

## National Identity Crisis of Indonesian Education in the Global Era

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**ABSTRACT:** *This study examines the national identity crisis in Indonesian education globally. This type of research is literature with a qualitative approach. Data collection by reconstructing data from books, archives, magazines, documents, journals, documentation, newspapers, etc. Using the philosophical hermeneutic analysis approach of Hans-Georg Gadamer through the stages of interpretation, holistic, and heuristic. This study shows that education is needed to strengthen national identity in the vortex of social change. Globalization is like a "three-edged sword," namely it can weaken or even eliminate a culture (transcendence), can help revive a culture (transference), and can cause a mixture of cultures (transformation) between globalization and local culture. In addition, the factors causing the national identity crisis based on a global perspective from a sociological vision are specific culture (web culture), antisocial nature, and low criticality of adolescents in facing the development of technological culture. From an anthropological perspective, namely the hegemony of global culture by international powers, the weak resilience of society in facing the onslaught of global culture, the noble values of culture are starting to erode and may even disappear at some point, and modern culture is replacing old traditions. This research is limited to a narrow-scope analysis of the national identity crisis, while there is still a need for other essential aspects that need further study. Education should not only examine the intellectual side but there is a need for a balance of science and knowledge so that the output is not only intelligent in intellectual terms but also has value, one of which is national identity and love for one's products and culture.*

Penelitian ini bertujuan untuk mengkaji secara komprehensif krisis identitas nasional dalam dunia pendidikan Indonesia di era global. Jenis penelitian ini kepustakaan dengan pendekatan kualitatif. Pengumpulan data dengan merekonstruksi data dari buku, arsip, majalah, dokumen, jurnal, dokumentasi, surat kabar dan sebagainya. Menggunakan pendekatan analisis hermeneutik filosofis Hans-Georg Gadamer melalui tahapan-tahapan interpretasi, holistik, dan heuristik. Penelitian ini menunjukkan pendidikan diperlukan untuk memperkuat identitas nasional dalam pusaran perubahan

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social. Globalisasi ibarat "pedang bermata tiga", yakni dapat melemahkan bahkan menghilangkan suatu budaya (*transendensi*), dapat membantu menghidupkan kembali suatu budaya (*transferensi*), dan dapat menyebabkan percampuran budaya (*transformasi*) antara globalisasi dan budaya lokal. Selain itu faktor penyebab krisis identitas nasional berdasarkan perspektif global dari visi sosiologis adalah budaya spesifik (*webculture*), sifat antisosial, dan rendahnya kekritisan remaja dalam menghadapi perkembangan budaya teknologi. Dari sudut pandang antropologi, yakni hegemoni budaya global oleh kekuatan internasional, daya tahan masyarakat yang lemah dalam menghadapi dahsyatnya serbuan budaya global, nilai-nilai luhur budaya mulai terkikis dan bahkan suatu saat dapat hilang, serta budaya modern menggusur tradisi lama. Penelitian ini terbatas pada analisis dalam cakupan yang sempit yaitu pada krisis identitas nasional, sedangkan masih perlunya aspek-aspek lain yang peting dan perlu penelaahan lebih lanjut. Pendidikan tidak seharusnya hanya menelisik sisi intelektual saja, namun perlunya keseimbangan keilmuan dan pengetahuan sehingga outputnya selain cerdas dalam intelektual juga memiliki nilai salah satunya identitas nasional dan kecintaan pada produk dan budaya sendiri.

**Keywords:** *Globalization, National Identity, Indonesian Education.*

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## I. INTRODUCTION

Globalization that has emerged since the 20th century has made it easier for all people in the world to carry out communication activities between parties, both locally and internationally (Milberg et al., 2024; Roudometof, 2024). Globalization provides enormous opportunities for the development of a nation in the fields of economics, politics, socio-culture, Science, Technology and Arts, and other fields (Bakulev et al., 2024). However, it cannot be denied that globalization also presents challenges along with the influx of foreign values and international cultural forces that can erode or even eliminate a nation's values and cultural identity.

