

Analysis of the Importance of Inculcating Nationalism and Anti-racism Values on Multicultural Education for Generation Z in Indonesia

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Abstract

This research analyzed approaches to prevent racism for Generation Z in Indonesia. The youth generation must take attention to the issue of racism due to prevent the past experiences dealing with (1) the discrimination against the right of indigenous people and slavery in the era of Dutch colonialism; (2) the disharmony in the era of Old Order by the problem of Chinese and political participation, and (3) Papuanese propaganda as the instrument of external powers. By living in the digital era, the rapid access to information and economic transaction massively brought transnational ideas and values that challenge nationalism and nation-building. It used the interpretive method of research analysis. Data collecting used DOAJ by selected social sciences and political sciences categories to find the discourse of anti-racism among academicians. Data analysis was obtained from the literature review by mapping the case study and best practices for strengthening nationalism for Gen Z. It was verified by the result of group discussion in SMA 1 Muhammadiyah Malang in 2019 and SMA Aisyiyah Boarding School Malang as the purposive sampling of Muslim teenagers. This research examined anti-racism rising after the internationalization of white supremacy in the 2016 US administration. Racism as a transnational issue relates to imperialism, Islamophobia, and human right. Digital literacy by emphasizing multicultural education and nationalism is preferable, based on a study in Indonesia. NU and Muhammadiyah support government policies as Indonesia's two largest Muslim organizations.

Keywords: *anti-racism, Muslim teenager, nation-building, white supremacy, Z generation*

Abstrak

Penelitian ini bertujuan untuk menganalisis pendekatan apa saja yang dapat dilakukan untuk

mencegah rasisme bagi generasi Z Indonesia. Generasi muda perlu memperhatikan isu rasisme dalam rangka mencegah pengalaman masa lalu yang berhubungan dengan (1) diskriminasi hak masyarakat adat dan perbudakan di era kolonialisme Belanda; (2) ketidakharmonisan di era Orde Lama berkaitan dengan etnis Tionghoa dan partisipasi politik, dan (3) Papua sebagai instrumen propaganda kekuatan eksternal. Pesatnya akses informasi dan transaksi ekonomi secara masif di era digital membawa gagasan dan nilai-nilai transnasional yang relatif menantang nasionalisme dan identitas kebangsaan. Topik penelitian ini menggunakan metode analisis interpretatif. Teknik pengumpulan data melalui studi pustaka yang bersumber dari artikel DOAJ. Kategori ilmu sosial dan politik dipilih untuk menemukan diskursus antirasisme di kalangan akademisi. Analisis data diperoleh dari review literatur dengan memetakan studi kasus dan praktik baik penguatan nasionalisme generasi Z. Verifikasi data disandarkan pada hasil FGD di SMA 1 Muhammadiyah Malang tahun 2019 dan SMA Aisyiyah Boarding School Malang tahun 2021 sebagai purposive sampling remaja muslim. Penelitian ini menemukan fenomena antirasisme yang meningkat pasca internasionalisasi supremasi kulit putih oleh pemerintahan AS sejak tahun 2016. Rasisme sebagai isu transnasional berkelidand dengan persoalan imperialisme, tekanan ekonomi, islamofobia, dan hak asasi manusia. Berdasarkan studi di Indonesia, literasi digital dengan mengedepankan pendidikan multikultural dan nasionalisme lebih diutamakan. Kebijakan pemerintah didukung oleh NU dan Muhammadiyah sebagai dua organisasi muslim terbesar di Indonesia.

Kata kunci: *antirasisme, generasi Z, remaja muslim, supremasi kulit putih, wawasan kebangsaan*

Introduction

Based on the history of modern administration in most parts of the globe, racism influences the domestic structure and the future relations among countries. The enlightening of racism in politics aimed to achieve power and wealth by mobilizing public opinion and raising human rights. Racism means inequality in other rights and obligations by considering differences in skin color, race, ethnicity, and origin (Amnesty International, 2021). The policy and behavior to highlight certain identities based on physical appearance, ethnicity, and cultural characteristics can lead to racism.

