



Negotiation of National Identity of Teenager in the Context of Cyberspace in Border Territories of Indonesia-Malaysia

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Abstrak

Media sosial menjadi pilihan utama remaja saat ini untuk menunjukkan eksistensinya. Media sosial mampu menggambarkan tentang kehidupan seseorang namun media sosial melakukan pembatasan karakter yang dapat digunakan. Selain itu, kondisi sosial budaya remaja turut memberikan andil dalam mengungkapkan identitas. Sehingga, negosiasi identitas dapat menjadi pilihan ketika mereka melakukan presentasi diri. Untuk itu, Riset ini bertujuan untuk mendeskripsikan negosiasi identitas nasional yang dilakukan remaja yang tinggal di perbatasan Negara Indonesia-Malaysia pada akun media sosial mereka. Riset ini menggunakan penelitian kualitatif dengan metode dokumentasi. Dengan menggunakan dokumentasi, analisis difokuskan pada aspek kebahasaan dan konteks-konteks yang terkait dengan identitas nasional remaja. Dokumentasi dilakukan dengan cara menginterpretasikan atau menafsirkan teks-teks yang ada. Misalnya, saja foto bendera merah putih yang ditampilkan dalam salah satu unggahan. Temuan penelitian menunjukkan bahwa dinamika utama dari identitas nasional mereka terbentuk melalui komunikasi simbolik dengan orang lainnya. Karenanya, kekhasan warga negara yang bermukim di wilayah perbatasan juga mewarnai negosiasi identitas nasionalnya. Hal ini terkait dengan kondisi sosio kultural masyarakat perbatasan yang unik dan cenderung memengaruhi identitas nasional mereka. Dengan memahami keunikan tersebut, dapat dihindari prasangka negatif ketika melihat penggunaan lambang-lambang negara tetangga.

Kata Kunci: Identitas nasional, masyarakat perbatasan, dan negosiasi identitas

Abstract

Social media is a primary choice of teenagers today to present their existence. Social media can depict one's life, however, it shows character restriction which can be used. Furthermore, the sociocultural conditions of teenagers also contribute to identity disclosure. Therefore, negotiation of identity can

be a choice when they want to present themselves. Thus, this research was designed to describe the negotiation of national identity performed by teenagers, particularly those living in the border territories of Indonesia-Malaysia through their social media accounts. This research is a qualitative study using a method of documentation. By using documentation, the analysis was focused on the language aspect and any relevant contexts to teenagers' national identity. Documentation was performed in a way by interpreting or construing any existing texts, for instance, a photo of a red-and-white flag uploaded on a post. The results of the study suggested that the main dynamics of their national identity emerged from symbolic communication with other people. Therefore, the characteristic of people living in a border territory also affects the negotiation of their national identity. For example, the use of the neighboring country flag is not necessarily a threat. This is associated with the socio-cultural condition of the border society which is unique and likely affecting their national identity. By understanding such uniqueness, negative perception can be avoided when perceiving the usage of the neighboring country's symbols.

Keywords: Border society, national identity, and negotiation of identity

A. Background

Indonesia has a very high number of social media users. Social media is related to information sharing platforms in which their contents are created and distributed through social interaction. According to data released by Datareportal.com (*Digital in Indonesia*, 2021), there are around 170 million social media users in Indonesia per January 2021. This figure shows a 10 million increase (+6.3%) between 2020 and 2021. This is equal to 61.8% of the total population in January 2021. This can be concluded that digital, cellular, and social media formed an integral part of the daily life of almost all people in Indonesia.

The majority of social media users are the young generation or teenagers. Teenagers here are as stipulated by the Health Department of the Republic of Indonesia are individuals of 16-24 years old. "Up to April 2021, female teenage users make the highest position of 32.9% of the total social media users in the Instagram platform. Meanwhile, the number of male teenagers reached 28.3% of the total male users in the same platform" (09-

Slide-62-Favourite-Social-Platforms-Age-Gender-DataReportal-20210420-Digital-2021-April-Global-Statshot-Report-Slide-62.Png (1920×1080), 2021).

This shows that messages delivered through social media may portray teenager representation, particularly when associated with the reason to use social media. It is acceptable, given that today's teenager is a digital-native generation.

Social media is the primary choice for teenagers now to represent their existence. Social media can depict one's life, however, it limits the characters that can be used. "Facebook: 63206 for a post, Instagram: 2200 for a caption, Twitter: 280 for a tweet, YouTube: 70 for a video title, 5000 for a video description, and Twitch: 150 for a bio" (*Penghitung Karakter - Menghitung Jumlah Karakter, 2021*).

