

POPULAR CULTURE OF JAPANESE ANIME IN THE DIGITAL AGE AND THE IMPACT ON NATIONALISM OF YOUNG INDONESIAN CITIZENS

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Abstract

This research explores the impact of Japanese popular culture in digital era to Indonesia's young citizen nationalism. Globalization make a life easier, include how to get information. With the digital era, people could get information in another country very fast and the research between globalization and nasionalism growing. This paper based on research of phenomenology about Anime's Japanese popular culture of Association of Highschool Nihon No Kurabu in Bandung. The amount of informants is twelve and the data collected through interview, observation and documentation study. The result of the research showed that anime's Japanese popular culture interested informants with the value, character, visual and storyline in that anime. Then, the informants would study about another Japanese popular culture than Indonesia's traditional cultures.

Keywords: Japanese popular culture; anime; nationalism; young citizen

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Introduction

The spirit of nationalism of young citizens today is doubtful. Young citizens, especially students seem to be trapped in the life of his youth and forget his responsibilities as the next generation of nation and state. In fact, as a young citizen it is fitting to prepare themselves to be citizens who have the ability civic knowledge, civic skill, and civic disposition is good for the future of a better Indonesia.

Many factors caused the weakening of the nationalism of young Indonesian citizens. The rise of globalization is an important factor in the changing lifestyle of today's young citizens. With the development of globalization make lifestyle becomes easier and faster. Moreover on the transfer of information and communication. Advances in the field of Information and Communication Technology (ICT) has made it easy for human life in interacting with other humans. Therefore, interaction with other citizens is very easy to do thanks to the progress in this field of ICT.

Progress in the field of ICT begins with the internet network so that the birth of websites, blogs, to mainstream social media currently popular like Twitter, Facebook, Instagram, Tumblr and others. This media is a bridge to connect human information with other humans and even other citizens. In the transfer of this information must also bring the values derived from the country.

The advancement of ICT field has changed the way people provide and obtain information with outside citizens so that the interaction becomes easier. This is also what makes the curiosity of young citizens to be higher so that makes young citizens feel more like culture than other countries than the local

culture of Indonesia. One culture that is currently favored by young citizens is Japanese popular culture.

With the ease of accessing various Japanese anime it is feared there will be a shift of values received by young citizens or teenagers who still do not have a strong identity due to the embedded values in the Japanese anime storyline. Then a filter is needed that can filter out the good value and also where the bad value so that young citizens can distinguish it. Furthermore, that with the increasing number of Japanese anime accesses it is feared that nationalism or love for the country of the young citizen can be eroded and more loving to Japan that it admired.

There are a number of reasons why this research is interesting to do. First, indirectly, the rise of Information Communication Technologies (ICT) in the era of digital can have an effect on the formation of cultural imperialism by a country against other countries. Second, young citizens like high school students and students do not have a mature identity as citizens. Third, young citizens by following Japanese popular culture, feared to have values that are not in accordance with the values that exist in Indonesia if it does not have good self-control. Fourthly, the not optimal learning of Civics in nurturing the nationalism of students who are young citizens. Fifth, there is no study on how to optimize opportunities from the development of Japanese popular culture in Indonesia.

From that reason, it can be seen that a filter is needed that can filter the values of good and bad from the influence of values that enter from other cultures and fortresses that can strengthen the sense of love of young citizens with their own country. Therefore,

this study leads the reader to understand about the possible impact Japanese popular culture can have on the digital age to the young citizen.

With the recent phenomenon, it is fitting that Civic Education (Civics) sees the phenomenon that occurs against these young citizens. Pancasila and Civics should be present as filters that can filter incoming values from other countries and also Civics should be able to play a role in fostering the nationalism of young citizens through learning Civics. Thus there is no need to worry about the waning nationalism of young citizens because Civics can be a filter of values that enter from other countries.

