

AWAKENING THE LOCAL AND EXPANDING THE GLOBAL-BIRTHING A HYBRID IDENTITY IN UKI

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Abstract -- Universitas Kristen Indonesia/Indonesian Christian University (UKI) established that 2020 is the year of internationalization and digitalization in UKI, as declared by the President of UKI, Dr. Dhaniswara K. Harjono, S.H., M.H., MBA. It was intended to equip the university in facing the competition among universities. However, more importantly the intention was to create students who would graduate and be ready to compete in the international and digitalized world – the creation of digital and international individuals. The writer will talk about the meaning of identity and hybrid identity and the connection between the concepts of identity and hybrid identity with globalization and internationalisation, as well as with the formation of identity. This paper then proposes the birth or the creation of individuals (read: students) with a hybrid identity in UKI through its, hopefully, unique model of language teaching (Bahasa Indonesia and English) curriculum. It is proposed that this hybrid identity be called UKI Identity – an identity that is a combination of local and global elements with a touch of UKI universal values. The “creation” of a hybrid identity, which is UKI identity, should be a planned and calculated effort, accompanied with a string of strategies and action plans. Furthermore, the process of birthing the identity should also start from the very first days the students are admitted to UKI. It is hoped that this “creation” of individuals with a hybrid identity, UKI identity, will be UKI’s significant contribution to Indonesia and to the global and international world.

Keywords: identity, hybrid identity, globalization, internationalization, locality

INTRODUCTION

Identity, hybrid identity, globalization, internationalization, locality are terms that are now considered important in different contexts. These terms need to be understood clearly to avoid misunderstanding and misuse of the terms. This article seeks to understand these terms and link them to the purpose of “creating” or “giving birth” to young individuals in Universitas Kristen Indonesia with a hybrid identity, which may be specified as UKI Identity. Giving birth to individuals or students with UKI Identity is, indeed, a very significant contribution for Indonesia, proof that UKI has succeeded in fulfilling its vision and mission. David Buckingham (2008:1) in “Introducing Identity” states that the word “identity” is paradoxical and ambiguous. The word is derived from the root “idem.” A Latin word, “idem” means “the same,” which may mean “sameness” in both similarity and difference. Identity implies uniqueness that we have -- qualities that set us apart from other people. However, identity also means membership with a collective group. In this sense, identity includes gender identity, cultural identity, religious identity, national identity, to mention a few. This suggests that we “identify” ourselves with a certain gender, culture, religion and nation – “identification” with other parties that we find similar to us. An individual, therefore, have multiple identities when he or she identifies with certain social groups. This act of identifying is based on social, cultural and biological characteristics -- an individual gets together with other individuals (members of the group) because they have the same qualities. The other meaning of identity, “unique” qualities one has, is the “being

myself” quality, resulting from the desire to be different from other individuals, being “the product of my unique personal biography” (Buckingham, 2008:1). Identity comprises everything in our being. What we eat, what we wear, and what we listen to or read, for example, is part of our identity. Identities are complex and are never set, meaning identities change from time to time.

METHOD

The writing method used in this paper is qualitative research with the "Library Research" approach, where researcher as "key instruments" read theories that are directly related to the topic of "awakening the local and expanding the global-birthing a hybrid identity in UKI" sourced from books, journals and proceedings (Pubmed, Google Scholar, Google with keywords building a culture of tolerance since early childhood) as well as other documents and turn them into research data which were analyzed descriptively.

DISCUSSION

Globalization, glocal, and glocal - The topic “identity” is closely related to globalization. With the advancement of technology and with the era of the Internet of Things (IoT), the world is quickly shifting. The world is now considered a “village” where all the people are connected and closely related. This globalization changes the identity of the peoples around the world. “Strange” culture influences other cultures quickly, leaving local qualities being threatened to disappear. What is “trending” in one country quickly spreads all over the world, influencing what is “trending” in the areas. This a problem because globalization somehow robs off local identity, creating “sameness” in various cultures and societies.

Buckingham (2008:1) adds “Globalization, the decline of the welfare state, increasing social mobility, greater flexibility in employment, insecurity in personal relationships—all these developments are contributing to a sense of fragmentation and uncertainty, in which the traditional resources for identity formation are no longer so straightforward or so easily available.” The cultures, societies and individuals lose their local qualities and unique identity. Identity formation is now more complex and complicated. David Buckingham (2008:1) further asserts “... the fluidity of identity, seeing it as almost infinitely negotiable, and in the process perhaps underestimates the continuing importance of routine and stability. The concern over the loss of locality causes the emergence of “glocal” or “global and local” identity in which an individual is hoped to be able to stay rooted in her original identity, or local identity, but is still able to put on a global outlook in certain situations she may face. Another term is born out of concerns that nations have regarding globality. The term is glonocal, which means (global, national and local. In taking action, one needs to have considerations regarding the global, national and local aspects on one’s decision, for example.