One of the message themes displayed by teenagers through social media is identity. For instance, Enzo Zens Ellie, a French mulatto boy of Jean-Paul Francois and Siti Hajah Tilaria from Cilegon, West Java. He accidentally went viral on social media once his video went viral on social media of Instagram account @info.tni Cadet private candidate (Capratar) in Magelang Military Academy. On Enzo Allie's Facebook account, he posted a photo when he climbed a mountain while carrying a black flag with a written Arabic text *Laa Ilaha Illalah*. Both accounts seem to contradict, @info.tni account showed Enzo's attitude of being a soldier of the Indonesian National Army (TNI) assigned to defend the country. Meanwhile, a photo on his account portrayed his sympathy for the establishment of the chaliphate.

An Instagram account @wahyudi Sebatik with 1232 followers showed almost all of his daily activities. This account following 311 Instagram accounts posted 164 photos (up to this research was conducted). They include any activities at home, office, traveling, and so on. He posted several photos of a border monument in Sebatik Island of North Kalimantan and with his friends, he had an activity on the ship by raising the red-and-white flag. Furthermore, his account also portrays icons of several countries.

Meanwhile, the account @selfitta_sebatik uses a profile photo of a logo with North Kalimantan, Sebatik, Selfitta written on it. Although it seems that she lives in Sebatik Island North Kalimantan, this account with 5781 followers only posted photos and videos related to Selfi. She was the winner of *Liga Dangdut* (LIDA) in 2018 aired by one of the television stations in Jakarta. It has posted 412 photos and videos of Selfi (until this research was conducted).

Out of the three accounts abovementioned, it reveals that those users take advantage of social media as the communication media and identity representation. The identity portrayed may vary and is conflicting as well. The managed virtual world represents the relationship of the social world. Social identities shown are national and ethnic identities.

Concerning identity, the main goal of the teenager is to establish identity. "Those who fail to achieve a secure identity are faced with identity confusion, a lack of clarity about who they are and what their role is in life" (Larry A. Samovar et al., 2010). This suggested that identity development plays a significant role in one's mind. Therefore, it is important to understand identity, particularly for teenagers. Speaking of national identity, it is not only obtained due to legality as a citizen, but awareness of national identity arose from interaction with the environment and educational institutions. Research findings of Retnasari and Hidayah (2019) suggested that national identity awareness generally develops through Civic education. Factors affecting the affirmation of students' national identity and ethnicity in PGSD (Primary School Teacher Education) of UAD among others are figure, kinship, and history.

In the process of forming identity, according to the writer, there is a negotiation of identity. Negotiation of identity on social media is possible because "the characteristic of the Fourth Industrial Revolution (4.0) does not only change what we do but also who we are. There are multiplied consequences for an individual, affecting identity in various relevant aspects"

(Klaus Schwab, 2019). Moreover, Industry Revolution 4.0 also affects how an individual meets and forms a relationship.

How one meets and forms a relationship can affect the identity appears. For instance, the user of the Facebook account Enzo Allie, his national identity is 'vague' due to his varied posts. On the other hand, the user of the account @selfitta_sebatik portrays her ethnic identity.

According to Brooks in Samovar (2010), "old national identities are providing surprisingly durable". The negotiation of national identity is not affected only by the relations within cyberspace but also by the actual social environment. Therefore, according to the writer, there are numerous effects on the negotiation of one's national identity on social media. It is not only concerning cyberspace but the real world as well.

Adolescence is the time of identity establishment for those living in border territories who are likely to have problems related to national identity. They strive for adapting to the dynamics of modern social media influenced by globalization and traditional manner. National identity is essential as it will affect and drive their hope to the social role as well as give guidance for communication interaction.

In such a case, there will be a question on how an individual whose social media in cyberspace is connected to the world. Meanwhile, in the daily life of the real world, they mostly interact with citizens from another country, particularly at the national border. This reality can be found within the society of border territory with stable internet access. It is important to analyze how border society, especially teenagers who are active on social media, negotiate their national identity through social media account. Such negotiation leads to the verbal and non-verbal exchange of information between two communicators or more in maintaining, threatening, or promoting various legal status-based identity images as an Indonesian citizen.

Many works of literature on the analysis of national identity on social media have been conducted. Ershov (2015) explained the mechanism to maintain national identity and prove that the use of mass media ritually continuously decreasing, replaced by national discourse. According to them, the national discourse on new media is more similar to traditional mass media, including its function for national development. New media contribution to banal nationalism does not depend on the content ritual consumption. Therefore, she recommends analyzing the difference of countries' discourses with high and low internet penetration levels.