Hermawanto & Anggraini (2020) call the global era the term political globalization, characterized when countries move towards using political policies and governance styles that are relatively the same at the world level, such as a secular form of government, free trade, and so on. Globalization and world politics enable international relations in various dimensions, such as politics, economics, social communication, culture, etc (Bukhari, 2018). Economic globalization, describes a financial system at the world level which is characterized by many conveniences in the movement of goods, production, capital, resources and also money; such as NAFTA, EU, multinational corporations, and so on. Social and cultural globalization involves the exchange of ideas, knowledge and norms between nations worldwide. This is characterized by growing confidence as part of global citizens, who should have the same standards and rights. Other terms are technological globalization, information globalization, and environmental globalization (Waters, 1995).

Ritzer (2012) states that globalization by Anthony Giddens is defined as the intensification of world social relations that connect distant places so that events in one place can be influenced by events that occur in other areas many kilometers away and

vice versa (Wielecki, 2024). According to Giddens (1990), globalization can weaken local culture but also help revive a culture. Zygmunt Bauman views globalization as a "space war." According to Bauman (2002), mobility is essential in distinguishing social stratification in the global era. The party with mobility will win this space war and can move freely to create meaning for themselves, even to all corners of the earth. Beck (2006) connects globalization with the idea of cosmopolitanism, which is to change traditional sociology to a more fluid, transnational focus. According to Beck, in the current global era, people no longer come from one particular cosmos but from "various regions, ethnicities, nations, religions, and so on at the same time."

Based on the views of several major contemporary theorists regarding globalization above, it shows that globalization is a mondial (worldwide) phenomenon, where geographical barriers between parties become increasingly narrow and even disappear ("a world without borders"). Globalization has had positive and negative influences on various areas of Indonesian society, one of which is the field of culture. The influx of foreign values and culture in the global era can potentially cause the erosion of local culture or even the death of local culture (the negative influence of globalization). We can now see this phenomenon with the emergence of a national identity crisis in Indonesian education, even though schooling itself is needed to strengthen national identity (Askarpour et al., 2024; Hajri & Hendra, 2023). According to Father Dipo, the idea of continuing to explore the national identity of the Indonesian nation and Indonesian people needs to continue to be developed because national identity does not grow by itself but needs to be cultivated and cultivated through education (Mahansa, 2023; Napitupulu, 2023a).

Kuswanto (2023) states that national identity is a national personality or identity inherent in a nation to differentiate it from other countries. In the context of Indonesia, national identity refers more to Indonesian culture, customs, and character (Hariyanti, 2020). For example, the values of cooperation and deliberation, friendliness, social solidarity, and tolerance towards others are Indonesian society's typical characteristics (personality). Meanwhile, in the context of the Indonesian state, forms of national identity include the state language (Indonesian), the state flag (*Sang Merah Putih*), the state symbol (*Garuda Pancasila*), the national anthem (*Indonesia Raya*), the state motto (*Bhinneka Tunggal Ika*), the basic state philosophy (*Pancasila*), state form (popular sovereignty), and state legal constitution (UUD 1945). Also, people's heroes during the national struggle include Pattimura, Hasanudin, Pangeran Antasari, and others.

The understanding of national identity above currently needs special attention because, along with the times and technology that are increasingly developing in the global era, it can indirectly erode our understanding and character as a nation and state that has a national identity that is highly upheld. Culture, customs, societal norms, state symbols and the heroism of the Indonesian people. Currently, Indonesian people need to be more proud of their nation. For example, when using products, people prefer to buy products from foreign brands and visit tourist destinations abroad even though tourist destinations in Indonesia are no less good.

