



Youth Imagination About Being an Indonesian

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Abstract. The way young people perceive their country is crucial in explaining their national behavior. However, there has been little systematic research on this topic. The purpose of this study was to investigate the national identity of late adolescent Indonesians. Because this study sought to understand the various perspectives of adolescents regarding their country, a qualitative approach was used. An open questionnaire distributed via online social media was used to collect data. This study had 385 participants who voluntarily participated (72 men and 313 women). Thematic analysis was used to analyze the data. According to the findings of this study, for Indonesian youth, being an Indonesian meant feeling as part of a nation that is united in diversity, possessing abundant and magnificent natural resources, as well as acknowledging and supporting the Indonesian state. There were also those who saw citizenship as fate and inheritance. Being an Indonesian also entailed loving, contributing, tolerating one another, remaining united, and being willing to make sacrifices for the sake of the Indonesian nation. Adolescents in Indonesia were happy, proud, and grateful, but also ashamed, sad, and disappointed to be an Indonesian. These findings provide new insights into the construction of late Indonesian adolescents' national identities that differ from the state version of the formal identity.

Keywords: Indonesian · adolescents · nationalism · national identity

1 Introduction

Some argue that digitalization and globalization have diminished the sense of nationalism among Indonesian youth (Hendrastomo, 2007; Rozikin & Pandin, 2021; Widiyono, 2019). They are thought not to be proud of or love their country (Abrar, 2020; Dharma et al., 2021; Wulandari et al., 2021), to be unaware of their national identity (Irfani, 2016), or to have become westernized (Amrah, 2016; Warsono et al., 2009). These assessments are made by the older generation, who evaluates youth nationalism based on the standards of nationalism that they believe in. Late adolescents, on the other hand, were born and raised in a very different socio-political environment. These adolescents interpret nationality in a different way. Unfortunately, very little research into national imagination from the perspective of adolescents has been conducted to date. As a result,

The original version of this chapter was revised: The incorrect conclusion part has been removed and the chapter has been updated with change. The correction to this chapter is available at https://doi.org/10.2991/978-94-6463-212-5_13

the purpose of this paper was to investigate how late adolescents imagine themselves as members of the Indonesian nation.

National identity is a distinct subgroup of social identity. Mavric (2014) defines national identity as a person's awareness and belief that they are a part of a specific nation, as well as how they identify with that nation. The character of the community's believed national identity reflects the sense of nationalism that exists in that specific nation.

Some researchers divide national identity into two categories: ethnic and civil. Nations that develop ethnic nationalism define their national identity through immutable characteristics such as ethnicity, origin, descent, and religion (Hansen & Hesli, 2009). Nations that develop civic nationalism, on the other hand, believe that their national identity is the result of social construction. It is demonstrated, for example, by their observance of national laws and regulations, participation in public organizations, and support for the state ideology and symbols (Reeskens et al., 2007; Roshwald, 2015; Smith, 1991; Yogeewaran & Dasgupta, 2014). Each country develops to varying degrees the characteristics of both civil and ethnic nationalism (Reeskens et al., 2007).

Indonesian nationalism appears to be a combination or hybrid of these two types of nationalism. In one side, Indonesians see the Indonesian nation as a continuation of the country's historic past. This can be seen in the narrative that the Indonesian nation is a continuation of the Sriwijaya and Majapahit kingdoms, for example (Pirous, 2001). Some groups, on the other hand, prefer to emphasize Indonesianness based on an individual's support for ideology, symbols, and various legal and statutory regulations (Anderson, 1999). According to Pirous (2001), such characterization cannot be separated from the process of forming Indonesian nationalism as a response to colonialism. Attempts were made by looking for cultural and historical similarities. Education, industrialization, and technology also contributed in shaping the citizen's political awareness and civic nationalism.