Nugroho, Supriyono, and Nugraha (2021) investigated the use of social media Tik Tok to view the affirmation of National Identity. They found out national identity affirmation on social media using features of national identity among others Indonesian Language, Red-and-White Flag, Indonesian National Anthem – *Indonesia Raya*, *Garuda Pancasila*, *Bhineka Tunggal Ika* (Unity in Diversity), *Pancasila*, and local culture accepted as national culture. A quantitative study to view the strength of national identity among generation Z was conducted by Yulianto. He compared addicted users and non-addicted users of the internet. One-way ANOVA test suggested that there is a significant value of variables on National Identity and Internet Addiction (($P < 0.05$; $F = 181.09$). The result also suggested that for average inter-group comparison, the group having no addiction to the internet is likely to have a stronger national identity (Johny Eko Yulianto, 2017).

Besides the affirmation of national identity, researches on the negative impact of social media on nationalism ambiguity or destruction are found out a lot including the quantitative research conducted by Wibisono (2019). His study aimed to prove that there is an effect of the use of social media Good News from Indonesia (GNFI) on nationalism behavior. This research sample included 270 respondents of GNFI users. His analysis results suggested that based on the regression coefficient it was proven that nationalism behavior was affected by the use of GNFI by 15.47% while the remaining 84.53% was

influenced by other variables. This study found out that the use of GNI significantly influenced the nationalism behavior of the young generation.

Identity denationalization of Russian minority community living in the post-Soviet space, but out of Russian Federation, via the internet was analyzed by Sanders. According to him, regular use of the internet among Russian ethnic abroad has triggered identity denationalization from the dissolution of the Soviet Union. Psychological trauma completely affected Russian youth abroad. They turned to cyberspace to help them understand their place in the real world – a process that, somewhat paradoxically, promotes an identity of post-national globalists. By using websites regularly and creating transnational communication networks, this Digerati Rusia is increasingly acting as an agent of globalization within their community and continues to distinguish themselves from the greater Russian community residing in Ethnic homeland (Robert A. Saunders, 2006).

Globalization as a national identity challenge for university students in Surabaya was investigated by Syarifah and Kusuma (2016). Their research results suggested that students' national identity in Surabaya was positive, but there was a shift of old values reflected in their daily lives. Moreover, new values were adopted from foreign cultures resulting from globalization. Luke Amadi and James E. Agena (2015) analyzed globalization, cultural mutation, new identity arising out in the Igbo tribe in North Nigeria. Their findings suggested that globalization uproots Igbo culture as a result of mutation.

One research on the negotiation of identity was conducted by Liu (2015). This article reported the experience of negotiation of the identity of Chinese immigrants of the first, second, and third-generation in Australia. This study depicted that majority of such immigrants would prefer an identity shifted from mixed identity. It was also found out that identification of culture does not necessarily represent its own culture.

A study of negotiation of identity was also conducted by Avi Marciano. He focused on the negotiation of transgender identity across the internet.

There are two prominent issues to be analyzed including the relation between online and offline worlds and identity management in the online setting. Marciano perceived his findings as VirtuaReal for both issues (Avi Marciano, 2014). Azmi Lik Firdhausi (2017) also analyzed negotiation of identity within online social interaction via Facebook: a case study of teenagers in Sekolah Kita Rumpin (SKR). The result of this study suggested that, via online media, teenagers in Sekolah Kita Rumpin (SKR) can use their alternative identity formed under social interaction they acknowledged. Identity results in self-image and social control formed through a set of the negotiation process. Identity is also a consequence of personal engagement, state diversity, and cultural dimension. The presence of SKR as a community amidst teenager development is likely to bring positive implications for the development of teenagers' identity. In other words, SKR teenagers having social, economic backgrounds, as well as traumatic conditions would negotiate their identity in their online social interaction activities.

An article under the title (Re-)Negotiating Cultural Identity Through social media was written by Julia Khrebtan-Hoerhager. She explored the ways of social identity re-conception through social media (namely Facebook or Twitter). This article explained how social media affects interpersonal and intercultural relations, contributes towards the process of social alienation and cultural escape, and rearranges the traditional distribution of power and privilege of cultural capital (Julia Khrebtan-Hoerhager, 2012).

The role of social media in negotiating identity during the process of acculturation is an article also analyzing negotiation of identity. This qualitative study found out that 27 migrants are international students in the United Kingdom, the multifaceted role would be played by social media in negotiating the identity of transient migrants, as well as three theoretical contributions would be offered. First, Amy You, Ben Marder, Stephanie O'donohoe (2019) suggested that social media serves as media, consequence, as well as a determinant of identity. Second, four strategies would be

provided for identity management namely: limit management, access management, content management online, as well as content management offline. Third, contextual assistance would be provided for interrelationships between various roles related to identity played by social media. There are differences between old migrants and young migrants in the context of the negotiation of identity. Identity negotiation and struggle of old migrants or any migrant migrating due to different reasons or in which there is a small cultural gap between origin culture and host culture, would not stand out. Transient migrants used social media during acculturation.