This is also the case with the development of thinking of the millennial generation and generation Z, who no longer seem to understand or uphold the national identity that is the hallmark of the Indonesian nation and state. For example, from complaints to the *Komisi Perlindungan Anak Indonesia (KPAI)* up to August 2023, 2,355 cases of violations of child protection were recorded. These include 87 cases of children who

were victims of bullying, 27 cases of children who were victims of inadequate educational facilities, 24 cases of children who were victims of educational policies, 236 cases of children who were victims of physical and psychological violence, 487 cases of children who were victims of sexual violence, and many other cases. Not reported to KPAI (Astungkoro & Rahadi, 2023; Raharja, 2023). This cycle of violence shows the phenomenon of the fading of the personality norms of Indonesian society, which are friendly, social solidarity and tolerant towards others (Masyrafina & Rahadi, 2023).

The decreasing pride in one's nation can also be seen, for example, through a foundation that builds its education system from elementary school to tertiary level as a means of cadre formation. Students are not taught Pancasila and the 1945 Constitution, but rather the caliphate doctrine, prohibiting students from respecting the Red and White Flag (Noviansah, 2022b, 2022a). The flag ceremony every Monday is a means of teaching pupils to remember the struggle of the nation's heroes who were willing to die to liberate the Indonesian nation from the grip of colonialism. Ironically, according to Rofiqi et al. (2023), the education needed to strengthen national identity has been reduced to mere intellectual formation, causing cultural shallowing and the loss of local and national identity. Global changes and educational liberalization force educational institutions to produce graduates that suit market needs. Only market-oriented education has lost its roots in authenticity and self-identity.

This shallowing phenomenon is now easy to read, for example, with the issuance of Permenristekdikti No. 20 of 2017 which requires international journals published in Indonesia to be in official UN languages (Arabic, English, French, Russian, Spanish and Chinese). As a result, various international seminars on multiple campuses require English. Apart from that, there is the phenomenon of national scientific journals requiring articles submitted in English. This contradicts the function of the state language which involves the use of Indonesian in developing and utilizing science and technology (Bahtiar, 2019).

Another example is the results of a survey regarding the younger generation's perception of Pancasila released by the *Pusat Studi Kebangsaan Indonesia (PSKI)* at Prasetiya Mulya University in January 2023 involving 1,600 students from all over Indonesia found that 28.6% of students understood Pancasila from the classroom, and 21, 7% from social media. While the belief in not replacing Pancasila as the only state ideology is at 93.8%, on the other hand there is a small group (5.2%) who think Pancasila can be replaced with another ideology. Two things need to be highlighted from the survey results. Firstly, students' understanding of Pancasila obtained from classrooms is only 28.6%, which is ironic, considering that Pancasila is one of the mandatory subjects in our higher education curriculum. Second, 5.2% of students agreed that Pancasila could be replaced with another ideology (Deputi 5, 2023; Zubaidah, 2023). Even though it is small, this figure should be watched out for as a potential danger (Napitupulu, 2023b).

Some of the phenomena above show how severe the problems in the world of education are, which illustrates the occurrence of a national identity crisis in the world of Indonesian education in the current global era. This crisis, which could threaten the integrity of the Indonesian nation, must immediately receive severe treatment from the government and synergize with all relevant elements of society to improve education and a bright future for Indonesia. Regarding the national identity crisis in Indonesian education in the current global era, there are also several findings from previous studies or research.

Aulia et al. (2021) stated that there are challenges in maintaining national identity in the global era, including hedonism, waning attitudes of cooperation, waning feelings of nationalism and patriotism, and waning attitudes of politeness, as for efforts to maintain implementing the values of Pancasila, instilling a sense of love for the country and nationalism, prioritizing an attitude of unity and integrity, and utilizing social networking sites. Next, the research of Ritonga et al. (2022) found that class VII students at SMPN 39 Medan's understanding of national identity was still relatively low. Several factors, both internal and external, cause this. A low understanding of national identity will have an impact on a low sense of nationalism as well. The school is expected to help develop students' knowledge of national identity with various activities, such as a flag ceremony every Monday. Another fact stated by Verawati et al. (2023) who found that around 68.3% mixed both regional and foreign languages with Indonesian. Code mixing that is used too often can threaten national identity because people start to forget Indonesian and are more proud to use foreign languages. From a socio-cultural aspect, code-mixing has a positive impact on making communication and new language learning media more effective. Code mixing can be a threat if the speaker consciously takes pride in using a foreign language in a conversation.

