

## **Glocal Indonesian Strengthens Nationality in the Light of 'Bhinneka Tunggal Ika Tan Hana Dharma Mangrwa'**

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### **Introduction**

In the era of globalization and digitalization there are many things happening out of country borders. Spaces are beyond sights and timelessly people interconnected throughout the globe. Bads or goods taking place in half globe can easily reach out the other half counterpart. Here are several examples of current situation in 2022.

1. Three years of global prevalence of pandemic covid-19 is slowing down almost all aspects of human life.
2. War due to invasion of Russia to Ukraine surprisingly rocks economic in the world, smashes down the efforts to recover from pandemic covid-19, and its global impacts really is in a big escalation.
3. Subsequent effects are health crisis, economic crisis, energy crisis, trust crisis, and loss power of nation towards society e.g. people are not discipline in covid-19 protocols, loss power of international organization toward nations, or dispute health protocols in immigration between nations.
4. Food crisis due to long pandemic covid-19 and war prolongs further the economic recovery.
5. Energy crisis which is mostly dependence of European countries, USA, Canada on Russia's supply and dependence of food stuff from Ukraine and fertilizer from Russia in several countries entangles.
6. The internet of thing (IOT) that has been well-accepted by global society has influenced behaviors and emotional attachment in individuals free from nation borders, simultaneously, nationalism seems interchangeable with those emotional engagements at particular trending topics in internet for netizens. Someone can be strongly solidary to people in other part of the world many millions away from his/her residence whereas completely ignores their neighbors. Even though during initial pandemic in March 2020 neighborhood showed great supports to individuals and their families confirmed covid-19 infection by food sharing and lend a hand for their family needs. It is important to keep good spirit lest erode.

Based on those current situations we can see globalization and its impacts, directly or indirectly, are inevitable. A study on alpha generation that is occupied with gadgets is revealed by Apriani & Sari (2020) that the alpha generation needs a learning program of nationalism starting from family. The education plays fundamental roles in childhood, educational institutions, and society, where the team works of these stake holders are crucial to help them developing characters, human interactions, and more importantly nationality. The nationality needs balancing with the facts that nation is now borderless. In this case dialectical of nationality and globalization as a usual phenomenon of two poles in the globe, their side by side existences would strengthen each identity to the other. This means, that when the two are put together it will much easier to identify what nationality and its portrays in global manners will, in reverse, pitching a deep consciousness for nationality itself. In this paper, such premise will be discussed in accordance to the fact that now Indonesia is a leader of G20 Presidency. This refers to the fundamental ground of Indonesia as stated in UUD 1945:

"...memajukan kesejahteraan umum, *mencerdaskan kehidupan bangsa*, dan ikut melaksanakan ketertiban dunia yang berdasarkan kemerdekaan, perdamaian abadi dan keadilan sosial..."  
(Pembukaan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945)

English translation: ["... improving social well-fare, enlightening nation, and participating in world order based on freedom, sustainable peace, and social justice"]

Furthermore, in the strategic plan of Indonesian Ministry of Education, Culture, Research, and Technology in the periods of 2020-2024 it is decided to focus on culture as the main priority as a part of human resources capacity building. Culture is important in human beings, thus the goal of strategic plan is to improve and enrich traditional culture of Indonesia with cultures in the world as one of Indonesian capitals, i.e. social culture.

Nurchayono (2018) analyzed Bhinneka Tunggal Ika as a back bone of multiculturalism education in Indonesia under methods of synchronism and diachronism and he underlined that the spirit of

Bhinneka Tunggal Ika has been tested many times along Indonesian history since Majapahit Kingdom until tragedy in 1998 and involved a new paradigm of nationality.

The objective of this paper is to strengthen values of nationality and to challenge awareness of balance glocal solidarity. After all, humanity is all about human being in the worlds, and so does the nationality at reachable regions. The goals include (a) understanding the meaning of local solidarity with neighborhoods as the closest human being in daily life of someone and (b) to balancing local and global issue yet putting priority on realistic actions in the nearest human beings.

### **Method**

Review. Search engine using keywords of "Nationality", "Bhinneka Tunggal Ika", "Sutasoma", "Traditional Foods" and "Globalization". Screening of the literatures fit the title, and deducting data and meaning of information obtained. I am aware of the limitation of this paper, but the previous works will help the objectivity of critical thinking performed. Based on essential messages from the literature and reflecting the situation faced by Indonesians then the red ribbon of "glocal" is the premise drawn to be the expression of guidance in current situation: Indonesian necessarily rooted in our traditional local wisdom yet open towards differences from other nations equally. Therefore, contribution into world peace keepers as partially G20 Presidential would rely on the light of Bhinneka Tunggal Ika, which also accepted and appreciated by other nations in the world.

