

Interpreting Communication and Information Technology as an Effort to Grow a Nationalist Attitude towards Society 5.0

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Abstract: Information and communication technology is a device for disseminating information and communication between humans. In society 5.0, technology has become a part of human life which aims to make life easier. As a result, human dependence on technology, including information and communication technology, is feared to further reduce the nationalism attitude because of weak borders between countries. This study discusses the impact of technological developments, especially information and communication technology, and their impact on nationalism. By using the historical method, analysis, and synthesis, it can be seen how technology influences nationalism and the efforts of our predecessors to instill this understanding through technological developments. As a result, technology is actually the best solution to increasing nationalism.

1 Introduction

Communication is one of the most important parts of human life. Through communication, humans can form a society, even a country. Technology has made communication media more up-to-date, even eliminating territorial boundaries that were previously quite thick. The era of information and communication technology (ICT) begun on 1990s when The Iridium satellite initiated by Motorola in 1980s were launched to created wireless Telephone system via a network of 66 satellites in low-Earth orbit [1]. This technology makes people from around the world easier to interacting with each other in the global area. In the same time, the online network called internet were also commercialized after before only used for military and educational society. With these two technologies, the global society is entering “information age” or society 4.0 as peoples used the device to interact and sharing information to anywhere around the world. globalization is at its highest level where ICT is the right media to unite the world community. People are starting to getting influence from other parts of the world and many of them become interested with foreign cultures rather than their own culture. Globalization The negative impact of globalization is increasingly visible where technology makes it easier for foreign influences to enter the country. Technological

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development, changes in the socio-cultural environment, association, and identity towards nationalism have now experience moral degradation or decline. The influence of globalization has made many young people lose their own personality as an Indonesian [2]. In the end, a new ideology was created called globalism as a world ideology to challenge the nationalism.

In 2016 Government of Japan release the 5th Science and Technology Basic Plan which to purpose the “society 5.0” as society of “super smart people led by scientific and technological innovation” [3]. ICT is the key role to apply this kind of society in the world because anything will connect with technology and the ICT become the bridge between people and technology. The effect of globalization will become stronger due to the massive usage of technology, especially for information and communication. Japan become the leading figure as their peoples consider technologies as part of their live. Many nations want to follow this idea as many of them successfully revolutionaries their industry through industrial revolution 4.0, including Indonesia. Industrial revolution 4.0 has integrating ICT with Technological Industries which aimed at connecting systems and equipment to facilitate high product customization and automation, making mass production more flexible, effective and efficient [4]. With this success, it is hoped that the technological development of each country can match Japan as the main figure of Society 5.0.

Some scholar, especially the “Anti-globalizers” or *globaphobia* will condemn this revolutionary’s idea with concert of destroying nation-state boundaries. Many of this “Anti-globalizers” scholar believe that nationalism and globalism is a opposite ideology according to the history [5]. But in contrast, globalization can stimulate nationalism through technology or techno-nationalism. It happens since post World War two and during cold war where war of technology was happened between United States and Soviet Union. Many countries follow this kind of war to increase their ranks in the world. Ultimately, peoples of their country become “self-proud” after many technological innovations were created and believe that their ranks are equal with some global powers’ country. Therefore, this article will focus on two things. First, what is the role of ICT in influence peoples to choose their ideology? Second, how technology can increase nationalism? Third, Is ICT can increase nationalism?

2 Research Methods

This article uses the historical method which consists of 4 stages: Source collection, source criticism, interpretation, and historiography. Then it is also supported by analytical methods to find out the subject of the research, as well as synthesis as an effort to find an understanding of the research subject. The source collection stage is carried out by collecting various secondary sources relevant to ICT, nationalism, and society 5.0. the keywords used are nationalism, information and communication technology, society 5.0, and globalization. This keyword is combined with the word “and/or”. There is literature in the form of books and journals found through Jstore and Google Scholar who have gone through the process of source criticism. Then the interpretation of the source is carried out with the help of analysis and synthesis methods to find out in depth about the subject to be discussed.

