

The Problems of Modernity and Identity in Globalization Era

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Abstract

This article discusses identity and modernity problem in globalization era. As a plural society, Indonesia needs to maintain and build the identity. In Indonesia context, the only way is how to revitalize Pancasila. Revitalization of Pancasila and local wisdom is a worthy and urgent thing to do in an effort to counteract the excesses of modernization and globalization. Moral teachings derived from Pancasila and local wisdom, which stresses social awareness, simplicity, and power of the human mind, must be internalized intensively and planned to learners and the wider community.

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Introduction

Indonesia's national development is always defined as an effort to create a society that is advanced and modern while still relying on the character of the nation itself. The challenge to maintain and build identity or character of the Indonesian nation is the globalization of the world as derivatives of modernization. For every nations, globalization can be attituded as an opportunity, a challenge, or a threat. When the identity and character of the nation are not deeply embedded within the nation, then globalization can be a threat and become involved in the dissolution of national character.

According to Eka Darmaputera,¹ the people in the developing countries together have been driven by two motives though different, sometimes even contradictory, but interdependent. On the one hand is the search for identity, the identity of the demand that the public be recognized as something important, a social affirmation of themselves as "things" (that should not be underestimated) in this world. On the other side are the demands of a more practical for progress, for the standard of living is higher, the political order that is more effective, socially just bigger, and above all it is "playing a greater role in the political arena of the world", "having influence among the nations". For the Indonesian nation the problem of how to maintain identity without impeding progress, and how to achieve progress without sacrifice its identity. Indonesia, as a nation and states is formed on a diverse society, requires a new identity. The new identity that must be born, must take into account two realities, the diversity and unity. When identity only emphasizes the unity, then the identity it will be difficult to make people emotionally committed. However, if too much emphasis on the plurality of identity, the identity will also have difficulty invite all the people acting together for a common goal. The new identity should be able to unite the two elements, namely the ability to preserve traditional heritage and at the same time should be able to push in the direction of progress and modernization.

¹Eka Darmaputera, *Pancasila: Identitas dan Modernitas* (Jakarta: PT BPK Gunung Mulia, 1997), p. 4-6.

Darmaputera (1997) declare that all of society “Third World”, including Indonesia, has three main problems together, namely the problem of nation-building, political stability, and economic development issues. The issue of “nation building” is a problem associated with the legacy of the past, namely the issue of cultural diversity. The issue of “political stability” is a problem associated with present realities, namely the threat of disintegration. While the problem of “economic development” is a problem related to the future expectations, namely of a just, prosperous and modern society.

Pancasila as a Indonesian National Identity

In the perspective of politics, identity and character of the Indonesian nation is Pancasila. According to Soekarno, the first President of Indonesia, Pancasila is the expression of the contents of soul of the Indonesian nation. Pancasila is formulated based on the desires that have long been buried mute in his heart Indonesian nation. Pancasila is the crystallization of the noble values that have long lived in the Indonesian people living in the entire archipelago. Noble values which are the raw material formulation of Pancasila are the principles of life that has to be rooted in the life of the Indonesian nation. These values have become outlook of the nation Indonesia.² The nature of Indonesian people is to believe in God Almighty and the Hereafter, recognizes equal human dignity and should love and respect, agree with national ties Indonesia, which consists of a diversity of ethnicity, religiosity, racial, and political groups, solve problems in ways deliberations to reach a consensus for the common interest, as well as the realization of the common good crave justice.

Pancasila is a political consensus affirming the principle of *Bhinneka Tunggal Ika* (diversity in unity). That principle accommodate the realities of diversity and unity. Pancasila is the product of an effort to find a new identity and to reach an agreement that integrates value. A society and the state does not only need the integration of norms (regulating behaviour) but also a value-integration, namely: collective conception of the understanding of life, how life should be lived, as well as the basic commitment that leads in the organization of life together.³

In terms of ethnicity and culture, Indonesia are among the most heterogeneous in the world. In Indonesia there are more than 300 ethnic groups and 50 languages are very different from each other. Not to mention if included Chinese, Arabs and Indians who have lived in Indonesia for many generations. But the objective conditions in Indonesia has made efforts to national and social integration becomes easy. The most prominent impression of Indonesia is precisely its diversity, both geographically and ethnically, so the danger of disintegration is always a threat both real and potential.⁴

But the character of the Indonesian nation is reflected in the Pancasila doctrine now experiencing erosion and crisis. This condition is caused by various changes, both internally and externally. Internally, the Indonesian nation to experience the euphoria of democracy after the reform movement succeeded in toppling the authoritarian power of the New Order regime in May 1998. The freedom possessed by the people in the name of democracy carried out “too far”, because people enjoy the freedom to ignore the law and moral norms, so that in there appears horizontal and vertical conflict. While externally, due to the swift currents of globalization after the end of the cold war between the adherents of communism and liberalism capitalistic world becomes open. The interdependence and mutual influence between nations / states make life values become

²C.S.T. Kansil, *Pancasila dan UUD 1945* (Jakarta: Djambatan, 1971).

