

## Identity and Socio-cultural Crisis in Industrial Cities: A Study on Workers in Jakarta and Makassar, Indonesia

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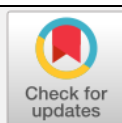
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### ARTICLE INFO

**Publication Info:**  
Research Article



#### How to cite:

Kartono, D. T., Zuber, A., Budi, A. C., & Wilujeng, P. R. (2023). *Identity and Socio-cultural Crisis in Industrial Cities: A Study on Workers in Jakarta and Makassar, Indonesia*. Society, 11(1), 95-105.

DOI: [10.33019/society.v11i1.440](https://doi.org/10.33019/society.v11i1.440)

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### ABSTRACT

When it relates to national identity, the issue of identity becomes relevant in the era of globalization. Considering the distance between local, national, and global identities and the variables involved is crucial. This research aims to find the construction of national identity within globalization exposure, socio-cultural changes, and formulation of Excel identity. This research took place in Jakarta and Makasar. This research used grounded theory as its approach. The data are collected using observation, interview, and Focus Group Discussion with snowball sampling. The research results show that the construction of national identity is blended in which national identity is mixed with local and global ones. Also, socio-cultural change influences the construction of identity. Forming a superior identity is equally vital to one's international, national, and regional identity.

**Keywords:** Crisis; Globalization; Industrial Cities; National Identity; Socio-cultural

**Received:** November 8, 2022;

**Accepted:** May 3, 2023;

**Published:** June 30, 2023;

## 1. Introduction

A study on identity in local and global interaction has become necessary in social science, considering the current dynamics of a global society. Rapid globalization influences the evolution of both local and national identities. As in previous years, research on identity and globalization has been explored (Calhoun, 1994; Castells, 2008; Herriot, 2009; Jenkins, 2004; Levitt & Jaworsky, 2007; Parekh, 2000; Reid, 2010; Ritzer, 2011; Sen, 2015; Shibutani & Kwan, 1976; Tsing, 2005). Globalization and identity are two interrelated and inseparable poles. Both are liquid elements living abstractly amid-modern society today. It is in line with Ritzer's conceptualization of globalization constituting the shift from "solid" characteristics in which community, object, information, and place are frozen with limited mobility to the "liquid" one characterized by the increased mobility of community, entity, knowledge, and place in a global era (Ritzer, 2011).

Meanwhile, the intended identity, according to Jenkins, is non-permanent and negotiable. Identity is constructed and becoming incessant (Jenkins, 2004). This study will contribute to the state of the art of the identity theory related to the socio-cultural crisis. This research finds how national identity is constructed and negotiated in global life. National identity in this study proves the significance of national movement and belonging among international industrial workers. This research aims to find the construction of national identity through globalization exposure, socio-cultural changes, and formulation of superior identity.

In the age of globalization, the issue of identity becomes crucial if it relates to national identity; as Holliday notes, nationality remains a significant aspect of cultural complexity, as it forms the basis of an individual's identity, but it may conflict with one's cultural reality (Holliday, 2010). Regarding national identity, it is essential to distinguish between local, national, and global identities. On the part of newcomers to a socio-cultural community, the choice is between adapting to or resisting the new environment, striving to belong to a new culture, or sticking to one's original cultural background; on the part of the recipient community, the choice is between accepting or rejecting the incoming culture as an addition to the one they already belong to (Aristova, 2016). Following Aristova's theory on national identity, it is essential to analyze the differences between local, national, and global identities.

Globalization negatively affects local and national values; every state attempts to reinforce its national identity. As Bhikhu Parekh explains, national identity is defined as the membership of an individual or a group of individuals in a political community. This political community is crucial because it includes the historical facts, experience, and self-actuality inside an individual so that they can find their self-identity affected by community motive within the nation. The individual is born, grows, and raised in national identity, who will then form and absorb the value that creates deep self-character according to their national identity. A political community that accommodates national identity also creates stratum and spatial structure, providing a variety of colors and intensity, thereby making the same ordinary bounds (Parekh, 2000).