Based on the three studies above, the phenomenon of the national identity crisis in Indonesian education in the global era has been sufficiently resolved. Still, this research has yet to be supported by more accurate and up-to-date data and has not touched more specifically on the phenomenon of national identity crisis from the government policy perspective. Besides that, this research has not linked it to a global perspective from a sociological and anthropological vision, so the main root factors causing the crisis have yet to be studied more comprehensively.

## II. METHOD

This type of research is qualitative with characteristics: natural setting (naturalistic inquiry), the researcher is the key instrument, is descriptive, emphasizes process rather than outcome, analyzes data inductively, and emphasizes meaning (Bogdan & Sari, 1982). The research uses the library research method by collecting in-depth information and data through various literature, books, notes, journal articles, and other references and the results of relevant previous research to obtain answers and theoretical foundations regarding the problems studied (Denzin & Lincoln, 1994). The approach used is Hans-Georg Gadamer's philosophical hermeneutic approach, through interpretation, holistic and heuristic stages (Irwandra et al., 2018).

Data collection is by library research procedures as above, namely by reconstructing data from various sources such as books, archives, magazines, old documents, journals, documentation, newspapers and so on related to the national identity crisis in the world of Indonesian education in the global era.

The steps and analysis of research data use three stages of Hans-Georg Gadamer's philosophical hermeneutics: First, the interpretation stage, namely through efforts to understand and interpret, followed by a prediction as a basis for reconstructing the concept of prejudice (not subjective). Interpretation is not arbitrary but is sourced and based on existing objective data. In this case, the target to be achieved is the expansion and at the same time the deepening of the meaning of the object. The second stage is holistic, namely, explaining the parts of the study entirely according to the concept. The third stage is heuristics, namely providing signs of responding to and finding something

new in a critical analysis of the national identity crisis in the world of Indonesian education in the global era. This stage emphasises the subtle aspect of application (theory of application). Namely through this stage, the author can show that through the activities of understanding, describing and interpreting, in the end, he has presented a *phronêsis* or practical knowledge (Creswell & Creswell, 2017).

### III. RESULT AND DISCUSSION

#### **The Existence of Education: Strengthening National Identity in the Vortex of Social Change**

Indonesia is known as the largest archipelagic country in the world with 17,508 islands (Setiawan, 2024), inhabited by 1,340 ethnic groups (Hidranto, 2024), having 715 regional languages spread across 38 provinces (Setiawan, 2021), with a population of 272.68 million people as of June 2021 (BPS, 2022). Apart from that, Indonesia has cultural diversity, where from 2013 to 2022 there were 1,728 *Warisan Budaya Takbenda Indonesia (WBTb)* which were divided into 5 domains, namely: First, 491 cultural heritages in the domain of community customs, rites and celebrations. Second, 440 cultural heritages in the domain of traditional skills and crafts. Third, 75 cultural heritage in the domain of knowledge and behavioural habits regarding nature and the universe. Fourth, 503 cultural heritage in the performing arts domain. Fifth, 219 cultural heritage in the domain of oral traditions and expressions. However, of the 1,728 existing WBTb, there are 17 cultural heritages which are combined as common heritage so they are not mapped together with other WBTb (Setiawan, 2024).

The variety of regional languages, as well as the cultural heritage norms of Indonesian society as a reflection of national identity as above, are manifestations of cultural values in various aspects of life that have grown and developed before the arrival of the major religions in the archipelago, then collected in an Indonesian unity becomes a national culture with references to *Pancasila* and *Bhinneka Tunggal Ika* as the basis and direction of development in national and state life (Marpaung, 2020). This understanding of national identity needs particular attention because with the times and technology that continues to develop, it can indirectly erode our understanding and character as a nation. According to Father Dipo, you cannot understand Indonesian culture and identity alone. So, it needs to be done through the education system to see fixed patterns and changes in Indonesia's cultural identity. However, the education in question does not mean dictating, but we are invited to form an identity (Napitupulu, 2023b; Sinaga, 2023).

