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Strategies to Grow a Proud Attitude Towards Indonesian Cultural Diversity

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Abstract---Indonesia has a diversity of cultures from all over the archipelago. Every citizen must play an active role in maintaining and preserving national identity. The purpose of this study is to conduct a literature review on strategies to foster a proud attitude towards Indonesia's cultural diversity. The research method uses a literature review with an exploratory approach so that different perspectives can be explained. Data were collected through literature studies related to the topic of cultural diversity through relevant books and journals. The conclusion is that cultural diversity attracts other nations to visit Indonesia so that it becomes the nation's superior and strength. Forms of cultural diversity and forms of cultural love can grow and strengthen national values. These include folk songs, regional dances, traditional musical instruments, as well as various other local wisdom. The strategy to foster a proud attitude towards the existing diversity is to take a real role in preserving the nation's culture by studying and practicing culture, promoting and empowering local culture, presenting it to the wider community by introducing culture, creating a cultural study center that provides a variety of information about culture, and optimizing the role of libraries in constructive activities through the dissemination of knowledge.

Keywords---cultural diversity, Indonesian culture, national culture.

Introduction

The background of this research is based on the fact that Indonesia has various kinds of cultural traditions. Culture becomes a habit that contains certain values. So it must be passed down from generation to generation to the next generation. The younger generation must learn and preserve the culture so that it remains a nation's wealth. However, the development of Indonesian culture in the global era has begun to be displaced by the presence of western culture. Whereas cultural diversity is a heritage that has high value. Many factors make love and pride to the Indonesian people. One of them is to love the culture they have. In this

context, at least the love of culture itself must be a fixed price. How come? Indonesia is known as a country rich in culture. Each region has a variety of cultures so that if identified from 34 provinces in Indonesia, there are many and countless. From Sabang to Merauke has a lot of cultural diversity.

The form of pride in culture is to maintain and maintain culture. As a good citizen, it is obligatory to maintain the establishment of the Unitary State of the Republic of Indonesia (NKRI) as well as to maintain the unity and integrity of the nation. Pride as the Indonesian nation is a manifestation of the value of love for the homeland. There are various reasons for being proud to be Indonesian. For example, because he was born and raised in Indonesia, he felt proud to be part of the Indonesian nation. Culture becomes a unique identity. This means that there are peculiarities that characterize each region in Indonesia that has this culture. Because of this rich culture, the Indonesian people have a positive image in the eyes of the world. Indonesia has a rich culture that must be preserved and upheld. Indonesia's cultural diversity is a nation's wealth that will not disappear forever. Culture is a very valuable national asset, so this condition needs to be supported by a proud attitude and a form of behavior for all Indonesian people by always preserving the existing culture. Therefore, this article aims to describe strategies for fostering a proud attitude towards Indonesia's cultural diversity (Varsakelis, 2001; Pratono & Sutanti, 2016).

Method

This study examines strategies to foster a proud attitude towards Indonesia's cultural diversity. The study was conducted using a literature review with an exploratory approach. Data were collected through literature studies related to the topic of cultural diversity.

Proud attitude

Indonesia has a cultural diversity that cannot be denied anymore, so it is very interesting for other nations to visit Indonesia. This is a factor that forms the superiority and resilience of the Indonesian nation which is not owned by other nations. As an example of the language aspect, Martin (2017), mentions that Indonesia is pluralistic, rich in languages, social and economic stratification, and diverse religions. Indonesia's condition in terms of geography, social structure, political conditions, and history are important in the context of understanding the contemporary language used. Love for Indonesian culture can grow and strengthen national values. As a good Indonesian citizen, you must be proud to be an Indonesian nation and have an Indonesian homeland. It is necessary to cultivate an attitude of pride in the richness of culture that is extraordinary in its charm.

In the Big Indonesian Dictionary, diversity is defined as a state of diversity. The cultural diversity of the Indonesian nation is not only limited to maintaining it but most importantly it must be saved and preserved by responding to the cultural changes that occur. If you feel proud, it will give birth to an attitude of patriotism and nationalism. In this context, the name of the nation will be made proud, because there are efforts to make a real contribution to improving the image, and

always uphold the good name of the nation wherever it is located. To show a proud attitude towards Indonesian culture, it needs to be constructed through real actions in society. Strategic innovation needs to be encouraged so that people in each region are moved to inherit their culture.