This research considers reinforcements of national identity concerning globalization. Modernity grows and develops in Indonesia as a developing country. Globalization perpetuating industrial capitalism increases in line with urbanization and democratization.

Industrial and international office areas threaten local culture considerably. Local culture is constantly eroded in big cities such as Jakarta, Surabaya, Semarang, and Makassar, as apparent clearly in the community's language and art.

Complexity abounds at the intersection of liquid identity and globalization. Globalization comes in a fresh era of human civilization. As a result of the distorting of international frontiers (borderless nations), cultural and national identities are continuously critiqued. Globalization creates new values and cultures, causing a collision between local, national, and global identities. This study investigates national identity and socio-cultural crisis in Jakarta and Makassar, Indonesia, in the context of local-global interaction.

## **2. Literature Review**

Some studies on the encounter of globalization and identity have been widely conducted, one of which expounding the emergence of the Meratus Dayak tribe's social movement in dealing with the capitalism of raw industry material, resulting in the deforestation in Kalimantan (Borneo). The study shows that the friction between globalization and identity generates conflict and violence. There is a collision between global value brought by forestry industrial capitalists and local deals brought by the Meratus tribe inside the forest that transforms the identity of the Meratus tribe (Tsing, 2005). A study on fundamentalism (Herriot, 2009) also explains the reaction and resistance against modernity based on religious values, which was similarly found in a survey of identity violence.

At present, national identity has become a problem for some scholars. Many immigrants intended their vacations to be temporary and stayed tightly connected to their homeland. Many scholars now accept that transnational practices and attachments have been and will continue to be widespread among the first generation. Still, far fewer think these connections persist among subsequent generations. They cite declining language fluency and survey findings indicating that the children of immigrants have no intention of returning to their ancestral homes (Levitt & Jaworsky, 2007). Every individual is born, grown, and raised with a national identity, which will then form and absorb the value that creates deep self-character according to their national identity. Therefore, this research focuses on mixed identity in globalization, identity and socio-cultural crisis, and national identity.

### **2.1. Mixed Identity in Globalization**

Manuel Castells explains the concept of identity as identity construction like material structure, in which the identity of an individual or group is composed of history, geography, reproductive biology, institutional reproduction, collective memory, personal fantasy, state, and religious belief. Prove from self-meaning/self-image, individual or group meaning attempts by society (public image), differentiation or individual/group demarcation on another individual/group, and individual/group legitimacy within society (Castells, 2008).

The concept of identity is how an individual or a group of individuals constructs the meaning of themselves based on internalized norms and values embedded in the individual or the group and then distinguishes it from another individual/group's intention. Identity develops continuously and does not stop at one point, along with the life process and internalization of values in an individual or group (Castells, 2008).

### **2.2. Identity and Socio-Cultural Crisis**

The friction between identity and globalization can create a mix and conflict in socio-cultural crises such as anomie, reification and cultural tragedy, alienation, meaningless space,

and implosion. Anomie occurs due to disruption toward regulation within a society, either positive or negative, for example, economic growth and decline (Ritzer, 2009). In the modern age, anomie arises when there is no clear standard regarding how a society should behave in social life. In such a situation, society develops disorientation and anxiety. According to Durkheim, it is one of the social variables influencing suicide, criminality, and deviance (Giddens, 2009).

Reification is defined as “concretizing” or the process of believing that humanly, the social forms established are something experienced, universal, and absolute. As a result, those social forms acquire those characteristics. The concept of reification indicates that individuals feel social institutions are unchangeable and beyond their control. Reification arises when this belief becomes a prediction justifying itself. Furthermore, the structure acquires the given character. People become fascinated with their objectivity and economic authority (Ritzer, 2009). Reification can be defined as counterfeit consciousness. It serves as a critique against the capitalist system, which overthrows human dignity into a traded object. Social life should be viewed as a process so individuals can construct and transform their society (Kartono et al., 2016).

