

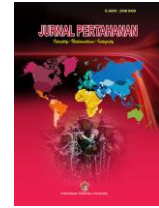


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### **ARTIST'S ROLE IN STRENGTHENING INDONESIA'S NATIONAL DEFENSE (DEFENSE SOCIOLOGY STUDIES IN A DIGITAL SOCIETY)**

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#### **Abstract**

The sense of nationalism in citizens of Indonesia has been degraded along with the influence of globalization and digitalization, which also has implications for the decreasing awareness of State Defense. The Ministry of Defense of the Republic of Indonesia has carried out innovation by launching the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense program a breakthrough from this program is to make artists a model for defending the country. Artists are figures who are close to social media and digital society. This study aims to analyze the artist as a symbol of national defense. This study uses the grand theory from Karl Marx and the main theory about symbolic interpretation by Geertz (1973). This study uses a qualitative approach and data collection techniques with in-depth interviews and observations. The study results show that artists were chosen to be models in the program because artists are seen as symbols that have meaning in building a sense of nationalism, especially for the younger generation in today's digital society. Artists have a significant role in influencing people's attitudes and behavior, especially the younger generation, in fostering a sense of nationalism which currently tends to access a lot of social media. These artists define Defending the Country according to their achievements in their respective fields of expertise so that the digital community feels motivated and moved to participate in spreading the spirit and values of Defending the Country. This program is considered to provide a different color and is successful enough to be held on an ongoing basis.

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## INTRODUCTION

Nationalism is an important element in national defense. A country will have a strong defense if it has citizens who also have a strong sense of nationalism. Various major socio-cultural changes in society in the world today have changed people's sense of nationalism towards their nation, of course, if this is allowed to go unpunished it will weaken national defense. A weak sense of nationalism will lead to a weak awareness of defending the country, if the awareness of defending the country is weak then the national defense will also be weaker. The Ministry of Defense sees that the closer people are to digitalization and globalization, the change in society towards digitalization creates a big idea, namely by making artists a model for defending the country. This is considered efficient and effective in arousing a sense of nationalism in society, especially among the younger generation (Utami, 2022). This study examines the emergence of a new phenomenon, namely when an artist becomes a new model in the National Defense of Indonesia, which implies nationalism as a base footing for national defense and awareness of identity nation. Usually, things related to a sense of nationalism, heroism, defending the homeland, and other matters related to nationalism are identical, with heroic symbols such as the shape of objects and people as references.

The old paradigm of fostering a sense of nationality came from the models of heroes who fought against the invaders, such as Cut Nyak Dien, revolutionary hero A.H. Nasution, and others, but today, there are many times experience changes, and major socio-cultural changes in society have changed the orientation of people's ways of thinking. Modernization, globalization, and digitalization have changed society's role model to nationalism (Anderson, 1983).

According to Jerry Indrawan, in building a system defense, a strong national needs consideration of four things: factor geography of the country concerned,

source power national a country, analysis of the possible threat that will appear, and development technology information (Indrawan, 2015). Defense national Becomes something enough concept complex and urgent. Urgency defense national for something nation and state at the same time relates closely to sustainability lives the country and guarantees the continuity of the struggle nation to realize ambition, proclamation, and national purpose (Armawi, 2018). The change in the role model that occurred in the internalization of the value of nationalism is also in line with the meaning of State Defense, which in colonial times was synonymous with taking up arms. However, at this time, defending the country can be done with simple but positive values so that the artists who become role models can represent Defending the State's values, which are relevant and can be done today.

The 1945 Constitution Article 27, paragraph 3, reads, "every citizen has the right and is obliged to participate in efforts to defend the state". Indonesian citizens have not fully understood the obligation to defend the country, especially implementing reasonable and correct State Defense. Assumptions that have developed so far regarding State Defense are only limited to war and taking up arms. However, it turns out to be simpler than that State Defense actions can be carried out anywhere and anytime with various positive actions.

