKI sessions, and finally, it was formally, juridically ratified as the basis for the philosophy of the State of the Republic of Indonesia.

Identity Politics

Identity policy is a political tool characterized by group identity in the form of ethnicity, culture, religion, ethnicity, which aims to show the group's identity. This is in line with what is conveyed by Identity Politics is a name to explain a situation marked by the rise of identity groups in response to repression that marginalized them in the past. Identity turns into identity politics when it becomes the basis of struggle (Bagir, 2011: 18).

We know identity is not just talking about problems socio-psychological but also political, which is expected not only to encapsulate the diversity of the nation but also to be more than capable of carrying out the domination of sectarian identities in ethnic, regional, and other religions.

The concept of citizenship of the State is the basis for the identity of human

equality as citizens of the State regardless of any other identities they have such as religious, ethnic, regional, and other identities (Chusniyah, 2016)

Freedom of thought, opinion, with the foundations and pillars built by the previous generation, arises from various problems of regionalism, religion, and political parties. Each of them wanted to show their identity so that it seemed that there was an identity 'war.' To the end, identity politics was carried away with the emergence of the term *Putra daerah* and new religious organizations, political parties which would have an impact on 'identity conflict'.

For this reason, it seems important to build a relationship bridge that will connect religion as diverse as an effort to build the concept of unity and Pancasila as the unifier as a National identity (Prasetia, 2019)

Identity politics itself is a description of the political identity held by citizens in relation to their political direction. Identity politics was born from a social group that felt intimidated and discriminated against by the domination of the State and the government in administering the government system. This is what later became the basis for the birth of identity politics in state matters (Lestari, 2018).

Identity politics is an action that puts forward political action that puts forward the same identity and character in the form of ethnicity, race, gender, or even religious equality. This is an action or response to a sense of injustice in the treatment of the identity. The emergence of identity politics from groups that feel or may also be directly marginalized, especially in terms of conveying their political rights, especially the freedom felt by these identity groups, experience significant obstacles.

Identity politics can be in the form of conveying aspirations which they hope can influence fairly fundamental policies at first, by incorporating values into regulations starting from the regional level even to efforts to separate territories then receive special

treatment by implementing special autonomy with separatist shadows,

To reflect identity politics in the field of religion is not much different from the above actions, namely trying to include religious values in the policy-making process, which is expected in the end to be an area that implements a certain religious identity. However, it is not always overshadowed by other actions that lead to armed action.

The emergence of identity politics has become a very phenomenon due to various factors, one of which is the difference in views in seeing economic management, which is felt to be difficult, making it sufficient reason to bring up this Identity Politics, beginning with trying to convey aspirations to policymakers with the representation of their voices in politics and institutions.

If this political representation has not been felt to have a significant effect both institutionally and the expected solution has not yet emerged in a discretionary and exclusive policy, it will give rise to a stronger impetus to raise identity politics on the surface.

Identity politics which is based on the strategy of conventionalism, seems to be a stable entity, especially for certain political purposes. and politics that flows from just a standardized fiction, Politics without arbitrary insertion of power into language, ideological cutting, positioning, crossing directions, cracks are impossible.

Camren and Champion explain that «the identity of ethnicity is an integration of ethnicity and feelings of racial equality in a self-concept. It must be admitted that ethnicity is also a result of self-evidence that flows from a person's values, methods, styles, and backgrounds. Ethnic self-evidence does not flow from opinions or prejudices that grow in broader society. Evidence of ethnicity is formed from within ». This also means that each person has personal proof starting from gender, voice color, speech style, face type to marital status, number of children, education level, and place of residence. Each person also has proof of

ethnicity or ethnicity that can be identified through clothing and food, language, customs in marriage, birth, initiation, and death.

According to Sukanto in 2010, the process of the occurrence of religious identity politics will have a direct or indirect impact on social change and vice versa (Nasrudin, 2018) on the other hand Sukanto also said that the application of identity to a person could reflect or represent himself or an institution in the context of ethnicity. The formation of Javanese, Madurese, Balinese, Chinese, Arabic, and so on; in the context of religion occurs in Islam, Christianity, Catholicism, Hinduism, Buddhism, and Tridharma or Khong Hu Chu. Identity in a person can also represent institutions, be it ethnicity, religion, and nationality (Nasrudin, 2018)

Professor Nurcholish Madjid in relation to his big ideas about Pancasila which might be appointed as the sentence sawâ '(common principles/guidelines / propositions) for Indonesia, past, present, and in the future. With Pancasila that is understood and implemented honestly and responsibly, all trends in negative-destructive identity politics that can undermine the building of this Nation and State can certainly be prevented. We make ethnic pluralism, the local language, religion, and historical background as a very rich cultural mosaic, for the sake of creating an Indonesian sari garden that provides security and comfort for anyone who breathes the air in this archipelago (Maarif, 2012)

CONCLUSION

National Identity is the national personality or national identity possessed by a nation that distinguishes one nation from another. National Identity in the national context tends to be the culture, customs, and characteristics of a country. Meanwhile, national identity in the context of the State is reflected in state symbols such as Pancasila.

Indonesian National Identity:

1. National Language or Unity Language, namely Indonesian.
2. The flag of the country is Red and White.

3. The National Anthem, namely Indonesia Raya
4. The National Symbol, namely Pancasila
5. The country's motto is Bhinneka Tunggal Ika
6. The basis of the State Philosophy is Pancasila
7. The Constitution (Basic Law) of the State, namely the 1945 Constitution
8. The form of the Unitary State of the Republic of Indonesia with people's sovereignty
9. Concept of Archipelago Insights
10. Regional culture that has been accepted as a National Culture

The application of national identity must be reflected in the mindset, attitude pattern, and action pattern that always prioritizes the interests of the Nation and the State rather than personal or group interests. In other words, national identity becomes a pattern that underlies the way of thinking, behaving, and acting in order to face various problems concerned social life, Nation, and State.

The implementation of national identity is always oriented towards the interests of the people and territory of the country as a whole and comprehensively. The implementation of national identity in the life of the Nation and State, which includes political, economic, socio-cultural, and defense and security life, must be reflected in the mindset, attitude pattern, and action pattern, always prioritizing the interests of the Nation and the Unitary State of the Republic of Indonesia above personal and group interests.

There are two important factors in the formation of national identity, namely primordial factors and conditional factors. National Identity is a dynamic and distinctive national identity that is a way of life. Identity politics is the name to describe a situation characterized by the rise of identity groups in response to repression that marginalized them in the past.

Thus we compiled this paper. I hope this paper is useful for readers. In this writing, we

realize that there are still many shortcomings, suggestions, and constructive criticism are expected to improve our paper.

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