### **Discussion**

As aforementioned above, the challenges of nationality in the era of IOT is due to borderless nation regarding space less and timeless accessibility of information that generates impacts including psychological, ideological and political aspects. Hence, education of all values to hold the unity of Indonesia is considered critical (Tapung, 2016). This chapter discusses nationality prior to discussion of social culture as a social capital in strengthening nationality.

### **Nationality definition**

What is meaning of "to be global society member"? According to Merriam-Webster Dictionary nationality is defined as the quote below:

a "sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups"

The quote indicates negative risk of nationality because of "putting self-nation above others", or superiority. This dangerous thought and feeling would make people fall down into megalomania psych pathogenic. Thus, balancing nationality and beyond it in a universal way is apparently essential. This is a lesson from Indonesia which comprised of highly diverse cultural backgrounds, in agreement with the strategic plan 2020-2024 declared by Ministry of Education, Culture, Research and Technology. And, the quote is virtuous to include such balanced perspective on nation and globalization (among other nations).

Building the human resources in Indonesia through nationality while contributing to the world peace keeper will bring Indonesians actively interact with other nations face to face. The opportunity to experience cultural exchange would strengthen nationality and grounding globalization for better world. It is because international society acts as a mirror for Indonesian development goals. How Indonesian has rooted to his/her nationality and in the same time keep respect to other nation so that the peace in the global level can be persuaded. We call this **glocal**, meaning global but local as well. This important as stated before, glocal balance in the new world without superiority of superpower nation. When equality in international stage is achieved, then in logical reasoning there will be much easier to dealt with any disputes bilateral or multilateral cases. Therefore, a decision of nonblock Indonesian policy in international levels truly need grounded values and identity as Indonesian but objectively considering the global issues at equal manners. When you are kind and wisdom, you have torned the barriers of peaceful and friendly living among others, no matter how far the personal/background gaps we have. Yet to be kind and wisdom is a great battle inside you. Thus, it is important to train Indonesians as early as possible about the diversity. One of implementation of it at grass root is multicultural education to keep the unity from very diverse cultural in Indonesia as a nation (Tapung, 2016). According to psychology, the egoism develops at its maximum during toddler. When they understand that the other ego needs space too, due to their own uniqueness, then they start to be trained giving away properly others' needs. In this training at early childhood, we conquer ourselfishness properly in equality of others.

### **Holding nationality in global issues: Bhinneka tunggal ika tan hana mangrwa**

Globalization will bring more variations of cultures, ethnicities, ways of life, values, and other issues to be faced. More specific in Indonesia, there would be mixed generations at various gap levels of life due

to high life expectation where wider differential gaps between generations and insights about nationality is definitely different. This has been acknowledged in strategic plan of human resources development up to 2040 where socio-culture is greatly of importance. One of goals in the strategic plan 2040 for culture or civilization is vision on diversity in globalization (Kementerian Pendidikan dan Kebudayaan, 2020). It is important to be flexible regarding dynamic of demographic evolution time to time. Therefore, adaptive - accommodative individual is relevant to the quality of human resources in globalization and digitalization. In digital point of view, data transmissions and accessibility have moved to real time data as much as possible. Truly, the human with characteristics of flexible, adaptive and understanding the diversity belong to others outside of his/her own will be pillars of the high dynamic of information transmission through IOT.

Keeping core values of *Bhinneka Tunggal Ika* is rooted in traditions brought by all components of nation of Indonesia, as the biggest diverse nation in the world. In order the diversities to be recognized then promotion and making recognition towards more people in the world who understand Indonesian cultures and their tribes/ethnicities would help Indonesia, either for strengthening nationality as Indonesian as well as the globalization perspectives in international levels. Indonesian culture festivals have been done several times in France and Canada, events in G20 agendas, also those held regularly in Indonesia such as Jember Festival, Pekan Raya Jakarta, etc. These events definitely require actors who are trained to continue the cultures such as traditional dancers, song writers, and composers, art sculptures, story artists, martial artist like *pencak silat*, *debus*, etc. While in Bali, which has been well-known as a great culture heritage, there are many banjar in neighborhoods or *pesanggrahan* in Java to teach the youths to continue the arts. The senior artists that mastering the 'pakem' (patterns and rules) of the arts need to be supported for teaching the youths in order to let them pass the art skills on to the future generation. In addition, we need to give chances to the youth to modify or to create their own arts (contemporary arts).