3 Results and discussion

3.1 ICT and Nationalism

Nationalism is the youngest ideology in the world that emerged during the French Revolution (1789-1799), but the idea of that ideology exists around the year 1700 and have long root since the year 1600 or medieval era. According to David A. Bell, during that period, the French elite became attractive to imagine what they called the 'nation' or the '*patrie*' (Fatherland) as the fundamental unit of human coexistence [6]. This event also followed by political turmoil in Europe, especially French who make the definition of the nation changed, and became much more demanding. French elites came to see a nation not simply as a natural community, but as a spiritual one, bound together by shared values, shared laws, and by a host of what we would now call shared cultural practices, including the same language. And they therefore came to the surprising and politically potent conclusion that France itself was not, in fact, a nation [6]. This ideology later develops into many forms and spread across the world with books. Globalization that started during the era of discovery (15th-17th centuries AD) and colonialism facilitated the spread of this young ideology throughout the world. Throughout the 19th and 20th centuries, Nationalism became a vehicle for a community of people to become independent and establish their respective states. Meanwhile, for old countries, nationalism is a way to maintain the unity and integrity of the nation. However, a new ideology emerged that was born after globalization became more widespread: globalism. This new "ideology" was created by the massive used of social media and the ICT since 1990s and evolve over time.

The globalization actually started since peoples from various area on earth contacted each other and exchange various things like commodity, culture, etc. Many scholars pin point the silk road era (1st century BC-5th century AD, and 13th-14th centuries AD) as the start of globalization because of the massive trade during those times. It became wider after contact between people from various continent during the era of discovery (that's mark the first technological advances of transportation), also become the first major globalization in the world. The European traders not only trading with local people, but also spreading their influence like religion and "civilization". That even happened with various kind of communication both voluntary and coercive. The first Information and Communication Technology (ICT) was created during the of the cold war era or in the early 1990s as Iridium satellite constellation [1]. Initiated by Motorola, the satellite provide communication throughout the continent, even the globe. Later Internet were introduce/commercialized in the same decade. Both of these technologies have links to the United States government project during the cold war era. The purpose of these project was to protect the interests and state secrets from the Soviet Union. With these two devices, globalization become more massive and easier to spread value of neoliberalism as politic and economic mechanism. But in other side, cultural globalization also happened with the spread of capitalist product such as Coca-Cola, Nike, Levi, McDonalds, etc. Many young millennials proudly consume capitalist product and started the global culture or some scholar prefer "Americanization of the world" because many of this company from the US [5]. Media took a big role to commercialized American/global culture to millennials, even shape the identities of this young peoples.

As a result of this massive globalization, it has actually led to a debate about authority of the nation-state while at the same time along with separatist movements, inter-ethnic and religious conflicts as well sticking out again. The state is faced with the problem of the loyalty of its citizens, between individuals who are oriented towards attachment global and those who are moving towards strengthening sub-nationals [7]. Entering society 5.0, ICT is increasingly sophisticated with a new scheme: uniting the physical world and cyberspace world with the Internet of things (IoT) and artificial intelligence (AI) [3]. With this, humans

can interact easily through the digital world live. One of the current examples is the metaverse developed by the company Meta which can "transfer" human activity from the physical world to the digital world (cyberspace) by creating a similar model. With this convenience, people from all over the world can meet and interact live through the other world. As a result, foreign influences are also getting more and more into society, especially the notion of globalism which erodes public nationalism.