A number of studies show that the hybrid model of Indonesian nationalism exists in the current context. According to Hakim et al. (2015), there is an interplay of local and national identities that is bolstered by snippets of local and national historical representations in the community's collective memory. Some research also indicated a link between ethnic and national identity (Priwati et al., 2021; Supratiknya, 2021; Suriyah et al., 2019; Suryani et al., 2019).

Some other researchers link national identity to globalization. They believe that globalization makes it easier for people to develop global perspectives (Abrar, 2020). Based on this, a person has the potential to develop a cosmopolitan hybrid national identity, which is a blend of local, national, and global identities. People consider themselves to be both global citizens and nationals (Adinda & Untara, 2016; Nilan & Feixa, 2006). Some are focused on global engagement, while others are focusing on subnational strengthening (Hendrastomo, 2007). Globalization can also result in identity resistance, which strengthens national identity (Kaldor, 2004; Kymlicka, 2003; Tnnesson, 2004; Zuelow et al., 2007).

Adolescents in various countries interpret their nationality in a variety of ways, according to research. Adolescents in China regard their nationalism as equivalent to unconditional love for their parents, rather than developing a state-sponsored model of

nationalism (Fong, 2004). Meanwhile, teenagers in Mauritius believe that Mauritians exist, feel, and act like Mauritians. They value and tolerate cultural diversity (Tseung-Wong, 2018). Teenagers in England also tend to view their country through a pluralist lens (Carrington & Short, 1998). Meanwhile, research conducted by Pew Research Center on Generation Z in the United States reveals that they are pro-government, are progressive, and value racial and ethnic diversity in their country. They also consider the United States as “not” superior to other countries (Parker & Igielnik, 2020).

What about the national identity of Indonesian youth? Late adolescents in Indonesia have the potential to form a national identity that embodies the spirit of the time. Despite being influenced by Indonesian history, culture, and sociopolitical life from the past, after the 1998 reform, a model of nationalism developed in Indonesia that was distinct from nationalism in the previous period. According to Bouchier (2019), Indonesian nationalism has shifted from cosmopolitan democratic nationalism to religious nationalism over the last two decades. Meanwhile, Aspinall (2015) claims the emergence of a new form of nationalism in Indonesia that is non-intellectual, non-ideological, and rooted in the previous period’s nationalism narrative. Foreign threats and national dignity are the two dominant themes in contemporary nationalism. According to Sidi’s (2019) research, Indonesians describe their nationalism in terms of civic and cultural values. In terms of globalization, Arimbi et al. (2015) discovered that society is constantly negotiating between attitudes of nationalism and cosmopolitanism. This makes them fully aware of their Indonesianness while also recognizing themselves as global citizens.

A number of studies on national identity amongst adolescents show that adolescents develop a view of nationalism that differs from the view socialized by historians (Abrar, 2020). They love Indonesia in a way that is distinct from that of the older generation. Meanwhile, research (Yani et al., 2019) on youth living in remote areas of Indonesia shows that they develop traditional nationalism rather than liberal nationalism.

The presence of various claims regarding the Indonesian nation’s and youth’s national identity indicates a lack of comprehensive understanding of how adolescents interpret themselves as members of the Indonesian nation. It is possible that formal formulations of nationalism, whether ethnic or civil in nature, determine the meaning of their Indonesianness. However, as a result of their extensive social interactions via the internet and social media, they have the potential to develop a distinct meaning of their nationality. This paper seeks to clarify how Indonesian youth perceive their country.

2 Method

Design

This qualitative study employed a thematic analysis design (Braun & Clarke, 2006.a). Thematic analysis is a technique for identifying, analyzing, and reporting patterns or themes in a collection of data (Braun & Clarke, 2006.b). The themes discussed in this study’s result section covered the various meanings of being an Indonesian according to adolescents.

Participant

This study included 390 adolescents between the ages of 18 and 21 (male 317; female 73). They were recruited using a technique known as voluntary response sampling. When they

discovered this research link, respondents voluntarily agreed to participate in the study. The researcher then compared the prospective research participants' characteristics to the characteristics determined by the researcher. This study included participants who met the criteria and completed the entire online questionnaire.