In addition to a lack of understanding of the simplicity of the National Defense concept, Indonesian citizens have also experienced a decline in their love for their homeland. The decrease in love for the homeland is undoubtedly related to the decline in the spirit of State Defense (Agustin, 2011). Many factors cause a decrease in love for the homeland, especially in the millennial generation. The development of technology today makes everything very easy to access. One accurate picture is that almost all people

have easy access to connect to social media such as Instagram, TikTok, Youtube, and others. The present conveniences allow people to reach whatever they want on an unlimited scale.

On the other hand, the declining sense of love for Indonesian culture is one of the threats to the state because this can eliminate the country's identity and be contaminated with the cultures of other countries. Whereas Indonesia is a country with much cultural heritage, it is undeniable that it can disappear one day if there is no shared awareness of protecting the nation's ancestral heritage. Foreign cultures present in society today raise concerns. The real threat is that when people forget their own culture and love foreign cultures more, other countries can easily recognize Indonesian culture. Not infrequently, cases of acknowledgment of Indonesian culture by other countries have occurred recently, but this only creates a temporary 'disrespect' for Indonesian citizens. After that, they continue to uphold foreign cultures rather than helping to maintain their own culture (Anderson, 2016).

There are several ways that citizens can defend the country in their daily lives, for example, complying with health protocols, obeying traffic signs, disposing of garbage in its place, excelling in the fields they are involved in, and so on. Unfortunately, not many citizens know that these simple things have been categorized as an effort to defend the state. This is a particular concern, especially for the Ministry of Defense as one of the agencies whose duties are to maintain national security and defense. The loss of a sense of nationalism is undoubtedly one of the superficial characteristics of the loss of national identity threatening this nation.

One of the steps taken by the Ministry of Defense in dealing with these threats is to create innovation on how the fundamental values of State Defense are carried out, which in turn can foster the spirit of nationalism, especially for the

digital community to grow again. Along with the times, the approach methods taken by the Ministry of Defense, primarily the Directorate of State Defense, must follow the current developments to make it easier for various audiences to accept.

The innovation is packaged through a national dialogue entitled '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense, which invites various top artists who have achievements in their respective fields. The presence of this dialogue is one of the aftermaths of a long discussion conducted by the Directorate of State Defense on how to instill awareness of State Defense in digital society but not in a monotonous way.

The initiative to make artists models in the State Defense is a new phenomenon and a challenge for the Ministry of Defense that it is possible for a public figure who is usually familiar with the world of entertainment to become a model for the State Defense. Of course, the selection of guest stars at '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense is the result of a strict selection because they have to consider the artist's achievements and how their image is in the community. The better the image of the guest stars present and the greater their influence, the better the awareness of State Defense for the citizens who witness. This show can be watched via live Instagram, YouTube, and TikTok. The reason is that the more familiar the community is with the digital world, it will make it easier for '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' to get closer to the community. Then, the main goal of increasing awareness of State Defense can be carried out thoroughly.

Various examples of guest stars who have attended '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' include Agnes Monica, who is an Indonesian and also an international singer; Atta Halilintar, a content creator who has Youtube subscribers in Southeast Asia; then Ario Bayu, an actor who plays a National Figure

(Soekarno); and still many more artists with various achievements. The achievements highlighted by the artists are expected to be an example or representation that can be understood as a form of State Defense. By making the nation proud through their achievements, it represents that only by having achievements in their respective fields of expertise can they participate in defending the country without having to take up arms. The number of followers and fans they have a lot through this program is expected to be able to make themselves role models, especially for the digital community living as a nation and homeland. So, the digital society is not only proud of foreign cultures, but Indonesia also has something to be proud of. However, it is not only through the *'Ngopi (Ngobrol Pintar) Daring Bela Negara'* program that, without going through it, several artists also have achievements and are unconsciously able to increase the sense of nationalism in a digital society.