Research advancement of negotiation of identity on social media discovered its various forms. In the study the writer conducted, she strived to analyze further the negotiation process of teenagers' identity with all of the dynamics as a border community. Therefore, it may be concluded that research novelty should focus on teenagers residing in border territories.

This study was conducted using an approach of qualitative study along with documentation method. The procedure of this study was designed to generate descriptive data, including utterance or writing, images or videos, or behavior that could be analyzed from Instagram posts of the subject itself. The documentation method constitutes an example of qualitative approach implementation performed explanatively by observing, documenting, as well as recording. By using documentation, the analysis was focused on language aspects and contexts relevant to the national identity of teenagers, particularly in the border area.

B. Method

This paper applies the qualitative technique to analyze the contents (postings) about identity negotiation from social media such as Instagram. In this regard, documentation technique is utilized to collect data. The analysis is focused on linguistic aspects and related contexts about the construction of national identity among teenagers.

C. Results and Discussion

1. Self-Presentation in Text Message

Some documentation results of Instagram usage as self-presentation started with self-identification leading to national identity. There are four Instagram accounts the writer found negotiating each account. Ardiansyah.ns, nurlisadamri, ikewahyususanti22, and andalas_1219.

Nurlisadamri has 194 posts, 1295 followers, and following 1016. This account states UINSI Samarinda and PAI 18 to indicate her school that is Universitas Islam Negeri Sultan Aji Muhammad Idris (UINSI) Samarinda. Whereas PAI indicates her program study that is Pendidikan Agama Islam (Islamic Education). Her house location is Sebatik followed by three countries' flags namely Indonesia, Malaysia, and Palestine. There is also a motto saying "Read if you want to know the world and write if you want to be known to the world".

This account's posts are varied, from activities related to her activities as a student, activities outside the university such as teaching in TPA Nurul Fiqr, words of wisdom, hanging out with friends in a café and other hangout places, sharing information about the seminar or workshop events, wishing happy Islamic holy day, and so on. The posts shown seem to be dominated by words of wisdom. Almost every post was commented on by her followers and she responded.

The posts about nurlisadamri's account photo with her friends have a background of Indonesia-Malaysia border monument with the caption of a poem verse:

"Aku ingin mencintaimu dengan sederhana. Dengan kata yang tak sempat diucapkan. Kayu kepada api, yang menjadikannya debu. Aku ingin mencintaimu dengan sederhana. Dengan isyarat yang tak sempat disampaikan awan kepada hujan, yang menjadikannya tiada".

There are two posts related to the border monument at two different times. The Instagram account of Ardiansyah.ns_ in his profile states his name

with Arabic letters placed side by side to the flags of Indonesia and Malaysia. There are 27 posts with 5807 followers and following 5518 Instagram accounts. It states 'kreator digital' followed by 'Mind, Inspiration, Process.' Ardiansyah.ns_ account also put an email and his participation in @indonesiayouthicon and ambassador of @felarippidunia events.

Ardiansyah.ns_ account seems active in organization and activities at national and international levels. It can be seen from his posts. In addition, the posts also include various information about youth activities. Informal activities with his friends also fill the account. Similar to nurlisadamri account, this account's owner also posted his photo with the background of the Garuda Perkasa monument by adding a caption of N A S I O N A L I S M E along with a red-and-white flag picture. A red-and-white flag symbol was also found on the shirt of this account's owner photo.

One of the posts is a video inviting Indonesian youth to prepare themselves for Indonesia Youth Icon (IYI) 2020 Batch VII. This account's owner started by saying:

"Halo Anak Muda Indonesia! Kamu Merah Putih? Kamu Bangga jadi Indonesia?" In this post, some accounts were tagged namely #BanggaJadiIndonesia, #IndonesiaMercusuarDunia, #IndonesiaYouthIcon, and #IYI2021 as well as #IYI7. The post is dated 16 March and has 5 comments.

The third account as a research object is ikewahyususanti. In the profile, it only states her full name that is Ike Wahyu Susanti. She has only 25 posts of photos and videos. This account follows 1079 Instagram accounts and is followed by 663 accounts.

Her posts are dominated by activities in school with her friends in SMAN 1 Sebatik. There are also photos with her family in this account. This account's owner studies in one of the universities in Tarakan, North Kalimantan. Some of her posts show her activities in the Faculty of Economy, Management Study Program.

Before, this account's owner studies in SMAN 1 Sebatik in Social Science major shown in her posts. The only post she shared related to national identity is a video about Indonesian Independence Day on 17 August 2020 commemoration activity. This post has a caption of a love emoticon and a red-and-white flag. Besides, the videos she shared are words of wisdom.