Cultural values as a guide for each individual in reacting to the environment, while the attitude of pride refers to individual encouragement. Even though a proud attitude has been built, in practice conflicts often arise. [Koentjaraningrat \(1980\)](#), mentions that the triggers for conflict, namely: citizens of two ethnic groups each competing in getting the same livelihood field, residents of one ethnic group trying to impose cultural elements on members of other ethnic groups, residents of one ethnic group imposes its religious concepts on citizens of another ethnic group, one ethnic group tries to dominate another ethnic group politically, as well as between ethnically hostile ethnic groups.

The form of cultural diversity is characteristic of every region in Indonesia based on regions and ethnicities in various parts of the country. This includes traditional houses, traditional ceremonies, traditional clothes, traditional dances, regional musical instruments, traditional songs, traditional weapons, and Indonesian culinary specialties. Of these types can be explored related to its history as well as its application in each area that is different from one another. All this cultural diversity is the wealth of the nation. To remain a nation's wealth, every citizen must maintain and preserve it in a sustainable manner.

An example of culinary tourism is not only exposing the variety of traditional foods in Indonesia but also telling the market about the socio-cultural values behind the food. The great geographical and cultural diversity throughout the archipelago proves that Indonesian culinary cuisine is rich in variety and taste. This is like the research conducted by [Wijaya \(2019\)](#), which describes how Indonesian food culture is formed, developed, and held as a value that is embedded in society and has been passed down from one generation to the next. The local culture which is part of the national culture must be maintained and preserved. Do not verbally state that you are proud of Indonesian culture, but your mindset is far from reality in your daily life. Never feel ashamed of our culture. Do not also assume that the local culture is ancient and outdated. Let's build self-awareness to care more and respect Indonesian culture. [Yunus \(2014\)](#), mentions ways to preserve local culture, namely: improving the quality of human resources; encourage the community to maximize the potential of local culture by empowering and preserving it; trying to revive the spirit of tolerance, kinship, hospitality, and high solidarity; then always maintain Indonesian culture so that it does not become extinct by making sure that the community can manage local cultural diversity.

Always remember the motto *Bhinneka Tunggal Ika* (Unity Diversity) so that with differences, one of which is cultural diversity, but still in one view. Differences must be grateful to foster a sense of nationalism and instill a love for the cultural diversity of the Indonesian nation. Especially in a global era marked by the entry of foreign cultures into Indonesia. The ultimate weapon is to love one's own culture and be able to filter out foreign cultures that enter Indonesia that is not following values, norms, ethics, aesthetics, customs, and religious teachings.

Indonesia is a multicultural country. Logli (2015), argues that Bhinneka Tunggal Ika frames multiculturalism as a cosmopolitanism of local, national, and global membership. Furthermore, Isra & Tegnan (2021), tested the concept of legal pluralism in building a harmonious and reliable legal system in five cities in Indonesia. The practice of legal pluralism in Indonesia is analyzed from the characteristics of the legal system in terms of the role of adat and religion. His findings that pluralism is currently not very helpful in solving the difficulties faced by the Indonesian legal system, thus proposing the theory of Bhineka Tunggal Ika as an alternative to overcome difficulties in developing countries, especially in Indonesia.

National cultural diversity

Culture has aesthetic elements passed down from generation to generation, from ancestors down to posterity, then passes from parents to children, to grandchildren, and so on. The cultural diversity that exists is also a heritage that has high value for the Indonesian people. This needs to be supported by the proud attitude of all citizens. Nederveen Pieterse et al. (2013), in their research on the role of team members in cultural diversity and team performance, that diversity in the benefits of team performance is increasingly important. It should be noted that the development of Indonesian culture in the current global era has begun to be displaced by the presence of western culture. Whereas Indonesian culture clearly cannot develop perfectly without the participation of the younger generation in it. The problem that arises in the younger generation is the lack of knowledge related to Indonesian cultural diversity. Whereas understanding the organizational and managerial dimensions of cultural diversity is very important. Seymen (2006), mentions that the concept of globalization has increased the importance of the role of workforce diversity in organizations so that it affects the business world. This can be studied from the management style, form of behavior, communication style, and work relations between individuals.