Data Collection

An open-ended questionnaire was used to collect data for this study. The questionnaire was divided into two sections, the first of which contained demographic questions and the second of which contained open-ended questions. Gender, ethnicity, religion, age, most recent education, and address of residence were among the demographic data extracted. The following open-ended questions were used to investigate youth national identity: What does it mean to you to be "an Indonesian"? Please think carefully about what it means to you to be an Indonesian. Take your time thinking about this for about 3 min. Then, in the box below, please write freely about the meaning or significance of being Indonesian. You may write as much or as little as you wish. Grammar and spelling are unimportant. There is no correct or incorrect answer. Tell us about your thoughts and feelings!

The data was collected using an online survey created with the Google Forms application. In this application, the researcher compiled research questions. The researcher then distributed the online questionnaire to various groups via the Whatsapp application. Furthermore, the researcher personally requested that several research fellows distributed the online questionnaire to their colleagues. The distribution of online questionnaires was carried out to facilitate the data collection process and reach a larger number of respondents.

Data Analysis

Thematic analysis was used to analyze the data in this study (Braun & Clarke, 2006.a). Understanding the data, creating the initial code, constructing the themes, examining the resulting themes, defining the themes, and compiling the report were the five stages of data analysis. The researcher coded the data in collaboration with the research partner (NW) who served as an interpreter. Meanwhile, if the researcher and NW disagreed on coding or opinion, the researcher asked MMT to act as an intermediary.

3 Results and Discussion

Several themes emerged from the analysis that described the source of national pride for adolescents in Indonesia. These themes reflected the participants' various positive assessments of Indonesia. In general, five major themes characterized the source of national pride for late adolescents in Indonesia. These various themes are described below.

This study discovered several themes that described the meaning of being Indonesian through the eyes of adolescents. These themes illustrated their attitudes, feelings, and actions toward Indonesians which were organized by the author based on cognitive, affective, and action-oriented aspects as research findings.

Being a Part of the Indonesian Nation

The theme of being a part of Indonesia exemplified the respondents' view that being

Indonesian entailed identifying with or feeling as part of Indonesia; the land, the people, the culture, and way of life. One developed an emotional attachment to the Indonesian nation and considered Indonesia as a home one returned to. The following are some statements that describe these respondents' perspectives:

“Being an Indonesian means being a part of a large nation with diverse ethnicities, languages, religions, and even skin colors, but living in harmony despite these differences.”

“Being an Indonesian means identifying as emotionally attached to Indonesia (the land, the people, or the way of life) and having the sense of ‘coming home’ and ‘feeling at home’ in Indonesia.”

Unity in Diversity

This theme reflected the respondents' views that being Indonesian meant being part of a diverse nation while also being willing to uphold the values of unity and oneness. Indonesia is a diverse country with many ethnicities, cultures, religions, races, traditions, and languages. They live on thousands of islands. As a result, in this research, being an Indonesian meant being willing to coexist with and accept these various social groups. This diversity was knit together into a nation by a sense of unity and oneness. The following are responses from two respondents that represent this theme.

“Indonesia is a beautiful tapestry of diverse patterns made up of various cultures, ethnicities, religions, and other differences. Nonetheless, we are brought together as one nation bearing the name Indonesia.”

“The meaning of being Indonesian for me is the many different ethnic cultures and religions that exist, which enables me to become a person who does not only see things from one side, but who respects differences.”

A Predestination

This theme reflected the respondents' belief that being an Indonesian was an absolute rather than a choice. It was predestined. They became Indonesians because God chose for them to be born in Indonesia and become Indonesians. Their points of view are summarized in the following statements.

“Being an Indonesian is a given. Humans, in general, cannot choose where they are born.”

“Being an Indonesian is a fate.”