3.2 Techno-nationalism as a solution

As we know, technology, especially the ICT become more important in society 5.0 as bridge between physical world and digital (cyberspace) world. Information from various regions is easier to obtain, and a new ideology (globalism) develops to create a world community as a unit that indirectly eliminates national boundaries. On the other hand, a new form of nationalism is emerged: techno-nationalism. This type of nationalism has actually existed since the era of the industrial revolution in European countries. It becomes national pride for the people which indirectly fosters nationalism among them. According to David Edgerton, techno-nationalism assumes that the key unit of analysis for the study of technology is the nation: nations are the units that innovate, that have R&D budgets and cultures of innovation, that diffuse and use technology. the success of nations, it is believed by techno-nationalists (who rarely if ever label themselves as such), is dependent on how well they do this [8]. For people living in the 1990s, B.J Habibie's N-250 aircraft is a form of Techno-nationalism. The people at that time considered this aircraft to be a masterpiece of the best technology and a future vehicle that brought Indonesia to modernity, so it is not surprising that the day of its inaugural flight was later commemorated as the day of the awakening of National technology [9]. According to Langdon Winner (1998), people see high technology as a big magic because of their lack of knowledge about innovation and invention which after seen this they eventually amazed [9]. On the other hand, the millennials who often use social media suffering inferiority complex that according to Franz Fanon (1967) with post-colonialism theory happen because of the oppression during the colonization created *overproud* attitude toward anything concerning their nation or state [10]. In Indonesia itself, the word "*Overproud Indonesian(s)*" is referring to Indonesian millennials or netizen who over proud if anything with Indonesia reference appears in a media such as island of Bali appear on a movie or foreign YouTube channel. This attitude according to the Fanon's post-colonialism theory, the people who were victims of colonialism gave rise to a very high attitude of nationalism that led to an attitude of seeking legitimacy so that their country or nation could be on par with the first world countries [10].

With these two combinations, it's easy to grow nationalism attitude among millennials affected by technological advances, especially the ICT who took form as social media. According to Fanon's post-colonialism theory, our people as victims of colonialism has suffer inferiority complex that often seek legitimacy as big nation/state and in this modern era, technology became one of the indicators of country progress. Technological advances are a key to encourage national pride amongst peoples in society 5.0, where technology become parts of human life. Since Indonesia independent, research and technology have priorities to increase nation pride and also Indonesia position with other countries in the world. The N250 success prove techno-nationalism is working, even only for couple years until 1997 monetary crisis. Currently, in Indonesia, social media users reach approximately 62.56 million people, 43.06 million Facebook users and 19.5 Twitter users, it become primary needs among millennials [11]. With this circulation, social media can be used to spread national achievement and "legitimize" nation position as advance country. The content is not

only hardware technology, but also software such as animation and applications program. But spreading to much nationalistic content cause boredom toward nationalism. In Indonesia, almost all content supported by the government must have a value of Pancasila, even if the content is for entertainment. For some point, it's good and necessary to add nationalistic value to increases nationalism attitude, but if excessive it will create boredom among peoples. To overcome this problem, it can be limited to nationalistic content and provide Pancasila values implicitly, not overtly.

4 Conclusion

The development of information and communication technology facilitates globalization that eliminates nation-states boundaries and spreads some countries influence, especially from capitalist country. Foreign influence threatens nationalism of many nations and created new global culture or "Americanization" as importers of the new culture created through capitalist enterprises based in United States and also new ideology called globalism. The new "society 5.0" purpose by Government of Japan has brought ICT as key role to increase human life quality with technology support and integration it. Because of technological superiority, the globalism is easier to spread and people were become connected with each other which erased boundaries even better. For some scholars, nationalism is on the tread because of globalism will replace the national ideology, some even connecting it with conspiracy theory. The ICT as important media in society 5.0 is the key to "control" foreign influence to peoples, especially young millennials who made on of the ICT, social media as their primary technology in their life. Indonesia is one of the highest social media users in the world and successfully revolutionize digital industries through Industrial Revolution 4.0 which the government stated that Indonesia is ready to become society 5.0.

Because Technology become more important in this new era, techno-nationalism can be a solution to increase nationalism attitudes toward people, especially millennials who have depended on social media to receive news and increase fame in digital world. This type of nationalism was tested during the maiden flight of N250 plane in 1990s and successfully trigger pride and nationalism among Indonesian people until 1997 monetary crisis. This attitude according to Fanon's post-colonialism theory are happen because of an inferiority complex created because of social classification during colonialism. This trigger peoples from former colonies to seek legitimacy as part of first world (or their old colonizer) country. The N250 success become trigger to increase nationalism attitude as many peoples thought their country finally become equal with first-world countries. From this even, we can conclude that the development of technology can increase nationalism and the ICT become media to spread it. But we cannot add to much nationalism or Pancasila value in the ICT because it will create boredom toward nationalism.

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