Conditions with an attitude that does not reflect a sense of pride in cultural diversity, have resulted in a national culture not being incarnated in the personality of the younger generation and even tending not to use national cultural products at all. Hinduan et al. (2020), mention that generation Z in Indonesia has characteristics that distinguish them from other generations from other countries. Socio-cultural factors such as national values shape behavior in various aspects of life. The swift currents of globalization are increasingly eliminating local cultures that are characteristic of each region. Indeed, the global era can have an impact on changing increasingly modern lifestyles. No doubt the millennial generation prefers a new culture which according to him is more practical and does not inherit local culture. This is the portrait of our current generation which has been possessed by elements of globalization. If not controlled, it will damage the minds and morals of the next generation. According to Koentjaraningrat (2015), that the forces that drive the socio-cultural development of the Indonesian people are the forces from within the community itself (internal factors) such as generational changes and local modifications. Furthermore, external forces (external factors) include the direct influence of culture contact as well as the spread of (elements) of culture as well as

environmental changes that spur social and cultural development so that people must reorganize their lives.

The existence of language and culture is an inseparable part. Culture can be passed on to the next generation through language. [Farlam \(2008\)](#), explains that the cultural system consists of a constitution (religion/belief), cognition (science), evaluation (ethics), and expression (aesthetics). Furthermore, [Parlindungan et al. \(2018\)](#), who analyzed the textual and non-textual representations of culture, found that English textbooks absorb cultural values. Furthermore, practice does not provide a balanced picture of Indonesia's cultural diversity, so teachers are expected to design language materials with sensitivity to cultural appropriation.

Whereas the culture held by the ancestors in ancient times was very strong. This is different from the current generation. The current generation is more attached to gadgets, prefers technology-based activities, and is far from regional culture. If they were asked to choose, they would be happy to choose to watch anime instead of watching wayang kulit. Another example is that there used to be lenong theater art in the Betawi language, but with the rapid development of increasingly sophisticated media technology, these performances have now disappeared from daily life. Moreover, today's millennial generation certainly doesn't know it well. The millennial generation is comfortable with their digital devices and prefers social media and YouTube rather than demonstrating local art tools. Worse yet, they tend to search for answers from google rather than by reading textbooks. This condition is a common concern. Try asking, for example, students are asked to name five folk songs in Indonesia. Surely they did not immediately answer and if possible the answer could be inaccurate or not fulfilling the five kinds of folk songs ([Sudarwan & Fogarty, 1996](#); [Geiger et al., 2006](#)).

Likewise, traditional games, for example, can shape children's attitudes, behavior, and personality. Songs in traditional games can tell the values of people's lives that have extraordinary meanings. It is not just a song but has a deep philosophy so that it can explore the values of character in the traditional game. The question is how to start so that students have sensitivity and love? The concrete solution is to introduce and familiarize practically and do it with real action. Introduce students to books or reading materials about traditional games that are educational and visually appealing to make them more attractive. Through the act of reading, it will stimulate children to have positive imaginations and lead them to understand cultural diversity through reading literacy.

Another example is that in Java there are many children's play songs. There are so many titles of books about songs and traditional games in Javanese that can be learned. This is like *ancak-ancak eyebrows*, *cengkir legi*, *uri-uri*, *cublak-cublak suweng*, *mushrooms*, and many others. Likewise, *dakon* games are currently rarely seen by children and have become rare. Again, the current conditions, children tend to be busy holding digital devices, smartphones, tablets, then more engrossed in playing games on Android, as well as other activities using gadgets. If they know that traditional games and *dakon* are very good and contain educational and recreational meanings. There are aspects of educational value and recreational value in children's development which are obtained from reading books and playing *dakon*. Educational value because it can stimulate the

development and growth of children, while recreational value because it can entertain or give pleasure to children. The main benefit is that the child's growth and development are maximized, both physically and mentally (Ismail et al., 2012; Setiawan, 2020).

Emotional aspects, such as how to build empathy and sensitivity, learn the rules, be patient waiting for their turn. Aspects of language, such as training children to spell Javanese script, spelling letters, reading the script, understanding its meaning, enriching vocabulary, understanding terms, and imagining. Motor aspects, how to train children physically with movements such as circular, squatting, running, looking down, and so on. The social aspect, how to train children to socialize with the environment, recognize physical objects, and work together with friends is shown, for example by holding hands or giving each other support. Cognitive aspects, how to train or teach children to understand certain concepts, think logically, be more responsive, practice counting, and remember things. The next aspect of the character is how to train children to have good qualities, have a noble character, understand the concept of winning and losing, and practice being proud.