Born and raised in Indonesia

This theme reflected the respondents' belief that they were Indonesian because they were born, raised, cared for, and continued to live in Indonesia. They spent their childhood,

education, and time in Indonesia, where they also gained experience. Here are some examples of statements that illustrate this theme:

“To be an Indonesian is to be a person who was born in Indonesia, lives in Indonesia, and expresses Indonesian culture in their daily lives.”

“To be an Indonesian, he must have lived in Indonesia from birth to maturity, or for the rest of his life.”

Recognizing and Supporting the Indonesian State

Becoming an Indonesian also entailed becoming an official Indonesian citizen, as evidenced by the possession of a national identity card. It also implied that people were willing to recognize Pancasila as the foundation of the state, to support and adhere to the 1945 Constitution, as well as the norms, regulations, ethics, and customs that govern Indonesia. They had rights and responsibilities as citizens.

“Indonesian people are those who were born in Indonesia, have an Indonesian ID card, and follow the state rules.”

“We must act in accordance with the Pancasila principles and the 1945 Constitution because they form the foundation of our state.”

Having Abundant and Magnificent Natural Resources

This theme reflected the respondents’ belief that the country had an abundance of natural resources. The Indonesian archipelago is vast, with abundant natural resources and beautiful natural scenery. The statements that follow are examples of this theme.

“There is a wealth of natural resources on every island in Indonesia, all of which belong to Indonesia.”

“...Indonesia has thousands of islands, various ethnic groups, and a beautiful environment, not just picturesque sceneries.”

Feeling Joyful and Proud

This theme described the respondents’ positive feelings toward group diversity, social life, and nature, as well as the Indonesian people’s friendliness. They admired the Indonesian people for their tolerance, friendliness, good manners, virtuosity, and ability to coexist peacefully in diversity. The respondents were also proud of the Indonesian people’s ability to unite in diversity, live a safe and peaceful life in diversity, possess cultural uniqueness, and show Indonesian nation’s achievements in various fields as well as the heroes’ struggle for independence.

“I am proud to be an Indonesian because the country has many ethnic groups and cultures, as well as a beautiful natural environment.”

“Being an Indonesian is a privilege for me because Indonesian’s are polite people and respect one another”

A Gift That Must Be Appreciated

This theme embodied the participants’ feelings and beliefs that being an Indonesian was a blessing and a stroke of luck because they lived in a country rich in natural resources, diverse ethnicities, cultures, and languages. Furthermore, Indonesians could live in harmony and peace within this diversity. They also considered themselves fortunate when comparing the Indonesia’s current situation to that of the past. They could now enjoy their independence without risking their lives as their forefathers did.

“Being an Indonesian is a blessing because you are a citizen of a country rich in culture, ethnicity, and natural resources. And Indonesia is lovely.”

“Being an Indonesian is one of the gifts given by God, because we are born in a beautiful place rich in culture and natural resources...”

Love and Willingness to Sacrifice for Indonesia

The theme expressed their desire to protect, defend, and stand up for Indonesia. They were willing to preserve its various cultures, to make the country proud, not to tarnish its reputation, to maintain security and order, to protect natural wealth, not to vandalize, and to do their best for Indonesia. Being an Indonesian entailed taking action, not simply acknowledging and imagining oneself as a member of Indonesia.

“Being an Indonesian means appreciating what Indonesia has to offer.”

“...becoming an Indonesian, in my opinion, is participating in defending the Indonesian state against whatever obstacle exists and doing whatever is necessary to protect the nation and its people, including its culture, values declared in Pancasila, the 1945 Constitution, and its diverse customs...”

Making a Difference for the Nation (Giving Contribution to the Nation)

This theme demonstrated that being an Indonesian meant doing a variety of things that benefited the nation’s development and progress based on one’s abilities. A person had to be involved and worked hard with nuances of Indonesian nationalism through various activities. It also entailed expressing love for the motherland through various concrete actions while maintaining unity and oneness. These various activities were motivated by love and a desire to make Indonesia a better, more advanced, and more united country.