³Darmaputera, *Pancasila*, p. 8.

⁴Darmaputera, *Pancasila*, p. 13-14.

liquid. As a result, in the community and at the same symptoms appear anomie heteronomy. Occurs also tension between identity and modernity. Indeed today, due to advances in science and technology, especially communications technology, there was a change in lifestyle of the people who so quickly. Not one nation has been able to isolate and shut themselves from the influence of foreign cultures. The original values of traditional mingling with foreign values. The fact the influx of external or foreign cultures encourage a shift and a change in the values of life.

Although globalization is not something new, because since the advent of capitalism and imperialism sixteenth century has been globalized, but the extension and intensity of globalization in the present can be seen as characteristic of the new scene of the history of mankind.⁵ An understanding of globalization is more than just internationalization, namely the mutual relations between countries, but a "new form" in which the world put together and produce a culture that transcends national state boundaries. Globalization have eroded and eliminate the sense of national boundaries or the boundaries of the nation state. The tendency of the process of globalization has become a fact of life and is getting stronger towards the end of the twentieth century and the early decades of the XXI century. As a result of globalization is almost no country can act completely without influence even external pressure. Social, cultural, political and economic extends to the entire world so that events, decisions and activities taking place in a part of the world has resulted from significant for individuals and communities in other parts of the world. An event in one country will affect other countries. Globalization creates interdependence, particularly the economic field. A country must make decisions based on the framework of international or regional rules.

A prominent symptom in the era of globalization is the people's demands for freedom and openness. The willing for freedom seen in the political life in the emergence of democracy and human rights. Demands openness leads to the realization of the desire to enable the changes and progress. Issues that arise with regard to globalization for the nation of Indonesia is how to reduce or even avoid the negative impact that may be caused by globalization.⁶

Due to the influence of foreign values that are inconsistent with the character of the Indonesian nation, the Indonesian nation experienced various crises. Moreover, if the state often do a "transplant" foreign philosophy and ideology as a basis for policy making state, not necessarily fully match the values of Pancasila. Grow the culture and attitude of the materialistic, individualistic, and secularistic. As a result, Pancasila marginalized role as identity and adhesive Indonesian nation. To overcome the crisis that originated from the erosion of the values of national and local wisdom as a result of the swift currents of globalization, it is necessary being recovered excavation of local wisdom and transforming to fit the development of society. Construct and transform back the original values of the Indonesian people not only serves to filter or filter out foreign cultural values, but also can serve to cultivate and create foreign values that go to make it compatible and enrich the original values as an expression of the character of the Indonesian nation.⁷ Even if it is possible the values of Pancasila as an expression of the character of the Indonesian nation can participate or direct the formation and development of the world civilization new, more humane.

⁵Sastrapratedja, "Pancasila dan Globalisasi" (Paper Presented in National Seminar about Education of Pancasila, Magelang University of Tidar, 29-31 July 1996), p. 1.

⁶Soedjati J. Djiwandono, *Setengah Abad Negara Pancasila (Tinjauan Kritis ke Arah Pembaharuan)* (Jakarta: CSIS, 1995), p. 98.

⁷Sastrapratedja, "Pancasila dan Globalisasi", p. 11.

The Issue of the Character of the Nation in the Era of Globalization

One of the problems facing the nation and the Third World countries, including Indonesia, are keeping the tradition or heritage of the noble values of the past in the middle of the process of modernization and globalization. The Indonesian people today face various crises. One crisis is demoralized by the prominent phenomenon is widespread corruptive actions undertaken by the individual state officials from various fields of power, the executive, legislative, and judicial. The daily life of the community in which many outbreaks of violence, intolerance, and dishonesty. Many factors that cause widespread corrupt and immoral actions committed by government officials and state officials, as well as citizens in general. The low adherence to the law, weak surveillance systems, as well as the attitude of individualistic-materialistic-hedonistic-secularistic be a major contributory factors. The root of all causes widespread corruptive behavior is the moral weakness of the regulators and state officials as well as citizens, so that they no longer have the ability to control themselves in carrying out its obligations as an official and state officials, as well as members of the community and the nation. Source of all crises, in the perspective of the life of society and state, is not inability of Indonesia to implement Pancasila values into practice in everyday life of society, nation and state. Though Pancasila has been agreed as a way of life and the basis of the state when the state of Indonesia was established. To overcome these issues, then the nation and character buildings program, which was once proclaimed by Bung Karno, should be encouraged back. The government and society should care about ethics and character education.