Simmel explains cultural tragedy as follows: “That situation is tragic: when in its first existence, culture contains something inside as if by its intrinsic characteristic, is defined to block, to make difficult, to obscure, and to split the deepest objective, the transition from rudimentary to perfect.” In its productive and receptive cultural action, the subject loses itself in a deadlock or the vacuum of its most personal life (Simmel, 1968).

Alienation is Marx’s concept in which human beings experience alienation from surrounding objects and feel isolated from their essence as human beings due to the production process undertaken by capitalism (Ritzer, 2009).

Meaningless Space is the condition in which society feels it no longer has public space for communication, appreciation, and discussion because the public space has been occupied by the private. Meaningless Space is the condition in which the existence of city space cannot be defined and used according to the original development concept. In addition to memorial buildings, society can no longer represent the city.

Implosion is an explosion in which a human being absorbs complete information constituting the symbols raised as signifiers and signifies so that the human being absorbs everything without meaning. Baudrillard (1994) treated human beings as Black Hole-sucking space objects that, in the end, will generate a big explosion. Implosion is the meaning of destruction and the reality of effect due to simulacrum (simulation of media) precession.

### 3. Research Methodology

This research took place in two cities of Indonesia, Jakarta, and Makassar, Indonesian industrial cities that heavily got globalization exposure. This qualitative research uses the grounded theory method, which can prevent the opportunistic use of theories with questionable capability and utility (Creswell, 2003; Glasser & Strauss, 1967). The sampling method utilized in this study is snowball sampling, where the authors meet one key informant, a worker in a foreign company, and then move to subsequent informants related to the previous informant. There are international workers, academics, and public figures among the informants. The data was collected using in-depth interviews and Focus Group Discussions (FGD). The interview guide contains questions about self-construction from a distance between local, national, and global. The grounded theory seeks to discover or construct theory from data systematically obtained and analyzed using comparative analysis. Using comparative analysis,



data is examined for data validation using source triangulation. A comparative analysis was carried out on workers in Jakarta and Makassar, 2 cities in the context of being exposed to globalization. Comparisons were made by comparing the dimensions of identity and the dimensions of social crisis. The comparative analysis is conducted by construction taxonomy analysis by comparing the dimension of identity and crisis between Jakarta and Makassar City.

#### **4. Results and Discussion**

Jakarta, the city with millions of “promises” of welfare, often becomes the destination for those who want to earn a living (Siegel, 1998). Makassar is a city in the process of becoming an international-level city; all sectors have become the highlight of development and even attracted foreign companies’ attention to investing in the town. The largest cocoa producer in Indonesia is in this city; it also has foreign companies such as PT. Unicom Kakao Makmur and PT. Cargill Indonesia (medium scale), PT. Mars Symbioscience Indonesia, and PT. Armajaro Indonesia (Kartono et al., 2016).

Jakarta and Makassar are two big cities in Indonesia offering a global economy where we can find rapidly developed foreign companies. These two big cities become a magnet for people from various ethnicities throughout the Indonesian archipelago (Cummings, 2003; Robison & Hadiz, 2002). It creates a new area with multicultural characteristics because of its diverse ethnic mixing. A melting place where all global, national, and local identities meet.

Globalization currently flows so easily in foreign industrial areas; it is believed that foreign companies’ entry into Indonesia has contributed to increased economic development. On the other hand, it affects workers’ national and local identity gradually. In the field, it can be found how the workers of foreign companies deal with global exposure and how they harmonize their identity.

##### **4.1. Identity Construction and Identity Negotiation**

In global life, there are discussions regarding identity. Identity is a concept that is inherent to the individual and the group (nation). Identity is our perception of who we are and who we are to others and others’ perception of who we are (including us). Collective identity (legitimization) in the company organization influenced the uniqueness of international workers. In both Jakarta and Makassar, the economic incentive of workers had a substantial impact on their identity formation. In such situations, the socio-economic benefits of a new culture are outweighed by other elements, such as religion, morality, and established ways of life, which have a far greater value for the individual.