“For me, being an Indonesian means contributing with all of our abilities to the advancement and development of the Indonesian nation.”

“Being an Indonesian means wanting to see the Indonesian nation advance and prosper.”

Showing Tolerance and the Preservation of Solidarity

This theme reflected the respondents' beliefs that Indonesians had to respect, value, collaborate, love, and adapt to one another. They had to be humble, show empathy, and be willing to fulfill the rights of other citizens. Maintaining national solidarity entailed adhering to the principles of kinship and brotherhood among fellow citizens. They sympathized, empathized, and assisted one another in lightening the burdens of their fellow citizens.

“Being Indonesian means attempting to be a person with a high tolerance for diversity in order for this country to remain united, rather than divided.”

“In my opinion, the meaning of being Indonesian is being able to help our fellow citizens with sincerity and cooperating in lessening others' burdens.”

Feelings of Embarrassment, Sadness, and Disappointment

This theme represented a range of negative emotions experienced by Indonesian adolescents, including hurt, shame, sadness, and disappointment. This feeling arose as a result of Indonesia's numerous problems, including weak education system, violations of citizens' rights by the government, social injustice, poor political system, an indecisive government, low law enforcement, inequality in development, corrupt officials, foreign control of land, and Indonesia's massive debt. They were dissatisfied with the many people who violated regulations, were irresponsible, and were unaware of cleanliness of the environment; the high unemployment; Indonesia's mismanaged wealth; and glorifying people in power degrading lower class citizens. They were also concerned that Indonesia would become a failed state.

“... Not ashamed of the country (because I 100% adore it), but ashamed of living under one roof with people who pollute it through corruption, collusion, and nepotism, particularly among our country's officials. Our entire country is being judged negatively because they tarnished it...”

“...but what makes me feel sad is that there are still many Indonesians who fall victim to the stupidity of top officials in this country who act only for the sake of enriching themselves”

Reflecting the Indonesian NATION's Character

The respondents also thought that being Indonesian implied having characteristics, traits, attitudes, actions, or habits that reflected the character of Indonesian society. They lived in accordance with Indonesian culture and collectivist norms. In some ways, they had to maintain good manners and courtesy, as well as care for others and be virtuous. They had to maintain these attitudes and actions in order to reflect that character. The respondents perceived Indonesians to have a number of negative characteristics, including being easily provoked, commenting on everything, lacking ethics, not maintaining cleanliness, showing bad behavior in cyberspace, demanding rights but forgetting obligations, and being undisciplined and unpunctual.

“To be an Indonesian means to be nice, polite, friendly, and gentle.”

“The meaning of being Indonesian, in my opinion, is to remain a virtuous person even as times continue to change and things develop.”

“...However, what is not good here are the netizens, whose words are uneducated and unwilling to be educated. In my opinion, it’s a pity.”

Superior, But Also Lagging behind When Compared to Other Countries

This theme represented the respondents’ perspectives and assessments of the Indonesian nation in comparison to other countries. They believed that the Indonesian nation had several advantages over other countries, particularly in terms of manners, solidarity, friendliness, tolerance, and living in diversity. However, when it came to intellectuals, emotional intelligence, law enforcement, governance, and natural resource management, Indonesia lagged far behind other countries.

“...However, in my opinion, Indonesians’ mindset is still inferior to that of foreigners. Indonesians are among those who are easily provoked by an issue and are less selective ...”

“I’d rather be born in Japan or the United States, where management is highly sophisticated and rules are strictly enforced.”

Aside from the questionnaire findings, the researcher has observed that the older the adolescents, the more extensive and complex their ability to articulate their views of nationalism. Respondents aged 20–21 years gave longer, more abstract, and systematic answers in this study than younger respondents.