The purpose of this study is to analyze the artist as a model for the *'Ngopi (Ngobrol Pintar) Daring Bela Negara'* program, where the artist is shown as a symbol of national defense so that the Ministry of Defense chooses the artist as someone who can provide motivation and inspiration for young people in defending the country. Artists are seen as symbols that have meaning in building a sense of nationalism, especially for the younger generation in today's digital society. Artists have a significant role in influencing people's attitudes and behavior, especially the younger generation, in fostering a sense of nationalism, which currently tends to access social media a lot. The sense of nationality, one of the essential elements in national defense, is usually a national hero. However, in this case, there is an artist figure that has never been studied. Therefore this study is essential to do.

## METHODS

The research method used in this study is qualitative. This research method is relevant to the purpose of this study, namely to reveal the meaning and symbols of events. Denzin & Lincoln (2009) reveal qualitative research as a set of interpretive activities, privileges, and no single methodological practice over others. This study was conducted in the range of November 2021 to March 2022. Qualitative research uses semiotics, narrative, content, discourse, archives, and phonemic analysis. Qualitative research emphasizes the socially constructed nature of reality, the intimate relationship between the researcher and what is being studied, and the situational constraints that shape the investigation (Denzin & Lincoln, 2009).

The data collection techniques used observation of participants, in-depth interviews, and documentation. Researchers made detailed observations during the Bela Negara Online Coffee event, located at the Directorate of Defense Potential Building, Ministry of Defense, Central Jakarta. Researchers took part in the event. Observers as participants refer to the activity of observing research subjects in a brief period (Hasanah, 2016). Therefore, researchers reveal their identity as researchers when data collection takes place.

In this study, the researchers interviewed artists who were guest stars in the *'Ngopi (Ngobrol Pintar) Daring Bela Negara'* campaign, youths who participated in or witnessed the campaign, and the initiator of the *'Ngopi (Ngobrol Pintar) Daring Bela Negara'* campaign from the Ministry of Defense of the Republic of Indonesia. The researcher chose these informants because the informants were considered capable of fulfilling every information needed in this study. The informants in this study were four people from the Ministry of Defense

of the Republic of Indonesia as the initiator of the program, three artists as guest stars of the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' program, and 15 digital community members as evidenced by the ownership of social media accounts.

Data analysis using triangulation, peer review, and member check. Triangulation is done by checking one data with other data to other informants, namely method triangulation, inter-researcher triangulation, data source triangulation, and theoretical triangulation. Peer review is done by asking several experts and other resource persons to analyze the research results following the research group with this research. Member checking is done differently by simultaneously questioning the data of other informants. Finally, the reduced data were analyzed with relevant and relevant theories according to the research results. The qualitative method is to build theory, so this study builds theory in the realm and context of artist studies as a new symbol in the meaning of a sense of nationalism.

## RESULT AND DISCUSSION

This study refers to and is influenced by the grand theory of anti-positivism and anti-structural functionalism. This study is more inclined to the theory of constructivism, whose thoughts are influenced by the Marxian conflict flow. Where the change occurs not systemically, slowly, and gradually as the structural paradigm of functionalism, but the change occurs quickly, is created, constructed, and has the innovator of change. In terms of the Directorate of State Defense, it is the innovator who makes changes in building the sense of nationality of young people through artists because, in today's digital era, artists are essential figures whom young people love through viral social media, and artists as examples for their lives. Therefore, the Grand Theory of constructivism is the grand theory referred to in this study. The flow of grand theory is heavily influenced by the Marxist way of

thinking about conflict, that humans are active, creative, and manipulative creatures, meaning that humans or individuals can change a situation in innovative ways and with a fast process, and that change is created or constructed. In the Marxian perspective, individuals are not robots governed by social facts, so they are separated from the system and can create their changes. In this study, the middle theory used is the theory of Geertz (1973), namely symbolic interpretivism, which prioritizes meaning and symbols. This theory is strongly influenced by theories and thoughts from a Marxian perspective.