Education problems in Indonesia are not only related to the low ability of Indonesian students in the fields of reading (359), mathematics (366), and science (383), thus placing Indonesia in 71st place out of 81 participating countries as per the PISA 2022 assessment (OECD, 2023), but other issues are no less important. There are problems related to the phenomenon of decreasing feelings of love and pride for one's own culture, language and nation, the phenomenon of student moral decadence, reduced levels of religious tolerance, and so on, which can threaten the fate of the Indonesian nation in the future (Basri & Sari, 2024; Ramdhani, 2021). The Ministry of Education and Culture has a challenging task in resolving various educational problems in Indonesia. The Ministry of Education and Culture cannot possibly solve this nation's problems alone but needs to coordinate and collaborate synergistically with other ministries and all elements of the nation who care about the fate of the Indonesian nation in the future. Imagine how dangerous it will be when the Indonesian people are no longer proud of

their own culture, language and nation, and so on. In this context, we need to pay attention to the existence of education to strengthen national identity in the vortex of social change.

Purwadhi & Komara (2024) defines social change as a symptom of change from a particular social condition to another social condition, which can be in the form of progress or vice versa, it can be a setback. Social change not only has a positive influence on people's lives but also has a negative impact. For an educator, knowledge about social and educational change and various dynamics of social change is needed as an anticipatory and responsive effort to these changes, which is expected to positively impact the learning process (Kaliyeva & Schechter, 2024).

The implications of this idea in the world of education remind us of the function and objectives of national education as stated in the 2003 National Education System Law, Article 3, namely "National education functions to develop abilities and form dignified national character and civilization to educate the life of the nation, aiming to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (UU No. 20, 2003). In this article, the function and objectives of national education are seen as a factor in social change or developing the potential competence of students. This social change, which is always dynamic and global, includes the development of both intellectual and social interaction abilities, character formation, the formation of a dignified national civilization in the eyes of other nations, making the nation's life more intelligent, and developing the potential of students as a part of social society.

Education as an agent of social change is also relevant to (Tila'ar, 2012), that to bring about social change, education has a function; 1) carrying out cultural reproduction, 2) cultural diffusion, 3) developing cultural analysis of traditional institutions, 4) making changes or modifications to the traditional social economic level, and 5) making more fundamental changes to traditional institutions who have missed out. According to Bilton et al. (1996) and Chandler & Munday (2011), cultural reproduction in education is carried out by inheriting cultural aspects from person to person or society with shared forms, values, practices and understanding of norms. Norms that are owned to maintain the continuity of cultural experience over time. Meanwhile, according to Gunawan (2021), cultural diffusion in education is carried out by spreading various cultural elements such as language, beliefs, traditions, literary arts, or government systems.

The ideas above reaffirm that national identity related to national culture does not happen by itself but must be cultivated or cultivated through education. It needs to be done to form a national identity until it becomes a culture or daily practice which then becomes a pattern that is recognized as an identity. For example, this can start with local cultural education by exploring the values that provide an image of the ideal human being or a perfect personality. Then, to avoid falling into regional fanaticism, educational institutions that currently study local cultures must also study other cultures. For the Indonesian nation, pluralism must be emphasized by providing more and more space for meetings with different parties. This is what we know as multicultural-based education.

Apart from that, it can also be done through character education, Pancasila and Citizenship (PKn), Indonesian history, Indonesian social and cultural education, flag ceremonies every Monday, and the like, as in the research results of Aulia et al. (2021)

and Ritonga et al. (2022), which must be carried out from pre-school, elementary school to tertiary level. Thus, in the vortex of social change, the existence of education needed to strengthen national identity can find its practical form (Hamid & Henrik, 2023).