Discussion

As part of the younger generation, Indonesian adolescents are frequently described as a group that struggles with nationalism. They are stereotyped as a group with a dwindling sense of nationalism (Amrah, 2016; Andara et al., 2021; Widiyono, 2019) or who are unaware of their national identity (Irfani, 2016). However, this study demonstrates that these claims are not entirely correct. Because of globalization and digitalization, these adolescents do not necessarily lose their national spirit. True, they lack the anti-foreigner spirit that the previous generation possessed, as the core spirit of nationalism at the time. In general, they have a positive outlook, are proud of their country, and are willing to make sacrifices to defend Indonesia.

Some researchers (for example, Maleevi, 2019) argue that globalization does not diminish a sense of nationalism because nationalism is a significant source of identity for modern nations. Furthermore, society as a whole continues to produce and reproduce it in everyday life.

Adolescents do not typically describe their nationalism by referring to official state symbols. Adolescents’ perceptions of their Indonesianness reflect their daily experiences as well as their psychosocial development. In general, their points of view do not contradict the Indonesian spirit or ideals.

The most prevalent viewpoint holds that the Indonesian nation is made up of various social groups. When they imagine themselves as Indonesians, they discover a multicultural country. That is, they live in a society made up of different ethnicities, cultures, religions, and languages spread across thousands of islands. They also imagine Indonesia to be a diverse nation. That they can unite as one nation despite their diversity. They believe that it is critical to uphold the values of pluralism and multiculturalism in order to remain one. They must be tolerant in the sense that they are willing to accept diversity and develop a mutual understanding, respect, and attitude of appreciation.

This finding supports previous research that states adolescents have a relatively good understanding of pluralism and multiculturalism values (Budirahayu et al., 2018), and they argue that being Indonesian means having to maintain the spirit of unity in diversity. On the other hand, these findings tend to contradict claims that young people are less able to accept diversity (Syamsurijal, 2019). However, keep in mind that Syamsurijal's (2019) findings can occur or take place in certain social groups.

The attitude of adolescents who support the values of multiculturalism and pluralism represents the recent national discourse. Since the 1998 reform, the Indonesian nation has been attempting to construct a New Indonesia, namely an 'Indonesian multicultural society' based off a 'plural society'. Diverse cultures within the framework of Indonesian society that is 'unity in diversity' (Suparlan, 2019). The issue of multiculturalism has become a hot topic in the public sphere. This discourse is also used as one of the primary learning materials in schools (Rosyada, 2014).

This condition assumes that when adolescents activate their national identity, they become relatively more tolerant of citizens from other countries. Whereas when adolescents activate national sub-identities, such as ethnic or religious identities, with a narrow interpretation, they see citizens of other nations as distinct and separate groups. In cases involving religious identity, for example, intolerant attitudes are reinforced (Menchik, 2014; Qodir, 2018). Especially when someone believes he or she or his or her group is being treated unfairly (Ancok, 2008).

These findings also reflect the evolution of national identity in the age of globalization and digitalization. In this day and age, youth groups can interact intensely with people from various cultural groups. This encourages them to cultivate a hybrid identity comprised of local, national, and global cultures (Nilan & Feixa, 2006). They may also be able to develop vernacular cosmopolitan nationalism. On the one hand, they are still attached to their homeland, but they have global perspectives (Antweiler, 2019). Adolescents in this era differ from those who grew up before the internet and social media, when they had limited social interaction with different groups. The latter are more likely to develop and maintain stereotype prejudices based on ethnicity or other factors. Today's youth value diversity and consider it as a necessity, therefore they must cultivate the proper attitudes rather than viewing diversity or other groups as a threat to themselves and their group.

This study also discovers that adolescents develop a model of both ethnic and civic national identity. On the one hand, they regard being an Indonesian as a destiny, owing to factors such as birth and heredity, cultural and linguistic similarities, place of residence, and community character. They do, however, describe their nationality in the

civic dimension of citizenship. They determine nationality based on official state symbols such as support for Pancasila ideology, the constitution, legitimacy of government, and other legal regulations.