The thoughts of Stuart Hall (1997) are also relevant to this study. His theory of the Circuit of Culture can also analyze phenomena in this digital society as a form of popular culture. The Circuit of Culture (1997) incorporates conditions within the circuit as regulations and highlights the interconnections that link each of the five elements to the others:

1. Texts/forms/representation.
2. Readings/consumption.
3. Production (construction).
4. Conditions/regulation.
5. Lived cultures/social relations/identity.

The five interrelated processes implicated in the production and circulation of meaning through language thereby form a useful framework to consider cultural meanings of commodities holistically (Leve, 2012).

Another middle theory is the sociology of defense theory, where defense is not seen as structural-functional and systemic. However, defense is constructed and created by displaying symbols that give meaning so that a sense of nationality grows for national defense (Nurdin, Asnani, & Zakaria, 2020). The theory of defense sociology is relatively new, so this research contributes to developing a new construct in defense sociology theory (Berger & Luckmann, 2011).

This study was influenced by the theory of Defense Sociology and Symbolic

Interpretation Theory. Defense Sociology is a field of study examining innovation and digitalization about defending the country, especially in the younger generation. Ibn Khaldun in Asgari (2020) explains that in every country, the problem of national defense and security always becomes a critically important or a priority that must notice. Sociology directly sees facts and phenomena from new perspectives and offers new interpretations against them. Sociology deals with the structure, strength, and context of social issues that shape fact. Sociology defense is one knowledge because importance after Second World War appears.

Defense sociology is one of the sciences that emerged after the Second World War. An abstract view of the defense approach cannot lead to the desired, real and actual results. The characteristics of defense forces, like other components of society, are rooted in social relations. Of course, this is a two-way interaction (Crabb & Segal, 2015). Crabb and Segal in Asgari (2020) explain that sociology defense is not limited to the organization's military and its members but more to the organization's army and defense. The study focuses on the relationship between the organization's military and society and social power. They know the organization military as something group social. In approach sociology defense, society and defense is one unity of organs related. Eftekhari in Asgari (2020) says that in sociology, defense is considered part of social life. In sociology defense, implication influencing factor tendencies and characteristics defense society must also notice.

Even though they have a close relationship, sociology defense and sociology military differ. Topics in the sociology of military cover assumptions about the organization and strength military, changes that will affect the military for war, organization military, professionalism, improvement use of

women, complex military-industrial, dependency military on research, structure organizations of soldiers (Asgari, 2020).

As expressed by Geertz (1973), the symbolic interpretation approach is a breakthrough that attempts to deal with several methodological crises in the social sciences. In this case, the symbolic interpretivism approach refocuses its attention on various concrete forms of cultural meaning, in its unique and complex texture (Pertiwi, 2018). Geertz (1973) sees culture as a language of conception that is inherited (from previous generations) and expressed in a symbolic form with the help of human culture to communicate, perpetuate and develop knowledge and attitudes toward life.

Based on the description above, it can be concluded that the symbolic interpretive theory is a theory that says that culture is a system of symbols, so cultural processes must be understood, translated, and interpreted. The interpretative theory in this study is used as a tool to examine the artist as a new symbol in defending the country in the form of behavior or the artist's view of life in the view of national defense of the State which was later dubbed the Cadre of State Defense by the Ministry of Defense.

Micro theory in this study refers to the results of research conducted by Asgari (2020) entitled *Influencing the Sociology of Defense in the Islamic Republic of Iran*. This study discusses the sociology of defense, which needs to be joined. Several aspects, such as politics, economics, geography, and history, have influenced the sociology of defense. Asgari (2020) also explained that the defense base is not only capitalized on defense hardware and software but also its complements by taking into account power status and social conditions. Some of the characteristics of the defense force, among others, can be maintained through internalizing values such as fighting, obedience, consolidation of forces, and defense structures.

### **New Face of National Defense as Embodiment Nationalism**

Mandated by the 1945 Constitution Article 27 paragraph 3 that every citizen has the right and is obliged to participate in efforts to defend the state. Along with the times, digital society's understanding of its obligation to defend the country is feared to fade. Currently, it has been widely proven by the daily life of people who admire foreign cultures more and often feel more proud if they have more insight into foreign cultures.