### **Globalization: The Three-Edged Sword**

Understanding the global perspective of the vision of education is very important for people, especially those who care about the existence of education, to strengthen national identity in the vortex of social change. In this context, we can refer to Scholte (2005) opinion that globalization can be interpreted as 1) Internationalization, namely increasing international relations activities; 2) Liberalization, namely the decreasing "boundaries" of a country; 3) Universalization, namely the broader distribution of materials and immaterials throughout the world; 4) Westernization, namely the broader spread of culture and ways of thinking so that they have global influence; and 5) Transplanetary and supraterritorial relations, namely the global world which has its ontology (scope of study object), not just a combination of various countries. This fifth definition is slightly different from the previous four definitions. The four previous definitions identify that each country still maintains its ontological status.

In this regard, Hussain (2024) analyzes the concept of globalization in more detail and argues that globalization has undergone a series of ontological mutations over the past decades and has gradually rejected its core connotations. Bertelson explains three different concepts of globalization, namely; the concept of globalization as transfer, the concept of globalization as transcendence, and the concept of globalization as transformation.

Globalization as transfer according to Bertelson means changes that can cross the boundaries of existing units and systems, where these units and systems are still considered to remain in the globalization process. So, the concept of globalization occurs throughout the globalization process itself. Globalization as transcendent (bringer of excellence) according to Scholte (1996) means that globalization not only influences the individual characteristics of the country or the identity of the country as a political institution, but globalization can also bring down the country's existence. According to Hermawanto & Anggraini (2020), globalization as a transformation (modification) is becoming a homogenous trend and forming a single-world society. The similarity of trends worldwide marks this, not only from a physical perspective, such as fashion and electronics but also in terms of new habits that are becoming consumed by the wider community, such as communication technology.

The theory of globalization above shows that three impacts result from and influence culture or tradition (the author calls it "Globalization: The Three-Edged Sword"). *First*, globalization can weaken or even eliminate a culture (globalization as transcendent). *Second*, globalization can help revive a culture (globalization as transfer). *Third*, globalization is a mixture (globalization as transformation) or a cultural hybridization (crossover) between globalization and local culture so that local culture cannot be eroded or even eliminated because globalization and local culture are one interconnected unit and experience a combination together era.

Suppose it is related to the existence of education to strengthen Indonesia's national identity in the vortex of social change in the global era. In that case, this is by Father Diponegoro's statement that there are three views in society regarding national culture, namely: 1) a view that rejects the association of current Indonesian culture with the culture of the past, because Indonesia is a new nation that must create an entirely new culture; 2)

a view that emphasizes the cultural heritage of the past must be maintained or continued (from the days of the Sriwijaya and Majapahit Kingdoms); and 3) the view that emphasizes the plurality of regional/local cultures as elements that form Indonesian culture (Kumparan, 2024; Napitupulu, 2023b). Indonesian culture is a compromise between inherited regional/native cultures and foreign cultures received from outside. In this case, some holdsome believe that Indonesian culture is part of world culture (Widjojo, 2021).

Thus, from the three global perspectives above, Indonesian education should have a strong foundation, clear direction and the same feelings. However, Father Dipo states we are experiencing a cultural crisis due to a lack of shared feelings. This can be seen from the Reform Era which focuses more on changes in power and politics but has not addressed the issue of whether we have a clear identity, there is equality as a nation so that the political changes that occur do not cause turmoil due to changes in power. In this context, awareness is needed, especially the government. For example, by following the example of the French Government, where forming a strong citizen identity is done by using French in society on a massive scale. There are penalties for citizens who do not use French, as stated by Risa Permana Deli, Founder and Director of the Jakarta Center for Social Representation and Lecturer at the University of Indonesia (Domini et al., 2017; Napitupulu, 2023b; Soeprapto & Jirzanah, 1996).

### **Causes and Solutions to Overcome the National Identity Crisis**

Identity crisis is a term Erik Erikson introduced in his book "Theory of Personality". This theory suggests that an individual must seek rational answers to questions such as Who am I? and What do I want to be? Regarding alternatives and their choices. According to Erikson, self-identity is the awareness of oneself that an individual obtains from experience and assessment of himself and realizing that he is different from others (Gunnoe, 2024). An identity crisis is often caused by feeling that one's life is constantly regulated, chasing rewards from the environment, having a narrow and limited view of life (Hidayah & Huriati, 2017; Maniscalco, 2024). In the context of the world of Indonesian education, markers of a national identity crisis can be observed from the emergence of symptoms of waning awareness in education regarding the values of norms, cultural heritage, customs, state symbols, or heroism which is the characteristic (personality) of the Indonesian nation and state (national identity), as a distinction from other nations or countries.