European settlement in the American region has contributed to the history of Latin America. The politics and government of Latin America influenced by the ancestors generally refer to the European powers - Britain, Holland, and Denmark. Mede said that Latin America was the region that fell under Spanish and Portuguese domination beginning in the late fifteenth and into the mid-sixteenth centuries. Those territories in which the main spoken language is Spanish or Portuguese: Mexico, most of Central and South America, and the Caribbean islands of Cuba, Puerto Rico, and the Dominican Republic; the former French possessions of

Haiti and other islands of the Caribbean, 31 French Guiana on the South American continent, and even Quebec in Canada (Meade, 2010).

Racism in Germany appears in the state's migration and asylum policies (Bergfeld, 2017). Homelessness has been a racialized problem in the United States since it first became a big social concern in the 1980s. Its disproportionate impact on Black Americans is mostly due to institutional racism and the absence of affordable housing and work prospects for Black people (Edwards, 2021). A study on health issues for indigenous people in Brazil turned out to produce a phenomenon where indigenous people are vulnerable to problems of democracy and the application of local wisdom values to deal with the pandemic (Silva, Nascimento, Araújo, & Pereira, 2021).

Moreover, racialism in Spain influences perceptions of national identity. The impact of political events highlights the urgent need for a national conversation on "race" and racialization. Data from public surveys and ethnographic research on mixedness and multiraciality in Spain showed that social constructs of race continue to be a significant boundary driving stigmatization and discrimination in Spain, where skin color and other perceived physical traits remain important markers for social interaction, perceived social belonging, and differential social treatment (Rodríguez-García, 2022). In the nineteenth century, British imperialism brought anti-Muslim prejudice to Australia. Christchurch tragedy perpetrated by a white supremacist Australian. The study investigated the worldwide origins of Australian Islamophobia, and in 2000–2001, a rash of group sexual attacks in Sydney was dubbed "ethnic gang rapes" worldwide (Poynting,

2022).

The multiculturalism of Indonesia that is signed by demographic characteristics becomes a national asset and political instrument. Indonesian people must take attention to the issue of racism and political identity due to prevent the past experiences dealing with (1) the discrimination against the right of indigenous people and slavery in the era of Dutch colonialism; (2) the disharmony in the era of Old Order by a problem of Chinese and political participation, and (3) Papuanese propaganda as the instrument of external powers (Montclair, 2012; Nasution & Wiranto, 2020; Tampubolon, Tobing, & Wahyuningtyas, 2022; Winarta, 2004).

The industrial revolution of 4.0 created digital technology of information and devices connected with media online and affected people's lifestyles worldwide. The youth generation living in the digital era is called Generation Z or Gen Z. Their preference for food, fashion, entertainment, and the way of the communication kindly depend on the trend in digital society (Rastiti, 2018; Regita & Sebayang, 2020; Rosyida, Kusumaningrum, & Anggraheni, 2020). By living in the digital era, the rapid access to information and economic transaction massively brought transnational ideas and values. Therefore, Presiden Joko Widodo's administration is concerned about the national development program that encourages state sovereignty in the era of digital transformation (Rizkinaswara, 2021b). This research aims to analyze approaches to prevent racism for Gen Z in Indonesia, learning from the past experiences and discourse on the challenge in the digital transformation era.

RESEARCH METHOD

The anti-racist approach in Indonesia is

the focus of research. The international structure involves economic, political, and social fields selected as the dependent variables. Primary data was obtained from the results of the study of internet publications. Directory Open Access Journal

(DOAJ) articles were used as a student-friendly-reputable-publication database. The author uses the category of 'social sciences' and 'political sciences' to find the discourse on anti-racism among academicians, as shown in Figure 1.