This phenomenon, of course, cannot be ignored. Condition this also refers to disturbance nonmilitary who can become a threat to the existence Republic of Indonesia. If this continues, Indonesia will undoubtedly lose its identity as a nation, and it will be easier to get threats that endanger state sovereignty. Awareness of citizens defending their country should be embedded from an early age. Data from the Indonesian Survey Institute (2019) or LSI stated that in 13 years, pro-Pancasila people continued to experience a decline. 2015 numbers only reached 79.4%, and in 2018 it became 75.3% (Armawi, 2019). Meanwhile, in 2017, Indonesian Survey Institute (2019) also released the results of a survey related to religious intolerance. Religious intolerance is relatively high, although it has decreased. Intolerance related to religious events reached 35.6%, and intolerance related to places of worship reached 48.2%. Conditions reflect the urgency of the State Defense program that needs to be internalized (Indonesian Survey Institute, 2019). Because of that, they were defending the country can start with the smallest circle, namely the family. The simple thing that families can do to raise awareness of State Defense towards other family members is not only always assumed by fighting and other physical actions, but it can be done with the simplest things possible in defending the country. Parents, especially the head of the family, can give examples of positive

things that can be imitated by other family members and disseminated again.

Simple examples of State Defense in the family include familiarising children with disciplined life, telling good stories of the heroes of the struggle, inviting them to practice the values of Pancasila, and others. Thus, the habits carried out at home will significantly impact the country's sovereignty if practiced widely and sustainably. The concerns that arise due to the digitalization era are deeply felt by the Ministry of Defense of the Republic of Indonesia, especially the Directorate General of National Defense Potential, where this ministry focuses on state defense and security and participates in State Defense efforts.

Conceptually, defending the country has two dimensions. First, the military dimension tends to be physical and relates to actions against threats, as well as attacks on the sovereignty of the nation and state. Second, the non-military dimension is related to knowledge, belief, and love for the homeland which tend to be abstract (Saifuddin, 2016). The implementation of State Defense is a long-term solution to maintain the integrity, security, and comfort of life as a nation and state. Every country, especially Indonesia, needs a strong and sturdy economic, cultural, and defense foundation for national security. Without a strong foundation of national security, it is a vulnerable threat to the nation's security and comfort. Therefore, it is necessary to defend the state to overcome problems in this country (Umra, 2019).

To increase this awareness, according to the results of interviews involving several informants who are State Civil Apparatus (ASN) and the Indonesian National Armed Forces (TNI) who serve in the Ministry of Defense of the Republic of Indonesia, the Directorate of National Defense Potential said that in this era of digitalization, renewal is needed. This can increase the spirit of State Defense in the community

and their obligations as citizens. As a first step, the Directorate of Defense Potential also held a discussion that previously resulted in the idea of forming a cafe with a millennial nuance and then filled with dialogues that smelled of national insight. However, this initiative was deemed not appropriate to be carried out due to various background factors, so the Directorate of Defense Potential was also looking for other alternatives.

Through a lengthy discussion, an idea emerged of how a show about nationality that is monotonous and usually only contains socialization is now nicely modified through a dialogue program broadcast through various social media platforms such as Instagram, YouTube, and Tiktok. However, what is unique and can be classified as a new phenomenon is that this dialogue campaign not only involves members of the TNI as disseminators of the values of Defending the State but also invites artists who excel in their respective fields. This initiative is considered appropriate because nowadays, people are very attached to the existence of technology, especially social media; for example, people nowadays are easier to access information to get entertainment through social media. This opportunity was then put to good use by the Ministry of Defense of the Republic of Indonesia to insert a quality program that the public could easily access.