Popular Culture as Japanese Soft Power

As we all know that Japan is a country with a unique cultural wealth. It is with this capital that Japan uses its power of soft power to influence other countries. Some research on Japanese soft power has been done by Iwabuchi (2015), Otmazgin (2012). With a variety of factors that support the Japanese government was not hesitant to do the "cool Japan" movement where Japanese popular culture is explored to introduce Japan to various countries.

In international relations, Japan has long been recognized as one of the industrialized countries with a strong economic system. With the mastery of advanced technology, Japan is able to develop automotive and other manufacturing industries that are able to control the world market. Japan's economic power has made Japan a country that has a major influence in the world economy. In contrast to the large influence of Japan in the field of economic and automotive industry as well as electronics are

considered a form of hard power, the influence of Japan in the field of popular culture that has attracted such attention is a form of soft power. Japanese popular culture, which has been well received by the public in other countries without any coercion in acceptance, are more "soft" when compared with other Japanese influence as in the fields of economy and technology.

Currently the term soft power is often discussed by academics and practitioners of international relations. The concept of soft power was first introduced by Joseph S. Nye Jr., he describes soft power as the ability of a country to achieve its goal by more use of appeal (attraction) of the force (coercion) and payment (payment). One of the forms of attraction (attraction) is the attraction of the culture of the country. The definition of soft power according to Nye (2004 p.5) is:

"Soft power is the ability to get what you want through attraction rather than coercion or payments. It arises from the attractiveness of a country's culture, political ideals, and policies.

According to Nye, soft power depends on the country's ability to set the political agenda in a way that could be a preference for other countries. One way to give preference to other countries is through attractive cultural attractiveness, ideology and institutions. Unlike military forces or economic forces used to "force" other countries to change their views or positions, soft power is more emphasis on the ability of a country to achieve its interests against other countries by using its cultural influence, political values, and foreign policy.

In the Japanese context, one of the cultural attractions it possesses is popular culture that can be utilized as the soft power of the

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country. Nye revealed that Japan has more potential sources of soft power compared to other Asian countries. One source of soft power is Japan's popular culture that remains a potential source of soft power even after its economy weakens.

The Digital Age as a Part of Globalization

With this global Era the standard in people's lives is increasing where today almost all of the world has a standard that is recognized jointly by the world community both in the field of service or in the form of goods. Without the ability to recognize the existence of global values the community can not become a competitive society in the global era and become a society that is not ready with the global era.

The current global era is an unavoidable phenomenon that encompasses every aspect of individual human life, so the country of Indonesia must have a young generation ready to face the global era. This globalization will lead to the loss of existence from the state, just as state power is weakened by international organizations, then globalization also threatens individually with the entry of information and culture of other countries into each individual that affects the way of life that has been built within the country.

The increasingly consumptive lifestyles of society and technological advancement make everything change so quickly. Now to interact with other citizens, one does not have to bother to pay a visit and cost a lot, they just use the technology that exists today. With the advancement of technology, to know information between countries now is not a difficult thing. However, the presence of

globalization creates some bad impacts as well as good effects.

The era of globalization that makes technology more advanced, allowing everyone to know the same information from a country you want to know. The era of globalization brings the impact of the unification of the world community in one bond and dependence. The era of globalization has had such a significant impact on the development of the mindset and human life. With human globalization will be more active in utilizing and displaying human values and also the identity of the region and their respective culture.

However, globalization also has a negative impact as people's dependence on foreign culture is higher. Technological developments that increasingly sophisticated and intelligent, can trigger the crime rate that the higher the human will be more free and even forget the religious values they previously had.

Nationalism of Young Citizens

The younger generation is a translation of young generation versus old age. Youth means the population of teenagers / young people / youth who are forming themselves. Looking at the word "Generasi Muda" consisting of two compound words, the second word is the nature of the group and the individual group is still young in the young age group inherited the ideals that are burdened by rights and obligations, since the early has been colored by activities -community activities and political activities. So in these circumstances the younger generation of a nation is "Young Citizen". Understanding the young generation is closely related to the meaning of the young generation as the next generation. The

meaning of "young generation" is definitely not a definition that is most appropriate to be treated with many views that mean it depends on the angle where the community saw it.