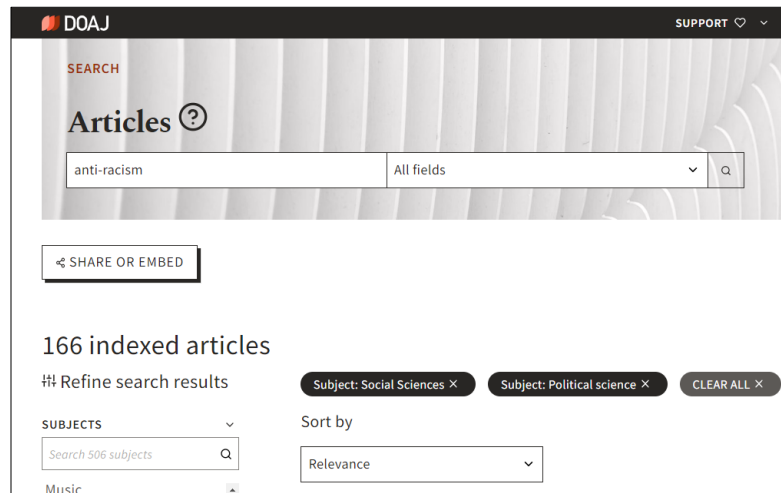


Fig.1 The result of literature categorization in the DOAJ database

Secondary data came from the focus group discussion results from the teenage community in Muslim high school di Malang, as mentioned in Figure 3. In Indonesia, racism is often associated with an

Islamic perspective on the life of a multi-religious society. Malang has also experienced Islamic radicalism (Rahmawaty, 2022; Rijal, 2016).



Fig. 2. FGD in SMA Aisyiyah Boarding School 2021

This research analysis was based on the literature review from online-based research publications, especially from reputable scientific journals. It used the interpretive method of research analysis. Data collection used 'challenges of nationalism in the digital era' as the keywords were published in 2018.

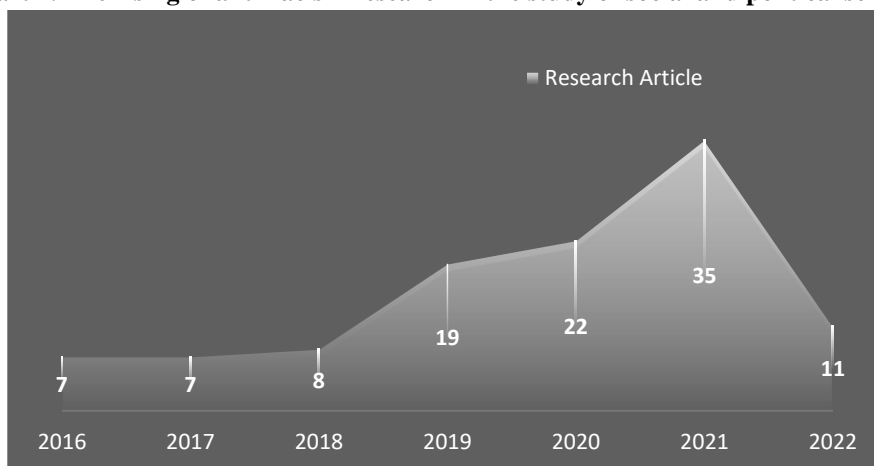
The authors selected the approaches applied as case study models based on research publications that analyzed the challenges of nationalism in the digital era. In the steps to arrange the result, the authors mapped the approach and analyzed the best practice as the conclusion. The other data sources

verified the result of the literature review, such as the survey and group discussion in SMA 1 Muhammadiyah Malang in 2019 and SMA Aisyiyah Boarding School Malang as

the purposive sampling.

Anti-Racism as Transnational Issue

Chart 1. The rising of anti-racism research in the study of social and political sciences



This research examined the increase of 'racism' as a transnational issue worldwide. Based on the DOAJ database, the authors found an increasing number of research publications since 2016, as in Chart 1. The Trump administration blew up the debate on racism in current international politics that

emphasized "American First" as representing 'White America' perspectives (Kizito, 2021). The study of anti-racism is quite interesting, and the authors found 166 articles indexed by DOAJ, as mentioned in Figure 2.