The next Instagram account is *andalas_1219* with 179 posts. He has 459 followers and is followed by 263 accounts. *Andalas_1219* wrote in his profile as ALUMNI SMAN 1 SEBATIK IIA.12. In his profile, there is also a statement of PELOPOR PERUBAHAN 18 Juli 2016. He wrote his complete address at Jl. Diponegoro Desa Padaidi Kec. Sebatik, Nunukan Kalimantan Timur, Indonesia 77483. In that address, the account's owner still wrote East Kalimantan province, not North Kalimantan. *Andalas* is not the account's owner, but a group's name wherein the owner joined. This can be seen from a photo post with the caption of King of Squad *Andalas* along with a crown drawing.

The dominant posts are his friends' photos in SMAN 1 Sebatik one by one shown as alumni. Photos and videos of student attribute removal were also shared. Moreover, his activities in the school include boys scout activity. There are also posts wishing happy Islamic holy days. Some posts are videos congratulating Patriot Day and Indonesian Independence Day. There are also photos with his friends at the border stake between Indonesia and Malaysia while holding a red-and-white flag shared with the group's photo at the border monument of Garuda Perkasa.

Self-identification as Indonesian people is shown by using the state's symbols. *Nurlisadamri* and *Ardiansyah.ns* Instagram accounts showed red-and-white flags images in their profiles. The flag image is paired with Malaysia's flag in *Ardiansyah.ns* account. While in *nurlisadamri* account, it is paired with Malaysia's and Palestine's flags.

As for self-identification as Indonesian people in *ikewahyususanti* and *andalas_1219* accounts are shown by their posts' images and captions.

Indonesian Independence Day commemoration is indicated with the post of three people raising the red-and-white flag. The photo has a caption of 3 love emoticons and 2 red-and-white flags. Andalas_1219 account posted the state's symbols that can be seen as a form of self-identification as Indonesian people. From a video about Indonesian Independence Day, Patriot Day Commemoration, and a photo of holding a red-and-white flag.

In addition, photo posts with the background of Garuda Perkasa border monument with a statement of NKRI Harga Mati can also be seen as a form of self-identification as the people of the Unitary State of the Republic of Indonesia. Nurlisadamri, Ardiansyah.ns, and Andalas_1219 accounts posted the photos in various poses, either by themselves or with their friends. Andalas_1219 account also posted a photo with his friends at the Indonesia-Malaysia border stake holding a red-and-white flag. Among the account owners, Ardiansyah.ns has the most posts indicating self-identification as Indonesian people.

In terms of self-presentation, the accounts owners regarding national identity are not found much. Self-presentation frequently found is social identity as a student. This self-presentation as a student was displayed in various forms either showing their relationship with other students or their teachers. While the account owners in the university shared their college activities.

The self-presentation of nurlisadamri account related to national identity can be seen in her post on 2 April 2020 which is a thank-you note to her followers for reaching 10 thousand followers. Asking for prayer help so that Superior Youth Idealism (SYI) brings benefits to the religion, nation, and state. Moreover, there is also a post of condolences for the death of Bachruddin Jusuf Habibie as the 3rd Indonesian President.

Ikewahyususanti account owner presents herself related to national identity by posting a video of various Indonesian Independence Day commemoration activities. Her post has a caption of "17 Agustus 202 Yang ke

75 Th”, with 2 love emoticons and 2 red-and-white flags. This 2019-senior high graduate account owner filled her account by sharing her togetherness with classmates. One of the posts is a photo with her friends and teacher with a caption of *Sosiologi_13 Maju bersama hebat semua*. This post is online on 25 February 2019 was shared by adding various emoticons showing happy feelings.

Andalas-1219 account shared some photos and videos that can be seen as self-presentation related to national identity. A red-and-white flag fluttering on a white pole near a building that only the roof is visible was shared on 24 April 2019 without comments. This photo gained likes from his 59 followers. Before, this account shared two photos with his friends at a border stake and border monument along with a caption of “King of Squad Andalas” added with a crown image. His 88 followers liked it.

A video focused on a fluttering red-and-white flag on the field of SMAN 1 Sebatik dated 30 March 2019. This 20-second video shows 422 views until the time the writer conducted observation. The post is dated 10 November 2019 and is related to the Patriot Day commemoration. There is a picture of several National Patriots with comments. There are three photo posts with different comments implying gratitude and pride for national patriots. Among them is:

“Terus lontarkan semangat perjuangan, terus serukan seru semangat Pancasila. Hari ini, detik ini Ucapkan Terima Kasih kepada PAHLAWAN, mereka yang rela berkorban untuk kehidupan anak cucunya di masa mendatang, mereka yang memperjuangkan tanah IBU PERTIWI ini dengan semangat yang tak henti hentinya... Denganmu Kami Mengucapkan Terima Kasih :)”

This account also shared three videos on 17 August 2019 to commemorate Indonesian Independence Day. The three videos also have their comments.