As its name implies *'Ngopi (Ngobrol Pintar) Daring Bela Negara'* is a National Defense campaign that is presented with casual chats like a coffee atmosphere in general, involving outstanding artists as speakers and online broadcasts utilizing various social media platforms. According to the program initiator, the choice of an artist as a model for State Defense is because currently instilling the values of Defending the State can not only be done through monotonous ways but must take a new and appropriate approach to the times. That way, the spread of the values of State Defense awareness can be channeled

properly because it is easily accessible and affects the sense of nationalism for anyone who watches.

In the digital age when internet users (netizens) also have strength for change. The internet has changed the landscape of communication in society. If the mass media conventional makes the Public only as receiver of the message delivered to the government when this society can also be both a sender and a receiver. The Internet strengthens the role of individuals in change (Handayani & Nahrawi, 2018). Furthermore, through this program, the results of interviews with informants from the Directorate General of Defense Potential of the Ministry of Defense of Indonesia hopes that it will not only discuss the implementation of state defense but also about efforts to empower national strategic industries to support the independence of the domestic defense industry, as well as build a national defense system to deal with military threats through the formation of reserve components, and also discuss veterinary.

It is hoped that bloggers with the highest Youtube subscribers in Asia, such as Atta Halilintar, will be able to create content that raises the enthusiasm and awareness of defending the country's audience and defending the country according to their respective professions. Present as moderators, Ambassador of the State Defense Olivia Zalianti, narrator Atta Halilintar, artist Gilang Ramadhan, and several other art movers such as Teuku Zaky and Hangga Satya Yudha. Several bases The National Defense Online Coffee Program held are:

1. The 1945 Constitution of the Republic of Indonesia, Article 27 paragraph (3) stipulates that "every citizen has the right and is obliged to participate in efforts to defend the state".
2. Decree of the Director General of Potential Defense Ministry of Defense Number: KEP/01/1/2021 dated January 4, 2021, regarding the Work Program and Budget of the Directorate General



of Potential Defense Ministry of Defense Fiscal Year. 2021, especially the Fiscal Year State Defense Online Coffee Program 2021.

Related artists have many followers and fans that allow them to stick as role models in people's behavior. In addition to attracting the audience's attention by inviting artists, this campaign is aimed at making artists able to spread positive things in Defending the State and then being appropriately implemented by the community, especially their followers. Therefore, in selecting guest stars who will become models for the State Defense in the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*', they must have a good image in the eyes of the public. The selection was based on the results of a long and rigorous discussion so that the quality of the guest stars in the event could spread positive things to the audience. One of the guest stars considered qualified in achievement is Agnes Monica, an international singer. The works of Agnes Monica need not be doubted because they have brought Indonesia's good name to the international eye, especially in industrial music.

At first glance, the public does not understand from which aspect Agnes Monica's achievements can be said to be State Defense, but according to the explanation as to what State Defense civil society can do is to do their best according to their respective professions and fields of expertise. That way, what Agnes Monica and other guest stars have done has represented the value of good national defense and deserves to be followed by every citizen. It does not just stop there, the artists who managed to become guest stars in the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' officially get the title of State Defense Cadres, as evidenced by the awarding of certificates for State Defense cadres at the end of the event. With the inauguration of the guest stars as State Defense Cadres, they are obliged to spread the values of State Defense more broadly. At any time, the predicate can be

revoked if the artist does something that violates the law and societal norms.

The phenomenon of the trend of artists becoming models of State Defense proves that the obligation to defend the country and spread the values of State Defense can be done by anyone, anywhere, and anytime. In line with the theory of symbolic interpretation by Geertz (1973), human life has symbols that are then manifested in forms of action, as these actions have meanings that are useful in dealing with life. The symbolic interpretive theory is a theory that explicitly interprets the importance of meaning in human life.

In this study, the relationship between the research results and the theory of symbolic interpretation is where an artist can bring up a new symbol, especially about State Defense. Previously it was known that a symbol of national defense was identical to a TNI, even though, the obligation to defend the country is the obligation of all Indonesian citizens. The degradation of national values currently experienced by the Indonesian state, of course, becomes a particular concern because it can threaten sovereignty. The new symbol with the presence of an artist as a model for the State Defense is expected to have a broader impact on the digital society.