Elements related to the formation of children's character, starting from educators, parents, society, and government, have a great moral responsibility in this regard. Ethnoscience-based education or cultural diversity in schools is important. In efforts to instill national character education, it is hoped that students can acquire knowledge contained in culture, students can know the noble values of the nation's culture, and students can internalize the cultural characters they learn. In Mayasari (2017), it is explained that cultural diversity in Indonesia is a capital that needs to be internalized in the world of education to form superior and cultured student characters.

Another real example is when children choose songs, they choose western songs that they listen to and even those that are used as ringtones on their smartphones rather than folk songs. Yet it is clear that not all western songs are compatible with eastern culture. Learning in schools is related to cultural understanding, sometimes it is only limited to answering questions, for example knowing the origin of dance from a certain area. The internalization of the values contained in it is not understood comprehensively and substantively. They are engrossed in consuming foreign cultures but rarely come into contact with national culture. This means the opposite of what is said with the reality that is lived in everyday life.

Strategy to grow attitude

A SWOT analysis consisting of strengths, weaknesses, opportunities, and challenges is used to conceptualize strategies in fostering a proud attitude towards the diversity of the Indonesian nation. This is for example:

- **Strength**
Indonesia has a myriad of cultures. It must be realized that Indonesian culture is very rich. This condition has been a strong magnet for other nations.

- **Weakness**
The existence of cultural differences causes limited communication between cultures. In fact, not infrequently also cause problems that cause conflict. Furthermore, there are also difficulties in managing and managing several people who have different values and customs.
- **Opportunity**
Indonesia is a vast and densely populated archipelagic country. The existence of a very diverse cultural diversity has the opportunity to unite the nation. Opportunities are wide open to improving Indonesia's position in the international arena.
- **Challenge**
The presence of the global era and increasingly rapid technological advances are challenges in packaging and promoting the nation's cultural diversity. Profit does bring progress but on the other hand, it causes social inequality.

Furthermore, there are many examples of the cultural diversity of the Indonesian nation that can be preserved and proud of. Like traditional ceremonies that have noble values and become strong traditions for people in certain areas, for example *tedak siten* in Java, *ngaben* in Bali, *sekaten* in Yogyakarta, burning stones in Papua. The tribes are Javanese, Sundanese, Batak, Sulawesi, Madurese, Betawi, and many other tribes. Furthermore, various traditional dances are manifested for certain purposes in each region, for example *saman* from Aceh, *reog* from Ponorogo, *jaipong* from West Java, *pendet* from Bali, *maengket* from North Sulawesi.

Efforts to elevate Indonesian culture to the international stage require intellectually based HR competencies. The main reason is that with the intellect possessed by every citizen, it can uphold cultural values, give birth to moral and ethical values, as well as promote a noble culture. In the process of its development, the existence of a culture that belongs to that nation becomes a form of indicator of a nation's civilization. This is as explained by [Teng \(2017\)](#), that the progress of culture that exists in a society is a reflection of the progress of society's civilization. Efforts to raise awareness about the importance of culture as a national identity are not easy. This means that to maintain, save, and preserve culture, requires a strategy to take a real role and extra struggle from stakeholders in preserving the nation's culture as well as socializing it to the wider community. Strategies to foster a proud attitude towards Indonesia's cultural diversity can be done in various ways.

First, learn and practice culture. Doing something by realizing culture can stimulate the growth of love for the nation's culture, both national and local culture. Of course, this process is not as easy as turning the palm. It takes extra effort by going directly to learn the culture. So people not only know from reading books and listening to other people's stories but also at the same time being able to practice them directly. This can range from simple ones such as how to use the *angklung* musical instrument, demonstrate puppets, play gamelan, visit tourist attractions, practice singing folk songs, and in a thousand other ways. Second, promote and empower local culture. This is very important because it is the foundation for managing local cultural diversity ([Liu & Alley, 2019](#); [Rianti et al., 2018](#)). Each region in Indonesia has its local cultural characteristics that must be

preserved. All of this can be proud and enrich the cultural treasures of the Indonesian nation.

Third, through offerings to the wider community by introducing culture. This cultural promotion activity is carried out by involving elements of the wider community. Many ways can be done to increase public interest so that they are culturally aware, for example, promotion through carnival activities, regional cultural studies, cultural parades, cultural-themed discussions, repackaging cultural information, cultural exhibitions, cultural performances, cultural arts performances, cultural-themed competitions, studying cultural libraries through the role of libraries, and many other activities.