Culture is a very broad area, including foods, that is something lay person easily grasp and it is crucial to preserve the meaning of local values behind the cultures and foods. Aisy (2016) reports culinary in each region of Indonesia roots on uniqueness of its rich social culture proving the obvious *Bhinneka Tunggal Ika* facts. Based on several examples of traditional foods, there are exactly various levels of similarity, apparently it brought by similar cultural ancestors. Indicator of unity in diversity of particular touches in creative culinary might due to the geographic locations and climates that make different availability of commodities of the previous recipes or the lack of tools. The different climates such as savanna in the Nusa Tenggara Provinces could trigger different microflora available for spontaneous fermentation for particular fermented food products. From Table 1 we can see contributions of our traditional foods for health through various mechanisms, e.g. basic nutritional values, specific functions onto physiological pathways, as probiotics producing metabolites in the large intestine for short fatty acids throughout the human body cross talks. Therefore, thousands of Indonesian tribes are rich resource for ethnic values to hold nationality in the era locality.

The findings of similarity among Indonesians evolved and ended up with an agreement to abide themselves in a unity and submitted all diversities into one nation, Indonesia. Yong (youth) Java, Yong Celebes, and other yongs from any places over Indonesia vowed to unite as a nation, Indonesia, in October 28, 1928. It is the beginning of the nation and it is continuously renewed. The youth association in 1928 laid a nationality awakening (*Sumpah Pemuda*). Since the diverse cultural backgrounds, the unity of Indonesia mirrors a so called motto *Bhinneka Tunggal Ika*. This is found also in the ancient written document of *Sutasoma* book. Here is the continuation of uniting the diversity of prototype of Indonesia implementing the spirit of *Bhinneka Tunggal Ika*. Several explanations will go to answer the question of how to play roles of *Bhinneka Tunggal Ika* as a guidance for Indonesian nationality in the globalization?

1. In Majapahit Kingdom, *Sutasoma* book, written by Mpu Tantular, as the seed of *Bhinneka Tunggal Ika*. Suta = teenagers. Soma = moon, a metaphor of God (Mulyawati, 2018), thus it is continued in strategic plan of education in Indonesia on "berakhlak", a teenager has a deep good relationship to God so that his/her personification as a good human being. Thant means Indonesians personification is a man/woman thinks, talks, behaves as a person who closely relate to good spiritual God.
2. *Sumpah Pemuda* is the 2<sup>nd</sup> stage of *Bhinneka Tunggal Ika* internalization for Indonesian nationality and gives birth of independent of Indonesia as a nation. Hence, the continuation of teenagers relates closely to good God as a patron in daily life with others in diversity.
3. Indonesian independent day August 17, 1945 is the 3<sup>rd</sup> stage of renewal vows as a nation with the spirit of *Bhinneka Tunggal Ika*. Indonesians have responsibility to put the *Bhinneka Tunggal Ika* continuously implemented in daily life and its consequences for nonblock international policy.
4. Indonesian accepting diaspora is the 4<sup>th</sup> stage i.e. another further step to implement the *Bhinneka Tunggal Ika*, where Indonesian who stay overseas get their welcoming back home to contribute to nation, i.e. Indonesia. Diaspora is beyond country borders, that means other Indonesians would

need to understand their background personally, their way of thinking and vice versa, so that the unity of all Indonesians can be held well. The diaspora people also need to understand well their Indonesian peers who never stayed abroad in order to close the gaps of global-local cultures, life styles, ways of thinking etc. Here, the balance global and local take an important role for Indonesians for another new stages and horizons in building the nation, i.e. Indonesia.

5. Pandemic covid-19 is the revitalization of Bhinneka Tunggal Ika. While sudden attacks of covid-19 pandemic for 3 years, the implementation of Bhinneka Tunggal Ika was revitalized through humanity calls for them who confirmed positive infected by SARS-Cov 2. Foods as part of main issues shared for the family members infected

**Table 1**  
**Traditional foods of several Indonesian cultures (resumed from Rajagukguk & Arnold, 2021; Rahayu et al., 2017; Trisyani & Hadimarta, 2013; and Wijaya & Epriliati, 2013)**