### **Interpreting the Role of the Artist in National Defense Awareness**

The main concern of the Ministry of Defense is the strategy of utilizing the number of followers to the magnitude of the influence of an artist. The involvement of these artists shows the awareness of public figures to participate in the process of national defense, one of which is through the state defense program. Artists, as a worker art is part of the source of power humans. Internalization awareness defends the country by involving artists. This is one form of enhancement ability source power man in a sufficient amount proportional (Priyanto, 2019). This attention is then manipulated as an

opportunity that can be used as a strategy to build awareness of State Defense in the digital community who are currently familiar with social media. The use of these artists is needed based on the modernization of society in defending their country, the difference when it is clear how the past citizens' efforts in defending their country to expel the invaders by taking up arms. However, in the current digital era, the threats faced by the state are different; citizens are currently faced with threats that threaten ideology, threats through social media, and others.

The State Defense awareness approach carried out in this digitalization era must also be adapted to the conditions of people currently familiar with the technology. With these conditions, it is easy for citizens to reach information, which is finally used as momentum in modernization in building awareness of State Defense. The presence of an artist in the State Defense awareness development method has been carried out since 2020 by the Directorate of State Defense of the Ministry of Defense. This campaign has succeeded in producing State Defense cadres, from artists to other well-known figures.

However, it should be noted that every artist who successfully becomes a speaker in the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' has their definition of defending the country according to their expertise. The authors managed to conduct interviews with several artists who were present at the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*'. One of them is an academic and professor at the Defense University, Professor Salim Haji Said. The results of the interviews show that Salim Haji Said interprets defending the country by knowing the history of the country in advance. Because if citizens already know the history, they will have a sense of nationalism and state defense. This country is not independent by the results of individual struggles but by the hard work same citizens at that time in the face of the

invaders. Salim Said also wrote several books about nationalism in realizing his love for the country. These books are said to be timeless works representing the love for the homeland that will always be remembered. With these words, he defines himself as defending the country.

Unlike Professor Salim Haji Said, Ario Bayu, a national film actor, also has his version of interpreting his existence to defend the country. The results of the interview stated that as an actor he often starred and got the role of being a national figure. The reason is that when he gets a role as a national figure, in his professionalism to explore his role, he reads biographical books of heroes to re-learn the history that happened at that time. With these obligations, finally, indirectly, he can understand the Indonesian nation's history and know the heroes' difficulties in fighting for independence. That is what later grew into a strong sense of nationalism in Ario Bayu, which he later used as a motivation to always participate in defending the country.

His routine in the entertainment world has also led him to think like a film industry figure. He pays attention to how the development of the film industry abroad, for example, is in America. The overseas film industry has iconic figures who serve as ambassadors, such as Captain America. This phenomenon indeed represents that film can be used as a soft power that serves to convey messages. His attention to the world of the film industry in Indonesia continues to increase, namely by trying to calibrate the market and the values conveyed in the film so that the film is not only commercial but also educational. The thoughts conveyed by Ario Bayu are also in line with the theory of Symbolic Interpretation, namely how symbols, in this case, are films or characters in a film, can be a medium in conveying meaning and can even be a force in planning an action. With the concern and thoughts of Ario Bayu, it is said that he is an artist who also defends

his country with his expertise.

Switching from an actor, another resource person came from a social media activist, namely Cania Citta (the result of the interview) who chose to use social media platforms wisely. Her anxiety stems from the rise of hoaxes or fake news, which is currently accessible on Instagram to educate his followers. The education delivered by Cania Citta is in the form of its commitment to every social media user to be accessible and quickly spread across various social media platforms. The presence of fake news certainly impacts the sovereignty of the nation; the news usually contains radical, provocative, and slanderous messages. If this is not taken care of, the fake newsmakers will continue to roam and be a fool for the community.