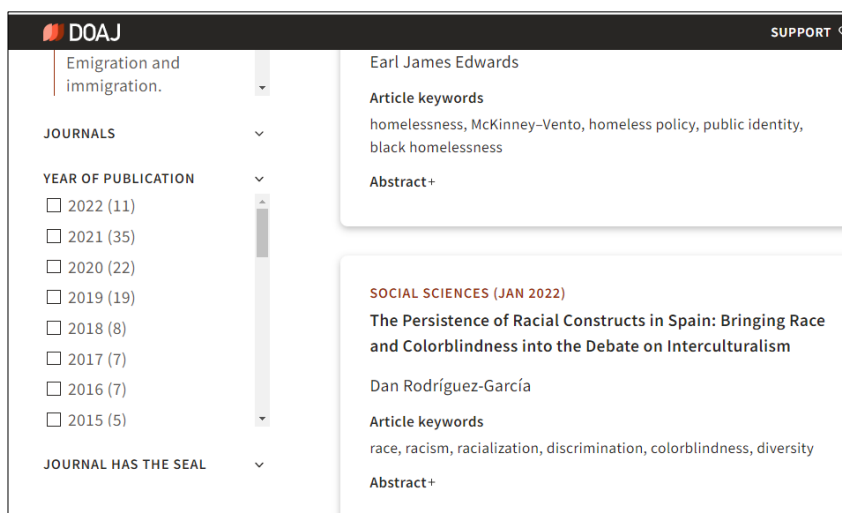


Fig.2 The number of Anti-racism articles in the DOAJ database

A Harvard professor predicted that American politics would remain tied to issues of race and ethnicity for decades to

come. Interestingly, the contestation of American politics will depend not only on dynamics within the African-American

community but also on relations between African Americans and other racial or ethnic groups that are difficult to predict. A key question in the black community involves the open relationship between material success and attachment to the American government. What is inconceivable in ethnic relations is how the increasing complexity of ethnic and racial coalitions and ethnic-related policy issues will influence African-American political behavior. What makes prediction so difficult is not that there is no clear pattern in the two areas. Factors that influence racial and ethnic politics in America, including income, education, and employment, determine the governance of social issues and political participation (Hochschild, 1998). It refers to anti-Asia and Afro-America issues (Man, 2020; Painter, 2016; Parmet, 2018).

Based on the research, during the COVID-19 pandemic, racism has potentially emerged due to economic pressure and political maneuvers echoed by the media (Kizito, 2021; Zatira & Prakoso, 2020). Racism in the United States is similar to in Australia, where white supremacy became the focus of policies initially triggered by economic problems (Affeldt & Hund, 2019; Poynting, 2022). Based on research, events in Western Australia in the 1901s and America during the pandemic also both opposed policy facilitation for Asians in the economies of Western countries. The United States and Australia are also experiencing the problem of racism associated with the arrival of Muslims. The debate on the issue of racism in Western countries is always faced with social relations, welfare, and political participation issue (Bailey & Robin Moon, 2020; Ben et al., 2022; Blee, DeMichele, Simi, & Latif, 2017; Cramer, 2020; Edwards, 2021).

Strengthening Digital Culture and Multiculturalism in the Indonesia Education System

Multicultural education is a concept or idea as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic uniformity in shaping the lifestyle, social experiences, personal identity and educational opportunities of individuals, groups and countries. Multicultural education is also considered a process of developing the human potential that has an appreciation for diversity and differences in society, which is the result of the philosophy of cultural pluralism in the education system based on the principle of equality. The main value taught in multicultural education is an attitude of acceptance of the differences in the environment and society and how to process these values into an attitude based on basic human values, where basically all humans are the same and what distinguishes them is their attitude or behavior. Good humans deserve to be treated well and vice versa. The corridor of action based on law becomes the main barrier to violations of basic human rights.

It begins with the rising understanding of 'diaspora' rather than 'migrant'. Diaspora will create positive meaning in maintaining harmony in social relations. In contrast, the word 'migrant' tends to generate political debate dealing with economic might among local and foreign citizens. For example, the African studies from a diaspora viewpoint used Africanism as a point of departure. The concept of "diaspora" appears as a "possibility" - it goes beyond its linguistic, historical, and scientific meaning and lies in the dynamics of a movement of ideas and social practices that oppose hegemony and seek a positive reframing of racial and ethnic relations, as well as Pan-Africanism, to

emerge in a space/place of those who see anti-racism and positive affirmation of blackness as effective (Paula, 2013). Racism in Africa relates to the issue of women and human rights (Banda, 2005, 2013).

The teenage community agrees that digital media provides broad insight and ideas about current issues and influences the understanding and interest in foreign cultures. The Muslim students are familiar with the music, drama/movie, and fashion style from several countries such as the United States, India, Japan, Korea, Thailand, and Turkey. This result of group discussion supported the research that online media is recognized as an effective instrument of the entertainment industry to catch digital consumers, especially in Indonesia. Millennials and Gen Z learn foreign values and norms embedded in the popular culture, such as music and movie, through the internet (Kusumaningrum, Kurniawati, Adibrata, & Fredayani, 2021).