<b>Ethnics</b>	<b>Foods</b>	<b>Local Wisdom Contributions</b>
Java	<b>Growol</b> , fermented cassava by probiotic bacteria of <i>Lactobacillus casei</i> subsp. <i>rhamnosus</i> TGR-2 having antimicrobial activity against <i>Staphylococcus aureus</i> FNCC0047 (derma-pathogenic), <i>Escherichia coli</i> (diarrhea), <i>Morganella morganii</i> FNCC0122 (respiratory and gastrointestinal infections), <i>Salmonella typhimurium</i> FNCC0050 (typhoid), and <i>bacillus cereus</i> FNCC0057 (toxicity in gastrointestinal tract). It is high value of gastrointestinal treatments related to infections, delivery facility for important metabolites such as short chain fatty acids for cardiovascular diseases.	It improves social status of cassava due to its important probiotic related food health and antidiarrheal. Hence, local wisdom of food security and public health based on local resources. Generating love and loyalty to homeland (Indonesia).
Sumatera	<b>Dadih</b> , (Minang Culture) made from buffalo milk, containing lactic acid bacteria as probiotics and potential as cancer related treatment. Fermented milk cow in a bamboo tube.	Local wisdom of doing food security through preservation efforts, the use of bamboo, indicates ecofriendly consideration helping local biodiversity of germplasm. This encourages love and loyalty to homeland (Indonesia).
Bali	<b>Ledok</b> , a type of porridge made from maize/corn, cassava, peanut, kidney bean, and any local vegetables e.g. basil leaves, spinach, string bean, etc. and sometimes added a fresh tuna. Several herbs and spices such as galangal and salam leaves give bioactive enriching porridge; and it is rich in macro- and micro-nutrients with crude fiber of 3.18 g/100 g equal to 10% DAI.	Local wisdom of providing healthy foods using local commodities and implementing nutrition knowledge contribute to public health based on local germplasm. It generates love and loyalty to homeland (Indonesia).
Celebes	<b>Dangke</b> (Enrekang, South Celebes culture) made from buffalo or cow milk, resembling cheese and tofu. It is soft cheese traditionally produced using a shell as mold to form half sphere and consumed by South Celebes people. There is similarity to dadih in Sumatera Island.	It is categorized local wisdom in natural resources management by the society, where milk and papaya latex (containing papain enzyme) could be part of ecofriendly business. It generates love and loyalty to homeland (Indonesia).
Madura	<b>Lorjuk</b> , a type of shell fish <i>Solen grandis</i> members of <i>Solen</i> sp. e.g. <i>bamboo scallop/groove razor clam</i> . It is a group of specific species in marine science, rarely available in other coastal areas.	The specific existence in coastal area of Indonesia is the excellence and strength of biodiversity in the world. This generates love and loyalty to homeland (Indonesia). Its consumption in sustainable ways contribute conservation efforts to save biodiversity of the marine germplasm.
Borneo Island	<b>Tempoyak</b> , made from durian pulp, probiotic of <i>Lactobacillus</i> sp., molds and yeast.	It is one of Malay ethnicity heritages, also implemented in other countries in South East Asia. Loving and loyal to homeland and generating brotherhood to South East Asia neighborhoods.
Papua	<b>Red fruit oil</b> ( <i>Pandanus conoideus</i> L) base product, sauce, mayonnaise, herbal oil supplement. The products are part of developed tradition originally performed by Papuanese to consume directly <i>Pandanus conoideus</i> L seeds in Puncak Wijaya Mountain keeping them healthy from various health risks.	Local wisdom of saving local germplasm with high potential of public health generates love and loyalty to homeland (Indonesia).

Ethnics	Foods	Local Wisdom Contributions
Moluccas Islands	<b>Manisan pala</b> ( <i>Myristica fragrans</i> ), made from cortex of fruit of <i>M. fragrans</i> with many benefits in body relieves and relaxation due to bioactive substances.	Ecofriendly and germ plasm conservation, wise food processing, applying a zero waste processing on <i>Myristica fragrans</i> seed, and giving added values in trading which is high economic values for exports; all generate love and loyalty to homeland (Indonesia).
Nusa Tenggara Islands	Se'i meat processing, -salted meat and smoked under <i>Schleichera oleosa</i> leaf covers.	Local wisdom to conserve savanna for raising cattle supports meat based food security in national level; and conservation of <i>Schleichera oleosa</i> . It generates love and loyalty to homeland (Indonesia).
Aceh	Acehnese ' <b>asam sunti</b> ', made from <i>Averrhoa bilimbi</i> , used as ingredients in Acehnese meat and fish base dishes ' <i>masam ke'eung</i> ', gulai <i>eungkoet keumamah</i> , sambal and stirred fry vegetables. It is very high natural vitamin C (20,82-60,95 mg/100 g; generally fulfil ca 50-100% DAI), mineral calcium, and iron (0,1-1% DAI), tannin, pectin, flavonoids, gallic acid, and ferulic acid; those all important for health either for functional foods beyond basic nutrition or for pharmaceuticals/ nutraceuticals.	Local wisdom of saving local germplasm with high potential of public health through traditional cuisines generate love and loyalty to homeland (Indonesia).

covid-19, thus the type of foods shared by other cultural background did not matter, but the solidarity built up to strengthen the nations.