In adapting to the foreign company for which they work, international workers acquire the standard working professionalism; there is a negotiation between the local identity and global values the foreign company brings. Workers in global industries develop their identities as adaptable professionals who maintain their regional and national identities. Adaptation to global values is conducted regardless of its pro and cons; workers prefer to respond favorably to the globalization value that can support the survival of local culture. Foreign company workers readily accept any exposure to globalization.

This study compares Jakarta with Makassar regarding identity transformation and the social culture of places exposed to multinational enterprises. Jakarta’s diverse ethnicities construct an identity that combines global and national identity. Therefore, location is unimportant. In Makassar, their formation of identity incorporated globally applicable values. Local, national, and international identities continued to oppose one another in identity construction.

Identity is so liquid (fluid), always constructed and negotiable. Identity negotiation is that every time it moves, everyone makes their identity wherever. Each time someone enters a particular room, they will define themselves to be adaptable to the room. In identity negotiation, Economic motive encourages them to be flexible to new environments, thereby not emphasizing their local identity but having created a mixed identity. It is the mixing of local, national, and global identities. They accept international exposure and transnational identity in Jakarta; there is almost no negotiation process. Meanwhile, in Makassar, there is a transformation in the local identity, including a decline in respect for indigenous knowledge and goods. Here in Makassar, we can observe that each global, national, and regional identity still experiences the process of identity negotiation.

**Table 1. A Comparative Analysis of Identity Construction and Negotiating Identity In Jakarta and Makassar**

Dimension of Identity	Jakarta	Makassar
Identity Construction	Various ethnic identities combine with global and national identities. Therefore, the locality could be better.	Absorbing global values applicable to them. Globalization can show the existence of local identity to go global.
Negotiation Identity	Accepting global exposure, even getting more global identity	There's resistance to local identity negotiated with a worldwide identity.

Source: The Result of Research (2022)

The development of foreign industry and modernization encourage workers in foreign companies to adapt to and accept new cultures in their working environment. This process makes the three identities collide: global, national, and local. In the negotiation identity process, a mixed (blended) identity can be created when an ethnic group absorbs its essence out of itself or its ethnic identity (locality) becomes a minority in an area. Thus, they should adapt to other identities to be acceptable. For example, a city with a giant economy will be a distinctive attraction to other areas.

This research finds mixed identities. Mixed identity can be defined as the melting process in which cultural identity elements are exchanged. Such interaction may occur when a group's identity absorbs culture from another group's identity. Mixing is also related to integration. In Indonesia, "integration" means mixing until it becomes a unity. The word "unity" implies various elements encountering the mixing process. When mixing has achieved a compilation, this changing phenomenon is named integration. In English, integration is defined as, among others, "wholeness" or "perfectness" (Kartono et al., 2016).

Mixed/Blended identity is also observed in workers who work in industries. Foreign companies' worker standards and regulations cause workers to adopt universal principles worldwide. On the other hand, they could not abandon their nationalism and pride in their ethnicity as a local identity.

## 4.2. Socio-Cultural Crisis

The friction between identity and globalization can create mix and conflict that end up in socio-cultural crises such as anomie (Durkheim, 1951), cultural tragedy and reification (Simmel, 1968), alienation (Marx, 1964; Terkel, 1974), implosion (Baudrillard, 1994), and space. This research emphasizes the problems of local cultural crisis in the area exposed to global circulation current in the form of international industrial office. Some concepts in sociology can explain some aspects of the socio-cultural problem, including anomie (Emile Durkheim), cultural tragedy (Georg Simmel) and reification (Georg Simmel/Georg Lukacs), alienation (Marx), implosion (Baudrillard), and meaningless space (Urban Manifesto).