This finding is consistent with the findings of Sidi's research (2019), which show that Indonesians describe their nationality in both civil and cultural terms. This study finds that, while themes related to state-sponsored symbols of formal nationalism appear in respondents' responses, they do not stand out. They prefer to define nationalism in terms of everyday life experiences. Furthermore, they do not explain their nationality by focusing on past events, but rather on present realities.

Zein's (2018) research, meanwhile, shows that Indonesians living abroad describe their nationalism as civil rather than ethnic. The central factor in explaining their national identity is their place of birth, not their descent. However, the characteristics of respondents who are not currently living in Indonesia influence this finding, so residence becomes central to how they define their national identity.

This appears to be the source for understanding the gap between the older and younger generations of the country. The older generation values formal aspects of nationalism more. When constructing their sense of nationalism, they consider it important and focus on reviving romantic memories/emotions of the historic struggle for independence (Jatmiko, 2018). Adolescents, on the other hand, interpret nationality in terms of socio-cultural diversity, natural wealth, and one's contribution to the nation. Because of this difference in perspective, the older generation frequently believes that young people have lost their patriotism (Hendrastomo, 2007; Rozikin & Pandin, 2021; Widiyono, 2019). While adolescents are more concerned with "here and now" nationalism (Fox & Miller-Idriss, 2008b).

This study also finds that adolescents have positive feelings toward their country. They are happy, proud, and grateful to be a part of the Indonesian nation. Such pride stems from the Indonesian people's diversity, natural wealth, and the social character and behavior of the Indonesian people as a whole. Various positive emotions can indicate a strong sense of nationalism.

This finding suggests that when adolescents identify with their country, they can gain positive self-esteem. This is consistent with research findings that show a high level of nationalism (Supratiknya) (Supratiknya, 2021). These findings, on the other hand, refute the claims of several previous researchers who concluded that young people are not proud of their country and are prouder of foreign countries (Dharma et al., 2021; Hendrastomo, 2007; Rozikin & Pandin, 2021; Widiyono, 2019; Wulandari et al., 2021).

Nonetheless, some respondents expressed negative feelings toward their country. They are ashamed as a nation because of corrupt officials, the government's failure to manage the country and natural resources, and a variety of negative Indonesian behaviors. This finding suggests that the source of young people's pride in their country is not solely external, but also internal. Failure to manage natural resources, in particular, is a source of disappointment and shame.

This finding also differs from various claims that youth nationalism is weakening as a result of globalization's influence. Globalization does not appear to reduce nationalism. Contact with other nations and cultures alters their understanding of Indonesia and

allows them to develop a distinct national identity that does not necessarily undermine their nationalism.

This study's findings also show that adolescents are relatively pragmatic when it comes to understanding their country. They believe that being Indonesian entails loving, sacrificing, and making useful contributions to the Indonesian nation based on their individual abilities. Real actions that uphold Indonesia's reputation demonstrate one's nationality.

In line with these findings, Wardhani's (2013) examination of thirty youth essays on nationalism reveals that the majority of their ideas about nationalism are practical. In some ways, the young people consider "nationalism" as doing this and that for their country. Hastuti, Soetikno, et al. (2020) discovered that youth view nationalism as respecting and loving the nation, maintaining unity in diversity, serving the nation, protecting the nation, and applying national ideology.

This finding also supports the claim of supporters of everyday nationalism that ordinary people perceive nationalism as a practice in their daily lives (Fox & Miller-Idriss, 2008.a). They articulate nationalism and national identity through various actions relevant to the nation's daily life, such as choosing citizenship, speaking the language, eating the national cuisine, representing the nation, etc.

This study also reveals adolescents' attitudes toward foreigners. They appear to view the Indonesian nation and foreign nations objectively. When compared to other countries, adolescents see Indonesia as having a number of advantages as well as disadvantages. They show no signs of inferiority or xenophobia. Despite the anti-foreign spirit, such ideas did not stand out. These findings lend credence to research that characterizes generation Z as inclusive, cosmopolitan, and civic-minded.