Based on this issue, Indonesia's government released the digital literacy policy to cope with the industrial revolution of 4.0 (Hartarto, 2018; Humas, 2021; Tim GLN, 2017). National identity is a country's attribute that philosophically separates it from other countries. However, as time passes, the advancement of information and communication technology has resulted in various changes in youth's daily life, especially in national identity (Kusumaningrum & Sulistyaningsih, 2022; Regita & Sebayang, 2020).

It is important to strengthen the understanding of Pancasila principles and the value of nationalism in the digital literacy program. President Abdurrahman Wahid's administration established the anti-racism policy by acknowledging Confusionisme (Konghuchu) as the one religion in Indonesia. It is one of the

prominent strategies for strengthening the sense of multiculturalism as a state identity (Burhani, Jinan, Saepulloh, & Islam, 2020; Sa'diyah & Nurhayati, 2019; Solikhin, 2020). The policy of the fourth President of Indonesia was supported by the two largest Muslim organizations in Indonesia - Nahdatul Ulama and Muhammadiyah, which began the efforts to internalize Pancasila and nationalism in the religious life and education system and organizational activities (Kusumaningrum & Sulistyaningsih, 2022).

Furthermore, according to the Director-General of Informatics Applications, Ministry of Communication and Information, it is important that all elements of society support the government's program to build a digital culture based on the nation's character. Of course, the values of nationalism must be instilled through digital literacy so that people can make Pancasila a barrier to understanding that undermines state sovereignty. Kemkominfo has four digital literacy frameworks, one of which is digital culture, which teaches about national insight in the digital space. The government mentioned the four characteristics that are internalized in the Indonesian digital culture, 1) the understanding of Pancasila and Bhineka Tunggal Ika as the foundation of daily activities; 2) the competency to select any information that is not in line with the Pancasila values on search engines; 3) the understanding of the importance of multiculturalism and diversity, as well as understanding how to speak local languages, appreciate arts, and respect on local culture in the digital space; 4) Basic knowledge that encourages behavior to proud of domestic products, as well as understanding the right to access freedom of expression and intellectual property rights in the digital world (Rizkinaswara, 2021a).

Finally, the education system in Indonesia has adopted an anti-racism campaign with the concept of independent learning by the Ministry of Education and Culture in the era of President Joko Widodo. The spirit of learning amidst the dynamics in society at least provides an opportunity to learn good practices from various developed countries that can be adopted and adapted to the characteristics of a pluralist Indonesian society. This policy is supported by the synergy of universities and all educational units at lower levels through teaching, research, and community service activities that have been regulated by law.

CONCLUSION

Racism is a traditional issue that has emerged since the 16th century. As a result of the history of imperialism, the issue of differences in the cultural background - ethnicity, skin color, language, and tradition can trigger communal conflicts and even separatism. Based on research in several countries, anti-racist policies should cover the issue of 'distribution of resources and power' dealing with the matter of Muslims, migrants, and politics. In general, racist issues have the potential to emerge and disrupt national stability in a country triggered by an economic crisis, maneuvers by the ruling regime in coalition with the media, and disharmony in religious life in society.

Multiculturalism education for Generation Z is much needed to face the challenges of the digital era full of information disruption. Online media influence how people think and present information very quickly from around the world, so there needs to be a capacity to prevent information that encourages racist thoughts and actions. Most research supports multiculturalism education in Indonesia

which does not conflict with religious teachings and contains sentiments against certain ethnicities. As a big nation, Indonesia needs prospective leaders with a sense of nationalism and national insight to protect various religious and ethnic differences.

Multiculturalism as the national identity of Indonesia should not emphasize religion as a culture but possibly be arranged from the religious tenets. Yet, it is still debatable based on Indonesian society's social and cultural background. Moreover, the values of religion must be the element of state power to strengthen civic education and nation-building perspectives. Religious people are supposed to perform good deeds. The anti-racism behavior is a part of performing the values of religion. Based on Islamic perspectives, anti-racism relates to how the people respect others and love their country by maintaining harmony in society – *rahmatan lil alamin*.

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