In the global era, this phenomenon is increasingly visible and accessible to read as several problems arise in Indonesian education as described in the previous section. For example, regarding the rise of children as perpetrators of violence, as per the KPAI report, where up to August 2023 there were 2,355 cases of violations of child protection (Masyrafina & Alamsyah, 2023), the decline in pride in one's nation, namely the phenomenon of educational institutions that do not teach Pancasila and the 1945 Constitution, and prohibit students from respecting the red and white flag (Astungkoro & Rahadi, 2023), education that is only market oriented, causing cultural shallowness (Moreira et al., 2024), the lack of effectiveness of Pancasila courses in providing students with an understanding of Pancasila, and many more examples of other phenomena.

The fading pride in the Indonesian language is also starting to be seen from the increasing use of foreign languages in mass media and public spaces, as research results by Verawati et al. (2023). Ironically, the fading pride in the Indonesian language is also

shown by the government through the issuance of Minister of Manpower Regulation No. 16 of 2015 which revised Minister of Manpower Regulation no. 12 of 2013 which no longer requires foreign workers to master Indonesian, so that foreigners who work in Indonesia are now no longer bound to master Indonesian (Ramdhani, 2021). In contrast to the French government, for example, to form a strong citizen identity is to use French in society on a massive scale, there are penalties for citizens who do not use French (Napitupulu, 2023b).

Symptoms that indicate the emergence of a national identity crisis in Indonesian education in this era of globalization certainly cannot be ignored. This must be a severe concern for the government and synergize with all elements of society, especially those who care about improving the future of the Indonesian nation and state through the world of education. The strategic steps that will be taken must primarily be preceded by identifying the factors causing the national identity crisis from various perspectives. In this context, the factors causing the national identity crisis can mainly be viewed from a global perspective from a sociological and anthropological vision.

According to Hankins (1982), sociology is the scientific study of phenomena that arise due to the relationship between human groups and the human environment about each other. If the relationship is generated by humans being active with each other, then social interaction occurs. Social relationships and interactions experienced by humans and their environment are increasingly expanding and developing. This interaction started with just two people and then grew to many people, between groups and nations and other nations. The breadth of social interactions, starting from family, playmates, neighbours, villages, towns, and regional provinces, up to the global level between nations worldwide. While anthropology, according to E.A. Hoebel in Hankins (1982) is a study of humans and their work, focusing more on culture as a result of the development of the human mind. The concept of work put forward by Hoebel also has more cultural connotations than the mere result of hand and muscle movements. This is the main position of anthropology, especially Cultural Anthropology as a social science field.

The factors that cause a national identity crisis based on a global perspective from a sociological vision include: First, a specific culture, namely a culture that does not know where we come from, a culture that continues to move dynamically, continues to change with the progress of time and technology, a culture called with web culture as the impact of unlimited connections. Second, the anti-social nature (weakness of the social spirit) of the individual is because the individual concerned feels that they have fulfilled the social aspect just by communicating via existing technology without paying attention to the social environment around the individual. Individuals think they don't need other people's help if they want something, just technology as the solution. Third, the low criticality of teenagers in facing the increasingly developing technological culture (Lecture Module 3, LMS-parallel.esaunggul.ac.id, 17–23/09/2019).

Meanwhile, the factors causing the national identity crisis based on a global perspective from an anthropological vision include the following: *First*, the hegemony of the process of cultural globalization, which is deliberately carried out by human groups, even by countries in the world. *Second* is society's weak resistance to the enormity of the invasion of various cultures. *Third*, noble cultural values are starting to erode and, perhaps one day will even disappear over time. *Fourth*, modern culture which leads to entertainment, the glittering world, the world of young people, advanced technology

and the like, which displaces old traditions (ancestral traditions) (Module 3 Lectures, LMS-parallel.esaunggul.ac.id, 17–23/ 09/2019).