The first post has a caption:

“INDONESIA, Terima Kasih telah memberikan kekayaan pulau, ras, agama, suku, dan sumber daya alam yang tertanam di Bumi Pertiwi ini. Aku bangga terlahir di Negeri ini, dan menjadi bagian darimu.

Disaat zaman penjajahan, kita sudah dioersatukan untuk melawan bangsa penjajah. Bersatu kuat raga dan tekad serta tujuan membuat kita lebih erat dalam tali persaudaraan.

Sedangkan pada zaman kemedekaan ini, marilah kita dipersatukan untuk memajukan INDONESIA, membangun Negeri ini menjadi satu kesatuan yang utuh. Jangan ada rasis, jangan ada perpecahan lagi, jangan ada sikap saling iri, Hei ?

Ini INDONESIA, INDONESIAAMU, INDONESIA KITA BERSAMA.”

#indonesia #hutri74

Posting-an kedua:

..Merdeka ! Merdeka ! Merdeka !

Halo INDONESIA, mari kita sorakkan kemerdekaan bukan hanya untuk hari ini, bukan hanya untuk hari ulang tahun INDONESIA pada 17 Agustus ini, kami ingin sorakkan kemerdekaan setiap saat, setiap engkau melihat sang saka Merah-Putih berkibar.

Ingatkan saat Ir. Soekarno berkata:

‘Kami menggoyangkan langit, menggempakan darat, dan menggelorakan samudera agar tidak jadi bangsa yang hidup hanya dari 2 ½ sen sehari.

Bangsa yang kerja keras, bukan bangsa tempe, bukan bangsa kuli.

Bangsa yang rela menderita demi pembelian cita-cita”. INDONESIAKU, TANAH TUMPAH DARAHKU, BUMI PERTIWI YANG AMAT KUCINTA*

Third:

“Andai kau tahu, Pancasila kami bentuk dengan air mata dan darah semua itu semata mata agar kalian tidak berkelahi anak-anakku..” – Ir. Soekarno .

betapa sedih saat kita merenungkannya, jangan lagi ada permusuhan, jangan lagi ada perdebatan, kita berbeda ras, Suku, dan Agama untuk dijadikan kuat bukan untuk membuat perbedaannya menjadi perbedaan.

Kita satu INDONESIAKU, MERDEKA !!

#salam74 #indonesia

There are 27 posts in ardiansyah.ns account is dominated by photos and videos can be said to be related to national identity. Some national events followed by this account owner are related to his existence as an Indonesian young generation.

On 14 March 2020, ardiansyah.ns_ account shared his photo with Garuda Perkasa Border Monument as the background. This photo gained likes from his 307 followers. The caption is:

“N A S I O N A L I S M E” diikuti tanda merah putih
:
:
:
:
#potretsebatik

His photo has a caption:

ardiansyah.ns_”Pemuda Hebat adalah Pemuda yang selalu menjadi indicator Perubahan Zaman”.

“Menurut Saya Pemuda harus menjadi agen perubahan di dewasa ini untuk berkontribusi dalam mewujudkan suatu bangsa yang Maju, unggul dan Profesional dengan aksi-aksi nyata, karena Pemuda adalah pahlawan bangsa di masa depan. Tak perlu menunggu datangnya ajal untuk mewariskan Perubahan Bangsa.

Saya Ardiansyah, Siap Menjadi Finalis Indonesia Youth Icon (IYI 2020) angkatan V. saya sudah daftar, kamu?”

----- Salam

#BanggaJadiIndonesia
#IndonesiaMercusuarBunia #IYI2020
#YBJI #IndonesiaYouthIcon
#iniuntukanakbangsa
#YayasanBanggaJadiIndonesia
#SayaIYI2020 #FinalisIYI202

A 5:16-minute video of the Generation Indonesia Batch 2 Event discusses Covid-19 pandemic. This video has a caption:

Masyarakat di berbagai dunia sedang dilanda virus yang telah memakan ribuan korban jiwa, termasuk Indonesia.

.
Tetapi banyak sekali yang masih belum mengikuti peraturan yang diberlakukan oleh Pemerintah

.
Kebijakan Pemerintah untuk #DirumahSaja yang Seharusnya Bisa memutus rantai penyebaran Covid-19

banyak pihak yang terkena dampak langsung pandemic ini, sebagian Karena Perbuatannya sendiri.

Mau Tidak Mau, Dokter yang Merupakan Garda Terdepan dalam Melawan Covid-19 harus berjuang melawan Pandemi ini.

Event Generation Indonesia mendukung kebijakan Pemerintah untuk melawan COVID-19 serta mengajak seluruh warga Indonesia dari Sabang sampai Merauke mengikuti himbauan-himbauan dari pemerintah.