Fourth, create a center for cultural studies that provides a variety of information about culture. This in practice will manifest as a center for educational facilities that make it easier for the public to access information related to culture. This cultural studies center can also be projected to be a means for tourists to search for cultural information in Indonesia. Various cultural information in each region can be incorporated into the umbrella of the cultural wealth of the archipelago and compiled into a single unit in the center of cultural studies. It is hoped that the nuances of synergy and togetherness can be created in the cultural heritage of the Indonesian nation which is increasingly rooted and towering (Smith et al., 2018; Forehand & Kotchick, 1996).

Fifth, optimizing the role of libraries in constructive activities through knowledge dissemination. Libraries can play a role in optimizing activities as a catalyst for cultural centers. Libraries must move and make a real contribution to realizing a cultured intelligent society. This means that it is necessary to transform the library as a cultural moral medium that seeks to preserve cultural treasures and provide a source of cultural information for the wider community. We are all proud to have the National Library of Indonesia which acts as a symbol of the cultural center of the nation and as a preserver of the cultural heritage of the Indonesian nation.

Efforts to preserve culture must be carried out continuously to increase the knowledge of the Indonesian people about the culture in the country so that it is not eroded by culture from outside. Connectivity between regions in one database also needs to be built in the context of unifying access to one-stop cultural information. Thus, the condition that each region has a local culture can be integrated with information. Yudhistira & Fatmawati (2020), explained that in addition to local culture, Indonesian culture is also influenced by the diversity of foreign cultures and food in its development. For example, Soto, which is food from China, has now been acculturated and adopted by local people with many variations and varieties spread across various regions in Indonesia.

Furthermore, related to giving in schools, from childhood to elementary school, efforts need to be made to foster a sense of love for Indonesian culture. The strategy that can be taken is to maximize through lessons at school. Extra guidance from the teachers can be done through the introduction of cultures from various regions. Of course, the method must be made that is recreational and fun for students so that students are interested and don't get bored quickly.

Assignments can be done with a cultural theme through drawing, coloring, making clippings of traditional houses and traditional clothes, singing, summarizing, playing musical instruments, storytelling, and so on.

In addition to lessons, there are also moments when school art performances can feature performing arts from their students, with traditional dances, theater performances, demonstrations of playing regional musical instruments, performances of regional traditional clothes, competitions to singing traditional songs, and other constructive activities. The hope is to be able to develop the potential of each student and instill basic values so that they always love the culture of the archipelago. Let us instill a sense of love for Indonesian culture from an early age through formal and informal learning. Indonesian traditional musical instruments are favored by foreign tourists. The tourists are interested in learning to play the gamelan, dance, sing folk songs, nyinden, dance, and even dance. So it is true that the diversity of Indonesian culture has been proven to attract the attention of other nations. Therefore, it is appropriate to continue to be preserved so that it continues to develop coloring Indonesian culture. Don't let our culture be claimed by other nations ([Verkuyten & Yogeewaran, 2020](#); [Ashraf, 2021](#)).

Indonesia is a country with a lot of cultural diversity which consists of a collection of cultures that exist throughout the archipelago in the form of local culture. Every citizen should ideally play an active role in preserving culture and preserving it as a national identity. Love for the culture of the archipelago will direct the understanding of the nation's children with the intellectual level that surrounds it. The younger generation as the nation's successor must have a strong vision in introducing Indonesian culture to other countries. Important efforts in stimulating a proud attitude towards Indonesian culture must be carried out by every citizen so that Indonesian culture continues to exist in its authenticity and is not swayed by the currents of modern globalization. May our awareness always grow with a sense of belonging and love for the culture of the Indonesian nation.

Conclusion

This paper contributes to the understanding of strategies to foster a proud attitude towards Indonesia's cultural diversity. The cultural diversity that exists in Indonesia is an advantage and resilience for the nation. The Indonesian people remain proud to be a nation with cultural diversity. Love for cultural diversity can grow and strengthen national values. These include folk songs, regional dances, traditional musical instruments, as well as various other local wisdom. The strategy to foster a proud attitude towards the existing diversity is to take a real role in preserving the nation's culture by studying and practicing culture. Furthermore, promoting and empowering local culture, presenting it to the wider community by introducing culture, creating a cultural study center that provides a variety of information about culture, and optimizing the role of libraries in constructive activities through knowledge dissemination.

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