The factors causing the national identity crisis based on a global perspective from the anthropological vision and the anthropological vision above are in line with the findings of Aulia et al. (2021) who state that there are challenges in maintaining national identity in the global era, including 1) hedonism, 2) waning attitudes of cooperation, 3) waning feelings of nationalism and patriotism, and 4) waning attitudes of politeness. Ritonga et al. (2022) also found that the understanding of class VII students at SMPN 39 Medan regarding national identity was still relatively low, caused by several internal factors (intelligence, health, psychology and students' interest in learning) and external (school environment, methods). Teachers teach, and friends/social). Likewise, Verawati et al. (2023) found that around 68.3% mixed both regional and foreign languages with Indonesian because the era of globalization requires a person to be able to speak more than one language, especially English, which is considered an international language.

The influence of transnational forces and globalization not only causes social disorientation and dislocation but also results in the fading of the national identity of the Indonesian nation and state. To prevent this, it is necessary to deeply strengthen national identity in the current and future generations of young people. The Indonesian national cultural strategy that can be implemented to overcome the national identity crisis in the world of Indonesian education in the global era can refer to Marpaung (2020) opinion, namely by 1) fully accepting foreign cultural elements that are by the nation's personality, 2) reject entirely foreign cultural elements that are not by the national personality, and 3) selectively accept foreign cultural elements that are not yet clear whether they are in accordance with or contrary to the national personality.

A critical and evaluative attitude is needed when facing globalization because globalization has positive and negative impacts. Through dialogue and dialectics, it is hoped that we will construct unique characteristics for our national identity. In this context, globalization does not have to be hated and shunned, but its benefits must be explored for shared prosperity, and at the same time its negative impacts must be minimized. An optimistic and alert attitude towards the opportunities and challenges posed by globalization can be responded to with the following government commitments and policies.

First, the political sector, which includes a) democracy is a political system in Indonesia which has freedom of expression as its core, b) free and active foreign policy, and c) implementing a good governance system with the principles of participation, transparency and the rule of law, responsiveness, effectiveness, and efficient. Second, the economic sector includes a) maintaining macroeconomic stability by stabilizing the rupiah exchange rate and interest rates, b) providing modern economic institutions (banking, capital markets, etc.), and c) exploiting natural resources proportionally. Third, the socio-cultural field, which includes a) increasing human resources (competence and commitment through the democratization of education), b) mastering science and technology and applying them in people's lives, c) compiling a professional code of ethics that is by the nation's character and culture, however in line with universal principles and values (Folorunso & Adegboye, 2024; Marpaung, 2020).

The government's commitment and policies as explained above need to be realized in real action in the field through optimizing the active role of various components of the nation synergistically and sustainably. Thus, in facing the negative impacts of

globalization in the form of threats to national identity, it can be reduced to a minimum. One urgent effort is to transform the education system from mainstream intellectual formation towards an education system based on socio-cultural values.

#### IV. CONCLUSION

Education is needed to strengthen national identity amid social change. In the current global era, education in Indonesia has been reduced to merely forming intellectuality, causing cultural shallowness and the loss of local and national identity. National identity related to national culture does not happen but must be developed or cultivated through education. Globalization is like a "three-edged sword"; namely, it can weaken or even eliminate a culture (transcendence), can help revive a culture (transference), and can cause cultural mixing (transformation) or hybridization (crossover) between globalization and local culture. Several factors causing the national identity crisis are based on a global perspective from a sociological point of view, namely, a specific culture (web culture), namely a culture that does not recognize the origin, antisocial nature (weak social soul) of individuals, and low criticality of adolescents in facing the development of technological culture, as for the anthropological point of view, namely, global cultural hegemony by transnational elites, the weak resilience of society in facing the onslaught of various cultures, the noble values of culture that are starting to erode and may even disappear at some point, and modern culture that is replacing old traditions.

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