Indonesia Presidency of G20 in the world is real time facts of glocal in the era of IOT. Once more time Indonesia steps a new stage on international issues. With G20 Presidential roles, glocal is raised up to wider scales to put Bhinneka Tunggal Ika into the universe, including other creatures and nature. The spirit of Bhinneka Tunggal Ika is well expressed during invasion of Russia to Ukraine, where Indonesia pay more attention on humanity, the war victims; moreover, consistently persuade the two sides involved to stop the war, offering dialogical talks among them and conclude in an agreement, good for all spirit (bonum commune).

Interestingly, Aisy (-, no published year) documented President of Hongaria, Mr. Janos Ader in March 2013 and President of Italia, Sergio Mattarella in November 2015 praised Bhinneka Tunggal Ika; as examples of appreciation of leaders in the world. Both Presidents can see the role of Bhinneka Tunggal Ika spirit in Indonesia as a highly diverse nation. Such appreciation would strengthen Indonesians engaging with their nation, i.e. Indonesia. However, nationalism as indicator of loyalty to nation includes partially as identity in the international levels to distinguish one nation from the other. Moreover, nationality is laid on all traditions and cultures of tribes/ethnic/nation components thus the conscience of these aspects in reverse develop love toward the nation where all diversity has been agreed to make a nation of Indonesia. Therefore, it is true that nationality and globalization is reciprocal contributions.

Uniqueness of individualism in democracy vs liberalism vs fanaticism seems get along well in balanced nationality vs individuality and nationality vs globalization in the light of Bhinneka Tunggal Ika. It expresses how to perceive a situation in a better way, stay objective among international issues (nonblock), meaning Indonesia carefully judges or considers the cases, eventually comes out with your stand point of arguments at the values of diversity in unity. Diversity is an absolute fact, while unity is realism of a living place on the same earth, why should we suppressed others?

As Bhinneka Tunggal Ika is inclusive including nature, thus a lesson of ecology is a clear picture of this harmony as well. Each organism contributes a valuable contribution in food chain, giving living to others yet by nature persuading its own living. When one of organisms is missing then the ecology is imbalanced and its mechanism running livelihoods will be disturbed. It is not a small (minor) or big (major), strong or weak, but it is about synergy in the livelihood, it is about one livelihood. Therefore, the best choice is spirit of "good for all", besides at particular case, there is always another way out of our minded plan. Human!

### Conclusion

The dynamics of Indonesia is entangled with the dynamics in the world. The absolute facts of diversity in nature is inevitable. How do we deal with it? Indonesian grew up from diversity, tested by its history internally and globally. Revisiting prototype of Indonesia in 1928, youths from various ethnics and tribes vowed to be a nation as a unity even though they are diverse. It is a great value learnt until now in the modern challenges. Fortunately, Indonesia is now a leader of G20 Presidency. Legally, Indonesia agrees with human right, and supports the world as a good place for all as written in UUD 1945. This attitude is put into reality as a political policy as a nonblock international actions. The heart of such choice is laid on the facts since the beginning Indonesia united from various diversity. Then the spirit of diversity in unity glues all varieties to form Indonesia as one nation. Diversity in unity in ancient time written in Sutasoma book, and it is stated as Bhinneka Tunggal Ika Tan Hana Mangrwa, meaning the diversity is in fact hold the same truth. Such insights need a prerequisite of a personality having good relationship to Almighty God, in strategic plan of Indonesian capacity building of human resources called as "manusia berakhlak".

This value of diversity in unity then a key point (a grounded pillar) to form Indonesia, in other word, it is the spirit of nationality of Indonesia. As the current digital era, through IOT, the nation become borderless, the challenges of nationality seems balancing with the opportunity to take roles in international stage. As Indonesia is now a G20 leader Presidency, this is in reverse strengthen Indonesian nationality. Indonesia is well-trained in holding diversity in unity, the Bhinneka Tunggal Ika is a key to guide G20 complexity. The contributions of Indonesia in G20 would give positive contentment and strength to love Indonesia, that is stronger nationality.

### Reflective questions

What are you feeling off when you are as an individual stand out among one billion other individuals in a crowded mass with:

- a. similar individuals (standardized society)?
- b. completely different individually one to another?

### Lesson learnt for future generation

1. Meeting other in the archipelago and foreigners blows the sense of diversity is realism.
2. Culture and art of our mother tounge is our strength in the globalization stream line.
3. Sciencetech and value balanced with traditions developed by our ancestors is compatible with the local situation in realism for long time agreed by the local society.

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