These findings support previous research findings that adolescents in Indonesia develop hybrid identities (Ikasari, 2009; Nilan & Feixa, 2006). They are constantly balancing local and global cultures. They choose the culture that best expresses themselves. Furthermore, they preserve positive aspects of Western culture while marginalizing those that do not conform to their expectations (Nilan & Feixa, 2006). They shape their identity by combining elements of traditional, religious, national, and global culture. This attitude makes them more accepting of people from various social, cultural, and national backgrounds. Because, according to their understanding of civil nationalism, a person's national identity is determined not by heredity or cultural similarities, but rather by people's willingness to accept collective agreements. They simply see foreigners as a different group.

This relatively open attitude toward the existence of foreign nationalities appears to be a global phenomenon among youth. According to research (Fukuoka, 2017) on Japanese youth, their love for their country does not always translate into blind attachment to their country. They are still critical of their country's mistakes in the past. Meanwhile, research (Chen, 2015) on Singaporean youth reveals that, despite developing cosmopolitan perspectives, they remain attached to their homeland.

Young people's inclusive attitudes toward foreigners are influenced by their parents and friends (Miklikowska, 2017). Parents have a tendency to provide their children with cosmopolitan perspectives in order to better adapt to globalization (Weenink, 2008), to face transnational mobility, and be prepared for transnational challenges.

This finding differs from claims that youth have hypernationalism (Haryanto, 2015) or develop a new anti-foreign and sensitive to national dignity (Aspinall, 2015). Anti-foreigner sentiment appears to exist only in relation to the protection of their country's natural resources. These adolescents are aware that foreigners control Indonesia's abundant natural resources. They do not, however, solely blame foreign countries. They see this happening because the Indonesians are incapable of dealing with it. This is consistent with Warburton's (2017) claim that when it comes to nationalism over natural resource, society has relatively developed contradictory attitudes. On the one hand, they want to preserve their natural resources, but on the other, they believe they are incapable and must rely on foreign nations.

In practice, this study suggests that a new approach to managing adolescents' sense of nationality is required. In order to understand youth nationalism, stakeholders must shift their perspectives and understandings away from formal nationalism. They must intertwine formal nationalism concepts with various life practices that are relevant and meaningful to the interests of young people. Various programs to increase their sense of nationality must be tailored to their needs, interests, and national vision.

Future researchers can delve deeper into the hybrid nature of youth national identity. In particular, how they perceive their nationality in the face of globalization. The information gathered for this study only focuses on the opinions of young adolescents with internet access, whereas youth groups without access to social media may construct a very different discourse of nationalism. As a result, more representative sample research is required in the future.

4 Conclusions

Although adolescents in Indonesia describe their national identity using both ethnic and civic concepts, it appears that civic nationalism is more likely to develop. Some of them believe that their Indonesianness is due to fate, heredity, and heritage, but they prefer to envision Indonesia as a nation of unity in diversity. This point of view is accompanied by the realization that they must also be able to understand, respect, tolerate, and develop a sense of solidarity with citizens of other countries. In describing their nationality, these adolescents also place less emphasis on formal nationalism.

On the one hand, these adolescents are pleased, proud, and thankful for their Indonesian heritage. Such feelings are exacerbated by their perceptions of diversity, natural wealth, and Indonesian society's way of life. On the other hand, they are ashamed, disappointed, and concerned about the nation's intellectual level, corrupt behavior, law enforcement, and management.

These adolescents interpret their nationality as a national practice. Being an Indonesian implies a willingness to advance Indonesia in accordance with one's abilities. Being an Indonesian also entails being willing to make sacrifices, uphold the country's reputation, maintain unity, and have mutual respect and tolerance for people of different nationalities. It is natural to feel pride in one's country.

Acknowledgments. This research has been funded by BPPDN (Beasiswa Pendidikan Pascasaraja Dalam Negeri) which provides full support for education and research during further studies of Doctoral Program, Universitas Gadjah Mada.

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