Hybrid Identity - In the book titled Hybrid Identities: Theoretical and Empirical Examinations, Keri E. Iyall Smith and Patricia Leavy assert that “ globalization affecting cultures will result in either of the following: differentiation, assimilation, or hybridization (2008:3).” A hybrid identity is born out of the meeting of the global and the local identities. Elements from both the global and the local identities work together and become the new culture – a hybrid culture (Smith & Leavy, 2008:3). It is further asserted that both the global and the local interact producing a new identity, influencing one another – “[t]he local is universalized and the universal is localized”.

Hybrid Identity, UKI Identity - *Universitas Kristen Indonesia*, in late 2019, launched the “*digitalisasi dan internasionalisasi*” UKI or the digitalization and internationalization of the university. This paper will focus on the “internationalization” of UKI. The term “internationalization” of UKI may be understood partly as the globalization of UKI, which means UKI aims to go global. This is in accordance with the vision of UKI, namely; to become a university that excels in the fields of education, research, community service and services in Indonesia and Asia in accordance with Christian values and *Pancasila* in 2034 (*Statuta UKI 2018*). Examining this vision, it is clear that UKI aims to go global by aiming to excel in Indonesia and Asia, while keeping intact two identities: the spiritual identity (Christian values) and the national identity (*Pancasila*). UKI is determined to become a “world class university,” which will “will deliver a young generation as the best leading alumni and lead in various sectors in Indonesia...” This is stated by Dr. Dhaniswara K. Harjono SH., MH., MBA. One needs to pay close attention to the phrase “deliver a young generation” in the above-mentioned assertion. Indonesia’s young generation nowadays is a generation confronted by the waves of globalization, resulting, mostly, in a shaky self-concept and local identity. This is a generation that may no longer hold on the local wisdom and values owned by the older generations of Indonesia. UKI’s students belong to this “young generation.” How does UKI tackle the problems of identity posed by globalization?

Spiritually, the students of UKI are guided by the 5 values of UKI (*5 nilai UKI*), namely *rendah hati, berbagi dan peduli, profesional, bertanggungjawab, disiplin*, or humble, sharing and caring, professional, responsible and disciplined. Another value is later added, which is *integritas* or integrity. These values are Christian values. UKI offers a course titled *Etika Kristen* or Christian Ethics, packaged with a six-month tutorial to instil in the students those Christian values. In terms of national identity, Indonesia requires students in the university level to take a course titled *Pancasila*, in which they learn about Indonesia’s official foundation of Indonesia’s philosophy. The five principles are: a) belief in the one true God, b) a fair-minded and civilized humanity; c) unity of Indonesia; d) democracy (from the people) led by wisdom of consultation (of the) representatives (of the people); and e) social justice for every people of Indonesia. One can see here that UKI is in the process of creating an identity – UKI identity, which comprises of the spiritual and national elements.

However, are these two elements the only elements necessary to strengthen the “local” elements that will incorporate with the global identity? The writer espouses the need for identity formation or strengthening culturally. In reality, one can see how the young generation of Indonesia is now bombarded by the heavy currents of globalization – the technology, Tik-Tok, global food chains, global markets, the Korean pop bands, clothes, and dances. The writer proposes the inclusion of a one long forgotten element in UKI Curriculum, that is the inclusion of literature in classes of both Indonesian Language and English. One element of identity is language, and the product of language is literature. Literature is rich with stories and lessons about identity. Literature changes one’s way of thinking and seeing the world. Through literature one can see the world within and the world without. Literature teaches.

Rahayu (2011) affirms that literature has a great power in teaching about identity, the local and the global. Literature enhances understanding of self (locality) and others. Through literature, one reflects on the experience of other people and other culture. This understanding will give birth to the ties that unite people all around the world

(globality). Literature enlightens. How is this supposed to be done? The writer recommends the use of works of Indonesian Literature or *Sastra Indonesia* in the class of General English Class or *Bahasa Inggris Umum* and the use of translated Indonesian Literature as well as other works of English literature in the classes of General English Class.

CONCLUSSION

Therefore, the conclusion of this writing is that the language classes should not be dominated any longer by the study of structure or academic writing, with the complete ignorance of the worth or the value of literature in the identity formation of the young generation in UKI. UKI should make use of the power of literature to change and to give birth to a generation with hybrid identity, the UKI identity. Should UKI decide to employ the power of literature in its language curriculum – both the curriculum of *Bahasa Indonesia Umum* and *Bahasa Inggris Umum*, young people who are glocal (global and local), a generation that is strong spiritually, nationally, and culturally, will be born – a young generation with a hybrid identity, the UKI identity.

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