Affandi (2012) states that the nationalism of young generation should be based on the spiritual mental conception, that is a psychological attitude, based on the culture and personality of the person who coaching nationalism contains three things: (a). Fostering the love of the homeland, as a manifestation of faith and piety to God Almighty, (b). This coaching is accompanied by the management of the love of the homeland, and the natural wealth for the greatest prosperity of the people, and (c). The result of coaching in the end tangible loyalty defending the homeland, while independence (self reliance) is the opposite of the attitude of begging (mencicancy). Independent attitude is a real expression of the spirit of nationalism and patriotism. Ranjabar (2014, p.225) states that:

Nationalism is a buffer for the life of nation and state. Therefore, present and future Indonesian nationalism must be dynamic with the style of 'humanistic nationalism' imbued with justice, peace and prosperity in Indonesian society, with a slogan; "United, open, progressive, intelligent and constructive." This means more emphasis on the educated and knowledgeable human parameters produced for use, as well as practical and pragmatic deeds in the pattern of national development.

From that opinion we can take a meaning, that the nationalism that color the life of nation in Indonesia is humanistic nationalism, or in other words, humanitarian nationalism. Indonesian nationalism must be united, open and progressive for the sake of national

development process. Komalasari and Syaifullah (2009, p42) say:

Indonesian nationalism must be reconstructed and no longer face the invaders that appear to have their noses and weapons as their tools, but face the invaders who use cultural instruments as a means of colonization. Thus the unity of Indonesia is no longer unity to face the outer enemy but the unity to reach a new Indonesia fair and sejahtera whose leaders bring the mandate of the people, so feel the pulse of the people.

The above opinion seems to illustrate the concerns about the situation facing our country today. Where the soul of nationalism must be grown not only to resist physical colonization. But more than that to face attacks from other countries are done in a more subtle way through a culture that is very easily loved by the teenagers today.

Research methods

The approach used in this research using qualitative approach with phenomenology method. Research subjects or participants in this study are high school students who are members of the Association of Highschool Nihon No Kurabu or Soshonbu Bandung. Soshonbu is an association of learners who come from the extracurricular Japanese Club in their respective schools. In this study, the research participants are 13 high school students in Bandung who are interested in Japanese anime. 13 students were selected based on Creswell's opinion that the participants in the study of phenomenology studies recommended 5-25 respondents.

Results and Discussion

Nationalism is a thought to defend the integrity of the nation and the State by appreciating and animating both the culture, customs and history and the struggle of the Indonesian nation that has been independent. In this case, the keyword of nationalism is the supreme loyalty of the nation. This loyalty arises because of the awareness of collective identity that is different from the others. Usually it happens because of the similarity of heredity, language or culture. Komalasari and Syaifullah (2009, p42) say:

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This opinion illustrates the concerns about the circumstances facing the State of Indonesia at this time. Where the soul of nationalism should be grown not only to resist physical colonization. But more than that to deal with attacks from other countries are done in a more subtle way through a culture that is very easily loved by young citizens today.

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The nationalism of young Indonesian citizens is lacking The nationalism of young Indonesian citizens can be said to be very lacking. Based on the results of interviews with research subjects, found the findings that in general the nationalism of young Indonesian citizens are currently not good. This can be seen from the opinion of research subjects presented in the following table:

Table 1 The Research Subjects' Opinion on the Nationalism of Young Indonesian Citizens Today

| No | Name | Statement |
|----|---------|---|
| 1 | Agung | Currently what I see is still lacking a sense of nationalism. There is still a deviation from the sense of nationalism. From high school students to jejepangan students, their sense of nationalism is declining because of their habits that lack the view of culture or everything about Indonesia |
| 2 | Alfredo | I think many citizens are influenced by outside cultures that forget their own culture because the outside culture is more interesting and perhaps more modern so many are affected and forget their own culture. |
| 3 | Angela | I think the faded sense of youth nationalism today because of the outside |

| No | Name | Statement |
|----|---------|--|
| | | culture that has entered our country is very influential. |
| 4 | Arya | Very less, many already like to boast Japanese culture than Indonesian culture |
| 5 | Aulia | Admittedly, the nationalism of most Indonesian teenagers has declined. This is also one of the inevitable negative effects of cultural influx coming from abroad. |
| 6 | Aurora | Honestly, perhaps because of the state of the country is still a lot of shortcomings, many young citizens who can not love their own country due to one thing or another. So Indonesian youth nationalism is still easy to falter. |
| 7 | Bagas | Increasingly faded, seen with many cases of contempt for national heroes, Pancasila, and other cases. Means that Indonesian citizens do not yet have a strong sense of nationalism. |
| 8 | Emi | Most young citizens today are more likely to like the culture of other countries than their own, although a sense of nationalism for Indonesia still exists, but interest in other countries is very high. |
| 9 | Mutiara | It's a little bit odd because the outside culture greatly affects the mentality of young citizens. |
| 10 | Nela | Sometimes young citizens talk too much more than action. If asked to act for the people of Indonesia is not necessarily willing. |

| No | Name | Statement |
|----|-----------|---|
| 11 | Raffyanda | Less, many are beginning to leave their culture and most young citizens now have an indifferent attitude towards their own nation. |
| 12 | Vania | Perhaps less, because of the influence of the culture of other countries. |
| 13 | Yasmin | Pretty bad especially in big cities like Bandung, I'm also included. If you talk to NKRI still very supportive but for real action is less. Most can only chatter on social media only. |

Source: Primary data processed by researchers (2017)

From the data shown in table 1 can be illustrated that the nationalism of young Indonesian citizen is not strong yet. According to the subject of research that the easy to get information and the influx of culture of other countries become the cause of the love of the country of Indonesia to be reduced. But it should also be understood that Indonesian citizens still want to become Indonesian citizens. Although in the level of action is still very minimal.

Sukadi (2013, pp. 274), "nationalism must be manifested in everyday life. Especially for the Indonesian nation that has the nature of plural (diverse) in all aspects of life ". Nationalism must be realized in everyday life. If the people do not have an attitude of nationalism, then the State seems not owned. Nationalism must be nurtured from an early age so that later when adolescence even grow up, the love of the country has been cultivated high. The soul of nationalism and patriotism must be realized in all aspects of life, both political, economic,

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defense, and socio-cultural. (Sukadi, 2013, pp. 274). In the field of socio-culture, should always develop the culture of the noble nation, filtering out every foreign culture that destroys the personality of the Indonesian nation.

Furthermore, Sukadi (2013, pp. 274) reveals the spirit of nationalism among students can be developed through:

- a. Maintain and familiarize yourself speak Indonesian well and correctly.
- b. Get used to carrying out flag raising ceremonies.
- c. Become a member of the flag raising troop.
- d. Learn diligently to welcome the future.
- e. Maintain environmental sustainability by planting degraded forest with trees.
- f. Respect the symbols of Indonesian unity.
- g. Understanding the concept of insight into the archipelago.
- h. Loving and using domestic products.
- i. Prioritizing the interests of the nation and the State above personal and group interests.
- j. Assisting government programs in building the nation and the State of Indonesia.

Based on the results of the interview found suggestions for the nationalism of young Indonesian citizens can be well preserved. As disclosed in the following table:

Table 2 Suggestion of Research Subjects for Nationalism of Young Indonesian Citizen Can Be Awake Well

| No | Name | Statement |
|----|-------|-------------------------|
| 1 | Agung | With the socialization, |

| No | Name | Statement |
|----|---------|--|
| | | seminars that can awaken nationalism. If the person likes the anime, can also show anime that can enhance the sense of nationalism, invites to the historic places of Indonesia to remember the history of Indonesia who also struggled more than Japan, and even against Japan. |
| 2 | Alfredo | We must learn about our own culture first if we already understand the culture itself then we do not need to fear if we learn the culture outside because the tip of our tip will assume our culture better because from the beginning we have studied it and we will not be influenced by outside culture |
| 3 | Angela | Young citizens should now be introduced to this diverse Indonesian culture to know and understand that our culture is equally unique and interesting from other countries by actively participating in |

| No | Name | Statement |
|----|---------|---|
| | | local cultural events. |
| 4 | Arya | My advice is to instill a love for Indonesia from an early age even, so it can not be influenced in the future. |
| 5 | Aulia | Quoting Bung Karno saying that never forget history! |
| 6 | Aurora | Keep moving forward without listening to negative comments and of course forward with positive intentions. |
| 7 | Bagas | With the norms that already exist in society, apply the norms and give examples to the younger generation so that the spirit of nationalism itself appears in the young generation. |
| 8 | Emi | |
| 9 | Mutiara | In order to further enhance nationalism, it must be educated from a small taught national insight, and other things so as not to undermine the spirit of nationalism. |
| 10 | Nela | The spirit when the lessons of Civic Education and |

| No | Name | Statement |
|----|-----------|--|
| | | History. |
| 11 | Raffyanda | Studying your own culture in order not to assume a better foreign culture |
| 12 | Vania | Following the angklung as well as traditional dance we can improve nationalism. But it is possible that other ex- ecils can not improve nationalism. Like Paskibra, Scout, it can also enhance our sense of nationalism. |
| 13 | Yasmin | Learning hard at school, watching a lot about nationalism because there are many exciting shows too. Be more open to tolerance and realize that this nation has enormous potential but not much with other nations. |

Source: Primary data processed by researchers (2017)

As a generation that will continue the life of nation and state next, it is fitting to be more loving and have a sense of high nationalism to the state of Indonesia. Because however the direction of the Indonesian state will be like the responsibility of the young generation today. Globalization makes the distance between countries narrow so that the movement and dissemination of information

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becomes very fast. With such a rapid transfer of information it is possible to enter values derived from other countries. Especially in Indonesia itself there are many countries that try to enter through the cultural path. Therefore, it is fitting for Citizenship Education to take an important role in this attitude because one of the duties and studies of Citizenship Education is to foster a sense of nationalism of citizens.

From the opinion previously mentioned, it can be understood that the solution to the impact of popular culture of Japanese anime in the digital era against the nationalism of young Indonesian citizens is by optimizing the role of Citizenship Education (Civics) as the nationalist in the school as well as the application of Pancasila Education in Civics Learning. Karim Suryadi states:

Japan has the meiji restoration that is to accept the outside culture without leaving the values and culture of the country. They accept the values, religions and foreign cultures that enter Japan and do not forget their native culture so that there is no clash between tradition and modernity among them. It can be our example in maintaining our character and culture as Indonesian people. (on Untad.ac.id, 2016).

CONCLUSION

Japan has been known as a developed country that retains and maintains its culture. In addition to maintaining traditional culture, Japan also developed its popular culture. Japanese popular culture or often called Japanese popular culture has managed to attract the attention of the international community. Some examples of Japanese popular culture are manga / comics, anime / animation, games, j-music, and dorama

(television dramas). One that stands out is the Japanese animation or so-called anime, has attracted many audiences around the world. Various popular Japanese cultural products are very popular all over the world spread through various media such as television, internet and others. Through its popular cultural products, Japan indirectly introduces traditional Japanese values and culture.

With the growing globalization make the current era into the digital era. With the digital age makes things easier. From the start of ease of transportation, service, to the dissemination of information. Japanese popular anime culture also experienced ease of dissemination in this digital era. By using the internet teens in Indonesia can easily access and get the anime they want.

The solution to the impact of Japanese popular anime culture on the nationalism of young citizens is by optimizing the role of Citizenship Education (Civics) as a nationalist fertilizer in schools and the application of Pancasila Education in Civic Learning.

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