**Table 2. Analysis of Socio-cultural Crisis in Jakarta and Makasar**

Dimension of Crisis	Jakarta	Makassar
<b>Anomie</b>	Many violations of laws and regulations, as well as the occurrence of moral degradation, the diminution of respect for others.	Horizontal conflict and massive development of the cities create a consumptive gap between society and industries.
<b>Alienation</b>	Feel alienated from their surroundings because of their full-time job.	The worker alienated from the product they're made because of the high price.
<b>Cultural Tragedy</b>	The overtime job makes workers arduous from their schedule to meet friends or anyone else they want to meet, and the city's mobility complexity makes workers experience limited mobility time.	The culture of drinking coffee is shifting from traditional to modern café.
<b>Reification</b>	Money is the primary purpose and is the reason why they work in this city.	Money and massive consumption are a new culture that people want.
<b>Meaningless Space</b>	Lost a lot of public space and urban forest in the city.	Degradation of value in the history of heritage and memorial building
<b>Implosion</b>	Advertising, media, and mall give much information to the people.	The massive growth of malls potentially creates an enormous consumption of information.

Source: The Result of Research (2022)

As for the socio-cultural issue in Jakarta, for the workers of foreign companies, Jakarta is merely a location of employment, and they have strong feelings and expectations of returning to their home village upon retirement. Jakarta's low sense of belonging leads to a lack of concern for the city's future. This state demonstrates both the discourse of revenue or money and a cultural tragedy, as the expectations of foreign company workers clash with the city's condition and culture. Makassar also experiences cultural tragedy, manifested, among other things, in the pessimism of foreign company workers regarding indigenous identity. In

addition, numerous ethnic groups in Makassar make this metropolis susceptible to horizontal social strife. In addition, the anomie crisis contributes to the complexity of Jakarta's problems, as the city's inability to prevent the influx of new residents over the years and the development of the industrial, automotive, and real estate markets has resulted in some of the city's immediate crises, such as traffic congestion, traffic violations, and flooding.

The more complex condition in Jakarta results in some crises, including inadequate public space, time management that requires total work, reduced opportunity for social gathering, reduced people's time off, and very dense conditions of the city and traffic jam problems. It indicates that Jakarta's condition leads to a living space crisis. In addition, some workers in foreign companies also feel alienated from their leisure time because of full-time working pressure, encouraging them to compete in Jakarta. Similarly, in Makassar, the workers in Starbucks coffee are alienated from the coffee shop where they work, in which they cannot enjoy Starbucks coffee itself because the specific product price is costly.

#### **4.3. National Identity: Strength and Tenacity Representing Indonesian Identity**

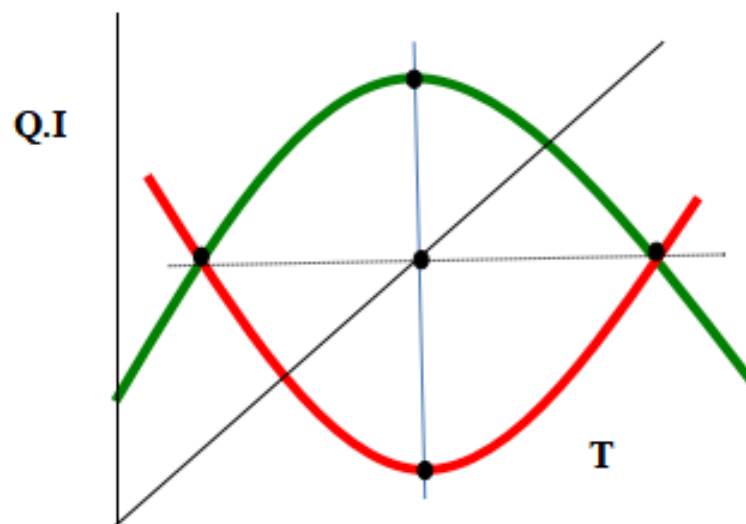
National identity identifies a person or group within a political community. A political community that accommodates national identity also creates strata and spatial structure, which provides a variety of colors and intensity, thereby making the same ordinary bounds (Parekh, 2000). Thus, the significance of a nation's identity or the institutions, customs, history, and traditions that make it increases. In the end, people's sense of their nation's identity or their national identities allows them to feel that, despite variations in class, region, education, and occupation, they share a history, customs, conventions, and institutions and, are, therefore, among other things, a community (Parekh, 1995). Citizens inherit the national identity from their predecessors, examines the consciousness in that identity, reform it, and uses it to welcome future challenge. National identity is created and developed differently from one country and community to another. Nevertheless, there is also the pattern of equality in creating a national identity. Essentially, national consciousness brings a consciousness of common self-esteem that sometimes is dynamic and changeable (Parekh, 2000).