Mari kita dukung Dokter yang Menjadi Garda terdepan melawan penyebaran pandemic COVID-19 dengan #dirumahaja

“Kami Squad Muda event Generation Indonesia yang merupakan Aktivis dari Sabang sampai Merauke memberikan persembahan Khusus kepada Tim Medis @ikatandokterindonesia yang menjadi Garda Terdepan Melawan COVID-19”

Ardiansyah.ns_ account owner also participated in a national event related to National Sports Day 2020. Three photos were shared with a caption:

[I'M Ready For "Training of Trainer 2020"]

Assalamualaikum warahmatullahi wabarakatuh

Halo Sobat Pepelingasih! (diikuti dengan gambar daun hijau)
Perkenalkan saya Ardiansyah delegasi Provinsi Kalimantan Utara.

“Salah satu asset paling berharga yang bisa diberikan generasi sekarang kepada generasi yang akan datang adalah lingkungan Hidup yang tetap terus terjaga”

Maka dari itu saya siap berkontribusi bersama sobat Pepelingasih pada Program “Training Of Trainer” #online 2020
Dengan Tema : “Peran Pepelingasih Di Er New Normal”.

Salam Lingkungan (disertai tanda daun hijau)
Bakti untuk Negri.

@pepelingasih.id @kemenpora

#Kemenpora
#Pepelingasih #ToTPepelingasihIndonesia

#BaktiuntukNegeri
#Haornas2020

A 58-second video shared shows Indonesia-Malaysia border area situation. The video titled Indonesia Versiku Seruan Tapal Batas has a caption:

[INDONESIA YOUTH ICON 202]

FULL ? Cek Link diBio!!! (diikuti lambang bintang-bintang)

Assalamualaikum warahmatullahi wabarakatuh
Salam Perbatasan (accompanied by applause)

.

Halo semuanya, perkenalkan saya Ardiansyah
Finalis Indonesia Youth Icon angkatan VI 2020 delegasi Provinsi
Kalimantan Utara.

.

Indonesia Versiku!
Seruan Tapal Batas (Equipped with pictures of Indonesian and Malaysian
flags side by side)
Indonesia merupakan negara kepulauan yang memiliki ribuan pulau
didalamnya. Hal inilah yang menjadikan Indonesia sendiri memiliki
keberagaman suku, bahasa, Budaya dan agama.

.

Boleh jadi kita berbeda tapi kita tetap satu sesuai dengan sembiyang kita
bhineka tunggal Ika

.

Namun teman-teman tau gak, bagaimana Indonesia diujung Perbatasan
seperti apa? Yukk simak video diatas! (followed by laughing emoticon
with sparkling eyes and stars)

.

INGAT!
Walaupun Kami Tinggal Diperbatasan, Tapi Nasionalisme Kami Tidak
Akan Pernah Terbatas!.

.

(fist emoticon) Salam bangga Jadi Indonesia!!!
Indonesia mercusuar Dunia!!!

.

.

@indonesiayouthicon
@DIMITARUphilosophy
Link Channel YouTube :
<http://www.youtube.com/c/IndonesiaYouthIcon>
<http://www.youtube.com/channel/UCq9iNkgZWNLXCu1e9AJVfxQ>

Sumber referensi :

1. <http://instagram.com/sebatiku?igshid=3m4vaohuszog>
2. <https://youtu.be/4EN98XXiNMI>

.
Soundtrack no copyright :

<https://youtu.be/nNSy8ebdUk0>

<https://youtu.be/yIP6pZ4ING4>

.

.

.

#yayasanbanggajadiindonesia

#indonesiayouthicon

#indonesiayouthicon2020

#indonesiamercusuardunia

#pemudahebat

The next post is the ardiansyah.ns account participation in PPI Edufest:

Ardiansyah.ns_ [PPI EDUFEST2021]

“Pendidikan adalah senjata paling ampuh untuk mengubah dunia”. – Nelson Mandela

PPI Edufest hadir sebagai “ Jembatan Dunia “ melalui pendidikan yang akan memnatu Sobat PPI Dunia semua untuk mengetahui informasi pendidikan khususnya informasi beasiswa dari seluaruh penjuru negeri loh! (accompanied by pictures of globes and stars)

Saya Ardiansyah dari Wilayah Tengah siap berpartisipasi dan mensukseskanacara PPI Edufest 2021 yang akan dilaksanakan 4 bulan berturut turut dari bulan Februari – Mei !!

- Kolaborasi Inspirasi Untuk Negeri -

#PPIEDUFEST

#FELARIPPIDUNIA

#PPIDUNIA

2. Teenager Identity Negotiation in Cyberspace

Among many identities, one also has the national identity, which should not be confused with the emergence of racial or ethnic identity. Nationality, different from ethnic or racial identity, refers to one’s legal status in his/her relationship with the nation. A lot of Indonesian people can track their

ethnicity to Bugis, Dayak, Java, Sunda, Betawi, Ambon, and others, but their nationality or citizenship in Indonesia.