As a result of the weak character of the Indonesian nation is Indonesia could be further behind than other nations, for example, based on data for 2014/2015 Indonesia only ranks 44th in the Global Competitiveness Index, far behind other Asian countries such as Singapore (3), Japan (6), Hong Kong (11), Taiwan (13), and Korea (22). Indonesia is also still in the rank of 108 in the Human Development Index of 169 countries, ranking far behind Japan (11), Korea (12), Hong Kong (21), and Singapore (27). Weak character of a nation can also facilitate the erosion of identity by the swift currents of globalization. Even the weak character of a nation can threaten the nation to the brink of destruction. Thomas Lickona⁸ (2013) calls the 10 signs of a nation were to the brink of destruction, namely: (1) Increasing violence among teenagers; (2) Its be entrenched dishonesty; (3). fanaticism against the group / peer group; (4) Low respect to parents and teachers; (5). The blurring of moral good and bad; (6) The use of language is deteriorating; (7) Increased self-destructive behavior, such as drug, alcohol, and promiscuity; (8) The low sense of responsibility as individuals and as citizens; (9) The decline in the work ethic and their mutual suspicion; (10) Lack of awareness among others.

The swift currents of globalization engulfing our society lead to a clash of values and traditional eroted values that have been considered noble. As a result, efforts to maintain the personality and identity of Indonesia is an incredible struggle weighed in the face of globalization is so powerful. The rise of the phenomenon of life and materialistic attitude of individualistic, as well as the erosion of the noble values of the nation's personality became evident that we have not managed to maintain, and even develop personality or identity of Indonesia.

Modernization and globalization is giving odds on every nation to become a developed nation and superior, but if a nation does not have a strong character and resilient, the modernization and globalization will bring threats and excesses.⁹

⁸Thomas Lickona, *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*, translated by Lita S. (Bandung: Nusa Mesia, 2013).

⁹Sastrapratedja, "Pancasila dan Globalisasi", p. 1.

Modernization and development of science and technology to bring the excess spread of attitudes materialistic, individualistic, secularistic, even hedonistic. This situation is certainly eroded the traditional values of Indonesia were considered noble, such as harmony, simplicity and social care. As a result, the problem of demoralization and identity crisis engulfing this nation.

The lack of emphasis on the development of character education lead to public morality are fragile, so easily tempted to commit despicable acts. Character education is not just to reach the realm of cognitive but also affective and psycho-motor. Character education is not enough to just be taught in the classroom, but also developed through the culture in schools, communities, and families. Character education requires a holistic approach, fully human education and lifelong.¹⁰

In some aspects of life, globalization has encouraged the achievement of a number of items considered positive. On the other hand, many aspects of life suffer from the damage, destruction, disharmony, and scarcity as the negative impact of globalization.¹¹ Interdependence between countries and nations intensifies, so unwittingly, exposed to various aspects of international live society setting activity. The nation-state is no longer monolithic. Sastrapratedja describes this reality as a period in which the nation-state must divide the stage with various international or transnational organizations.¹²

A prominent symptom in the era of globalization is the people's demands for freedom and openness. The emergence of democracy and human rights requires to the freedom of politics. Demands openness leads to the realization of the desire to enable the changes and progress. Issues that arise with regard to globalization for the nation of Indonesia is how to reduce or even avoid negative impact that may be caused by globalization.¹³

In the era of globalization, the Indonesian people do not want to get involved in global dialogue with other nations, the Indonesian people are expected not to sink and disappear in it. The process of acculturation could not be avoided. If the Indonesian people understand his own identity as a nation with a culture that lives and grows, the globalization will not to be feared as a threat to the Indonesian culture. The Indonesian people also demanded an active role in the world association and take part in the interaction to determine human civilization live.

Conclusion

Revitalization of Pancasila and local wisdom is a worthy and urgent thing to do in an effort to counteract the excesses of modernization and globalization. Moral teachings derived from Pancasila and local wisdom, which stresses social awareness, simplicity and power of the human mind, must be internalized intensively and planned to learners and the wider community.

If the character formation of the Indonesian nation is working well, then dissolving the values of national identity as a result of the swift currents of globalization and modernization can be prevented. The Indonesian people can take advantage of advances in science and technology to create a modern society, advanced and superior, while Indonesian personality. If the Indonesian nation to become a developed nation, superior,

¹⁰Sutrisna Wibawa, "Filsafat Moral Dalam *Serat Centini* Melalui Tokoh Seh Amongraga Sumbangannya Bagi Pendidikan Karakter" (Ph.D Dissertation in Doctoral Program of Philosophy, Gadjah Mada University, Yogyakarta, 2013), p. 6.

¹¹Sugeng Bahagijo, ed., *Globalisasi Menghempas Indonesia* (Jakarta: LP3ES, 2006), p. 48.

¹²Sastrapratedja, "Pancasila dan Globalisasi", p. 6.

¹³Djiwandono, *Setengah Abad*, p. 98.

and character, the Indonesian nation will be capable also determine the development of world civilization.

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