The construction of superior identity in many research areas has produced different buildings in every area's typicality. Nevertheless, the assessment of identity considered superior can be concluded as a unity, the identity not forgetting its locality, maintaining its national identity, and being able to filter or screen the global identity corresponding to its original identity.

For example, a case of national identity shows that the workers of foreign companies in Jakarta and Makassar play a vital part in protecting local identity, thereby creating unity. Such national identity should be an umbrella uniting the differences in Indonesia's multicultural society. According to those who work in an international company, a superior identity is when they can absorb positive global values mixed with national and local deals. The identity that they keep is the one developed in their homelands.

A worker in an international company state that a balance between local, national, and global identity is needed; if the society only has a local identity, it will prohibit its member from making progress and development. They consider blended identity in the form of assimilation and adapting to the positive elements of globalization as the act that will develop a superior national identity.





**Figure 1. The Curve of Optimum National Identity**

Note:

- Q.I = Quality of identity toward superiority
- T = Timeline
- Black bullet = Optimum Identity
- Blue Line = Line of Negotiating Identity
- Green Line = Line of National and Local Identity
- Red Line = Line of Global Identity

The green line in the curve shows the strength of local identity toward national identity. If the green line increases, regional and national identity quality becomes vital in the timeline to resistance from global identity. The resistance emerges from a clash between local identity values and global values. The red line at the bottom shows the strength or dominant global identity, which has the potency to develop a crisis if this identity declines to the optimum dot. The blue line shows how far the identity can be negotiated with another identity. The drop in the center of the curve refers to the optimum national identity; it happens when the local and national identity can interplay, adapt, and negotiate with globalization and is far from causing a crisis.

## 5. Conclusion

Socio-cultural change has shaped the cities into global-oriented modern towns in the areas exposed to the industry, such as Jakarta and Makassar. This change affects residents' self-identity, who absorb global values. Jakarta developed a global identity, whereas, in Makassar, international, national, and local identities are still undergoing negotiation. The work standard and standards introduced by foreign companies served to legitimize the nation's identity. Socio-cultural crises occur in both cities, including reification, cultural tragedy, and anomie.

The workers of international companies are likely to experience the blending among local, national, and global identities. For them, a strong identity is built from absorbing global values without abandoning their local identity and nationalism, strengthening national identity in facing global identity. At the same time, it reinforces the identity to be a dominant identity compared to other identities. International office workers try to bring a legitimate dominant identity that lives through civil society as nationalistic professional workers capable of adapting

to the global environment. In addition, we are grateful to the Ministry of Research, Technology, and Higher Education for funding this research.

## 6. Acknowledgment

This research was made possible with generous support from the Ministry of Education, Culture, Research, and Technology and Universitas Sebelas Maret. The authors sincerely thank the Ministry of Education, Culture, Research, and Technology for providing the necessary funding to investigate the socio-cultural crisis and its impact on the evolution of national identity. This study focuses on developing identity social engineering to enhance community social resilience in areas affected by globalization. Special thanks are also extended to Universitas Sebelas Maret for facilitating a productive collaboration with the Ministry of Education, Culture, Research, and Technology.

## 7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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