Teenagers living in Sebatik, an Indonesia-Malaysia border, who use social media identify themselves as Indonesian people by using the state's symbols such as Garuda bird, red-and-white flag, national patriots, and use the Indonesian language in their posts. In addition, they also show it by being active in national-level activities. Their use of the Indonesian language as the Indonesian official language directly shows their national identity. Pride on Indonesia state symbol which is Garuda Bird was indicated by all teenagers' posts. This state symbols usage intensely can affirm national identity. The form of national identity may vary, from the national language, national flag, national anthem, and many more. Similar to the other social media users in Indonesia, the intense use of the state's symbols can affirm national identity. In line with the findings of Nugroho, Supriyono, and Nugraha (2021) that during the Covid-19 pandemic Era social media users adjust to technology by affirming their identity.

The identity negotiation process has several components, one of which includes self-presentation done to define who they are. Identity negotiation with their self-presentation was done in their account. The presentation was in the form of photos and videos following the Instagram platform nature. Identity negotiation occurred was a series of processes to reach a balance between achieving their interaction goals and satisfying the goals related to their identity, such as the need for agency, fellowship, and psychological coherence. For this purpose, generally, teenagers adjust themselves with various identity negotiation principles that are not only facilitating smooth interpersonal interaction but also encourage interpersonal harmony. Their followers' comments showed that. This is in line with the findings in Guta and Karolak's research that identity is constructed within, not outside of discourse; hence we need to understand them as "produced in specific

historical and institutional sites within specific discursive formations and practices”.

The text message shared by the Instagram account owners showed various ways of self-presentation. In self-presentation itself, the national identity negotiation process can also be seen. Moreover, there were also identity negotiation functions found, namely: motivation, communication channel, and *longevity*.

Further, the power of motivation controlling the identity negotiation process still operates far beyond self-presentation activity cessation. However, in this study, there was no national identity evaluation effort deemed inappropriate. Coercion to behave unlike the national identity was also not found. They gained more experience from the followers as a support for their national identity than ever.

The main dynamics of teenagers’ national identity in the Indonesia-Malaysia border was shaped through symbolic communication with others. Hence, their national identity is not separated from the other social identity as a subject living within the state’s border. It is not surprising that the use of Malaysian symbols in the form of a flag was often displayed in self-presentation on Instagram. This cannot be said as having double citizenship. Rather, it is more towards the presentation as the border people. This is in line with the finding of Inayah (2017) on the nationalism construction of Indonesia-Malaysia border people. Border people in constructing their nationalism have two orientations in daily life. In terms of nationality, they are oriented to Indonesia. While in terms of economy, they are oriented to Malaysia. This condition is called orientation dualism. Meanwhile, based on typology, the border people's self-concept related to nationalism is called compromise. This compromise self-concept is divided into two categories namely limited compromise and unlimited compromise.

The use of the Malaysian flag image is inseparable from the basic need of motivation to obtain identity comfort, belief, connection, and stability

based on either individual or group identity level. National identity comfort within a cultural environment familiar to them can be susceptible if it is in a new environment. Thus, they will always try to feel their national identity belief when communicating with other people with the same or similar culture. On the contrary, national identity is unsteady when communicating about themes associated with cultural regulation different from theirs or outside the border area. Seemingly, they tend to be part of the border people with their existing national identity by getting a positive response. However, in the self-presentation and national identity negotiation process in each account, there was no negative response. Therefore, all teenagers owning the accounts do not feel any different from one another.

The teenagers owning the Instagram accounts seem to get an interpersonal connection through a close relationship with their followers' comments. This situation supports close friendship. Therefore, no Instagram account owner was experiencing national identity autonomy. Considering that the relationship faced is unseparated. This condition later will make the national identity stable with a predictable cultural situation. A stable national identity brings satisfaction from the result of national identity negotiation including the feeling of being understood, respected, and supported.

Understanding the diversity of Indonesia makes the account owner teenagers emphasize the importance of integration among cultures, motivation, and skill to be able to communicate satisfactorily, accurately, and effectively. It can be seen from the account owner teenagers' willingness to collaborate with youth in other regions of Indonesia to advance Indonesia.

One limitation in this study was that the absence of illustration of a comprehensive identity negotiation process. The writer could not conduct an in-depth interview and observation in the subject environment. That is because of the Covid-19 pandemic that requires everyone to stay at home to end the spread of the pandemic chain.

D. Conclusion

National identity negotiation of teenagers in Indonesia-Malaysia border area having Instagram accounts employing verbal and nonverbal message exchange with their followers. The National Identity formed in them tends to be influenced by the border area's socio-cultural condition. Thus, the use of Malaysian flag pictures cannot be a threat or poor image to their national identity.

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