Reactions to the existence of fake news, among others, can cause community conflict, both verbally through social media to physically conflicts in the real world. This is based on the lack of public literacy culture and also the lack of awareness in choosing good news so that people readily accept incoming information for granted. Current technological developments require citizens, especially millennials who are familiar with technology, to inevitably be prepared for the sophistication that is currently presented. However, using sophisticated technology also requires a strong attitude and mentality because if people are only connoisseurs of technology without thinking about the impact, the nation will become an object that is very disadvantaged. With this education, Cania Citta defines her profession and expertise in defending her country.

In this study, summarizing various thoughts and how artists interpret themselves in defending the country strongly represents the symbolic interpretation theory Geertz (1973) about how culture has symbols in interpreting a life. The presence of an artist in the world of Indonesian defense is a new phenomenon where an artist usually only

works in the entertainment industry but now can help spread the values of State Defense awareness. The icon or symbol in the current state defense seems to have increased; namely, previously, people interpreted the state defense as synonymous with the TNI, but a new face appeared in the defense world in Indonesia through an artist with their respective fields and expertise to create a better Indonesia.

This program analysis is even more interesting when linked to Stuart Hall's theory (1997). Hall refers to this phenomenon as a product of popular culture. The Circuit of Culture Theory has five elements: representation, identity, production, consumption, and regulation. These five elements constitute a series. The *'Ngopi (Ngobrol Pintar) Daring Bela Negara'* program is produced by the Indonesian Ministry of Defense and is accepted and consumed by the digital community globally. This program is held in the framework of strengthening a sense of nationalism as part of identity, and artists become a representation so that they are used as role models in this program. Using Indonesian artists, they will transmit the spirit of Defending the Country to today's young generation.

### **The Trend of Artists to be Models of State Defense with Positive Values for Digital Society**

In defending the country, previously, it was assumed that it was closely related to the military, namely in the study of military sociology. However, this study analyzes State Defense in defense sociology, not military sociology. Military sociology is a particular sociology that aims to study military facts related to military institutions, functional and structural components, and their relationship with society. Military sociology is thus a branch of sociology that focuses more on individuals within military institutions and society. Meanwhile, defense sociology is broader

than that (Resteigne, 2022).

Nowadays, the fight for the integrity of the country is not only conducted with the military but can be done simply, one of them has outlook nationality. National insight is something that must be a concern for all citizens. The reason is that national insight is a state identity that can become a feature of a country that should be embedded in citizens. Real evidence of degradation, both in the form of national insight and attitude to defend the country, can be seen when authors want to carry out the task given by the Director General of Defense Potential, namely to make a short video containing the words of the National Defense Day which falls on December 19, 2021. The various responses given to each community encountered were very diverse. Among them, when the authors met a janitor at work, reaping a good response, the janitor was willing to be documented and gave a greeting for the day of defending the country. Next, the authors met an online motorcycle taxi driver but found a different response. The online motorcycle taxi driver asked what benefits he would get if he were willing to be documented in the video saying Defend the State. Because this video project is voluntary, the authors decided not to continue negotiating with the online motorcycle taxi driver.

Furthermore, the authors continued to meet a security guard who was on duty at a private company. The authors also found almost the same response after explaining the intent and purpose of making the video, but the authors obtained different responses. Instead, the security guard shared his disappointment with the government and said he did not want to be involved with the state. According to him, the government did not want to care when the people were having difficulties. With these difficulties and time constraints, the authors finally decided to ask for help from the Ministry of Defense of the Republic of Indonesia staff.

In the national context, defense is not

only sufficient in the actions taken to maintain the state but must achieve a state of being able to effectively implement these actions so that the national interest is genuinely protected from various potential threats (Arief, Risman, & Sutanto, 2021). In another context, today's defense is not only assumed by war and military sociology because today's military sociology is related to civil-military relations in a worldwide sense. This includes (political) decision-making regarding military action (Soeters, 2018). The sociology of defense is broader than that.

From the phenomena above, authors increasingly believe in the importance of inculcating national insight in every citizen, especially millennials. Instilling a sense of love for the homeland is not considered adequate if only through formal methods such as the flag ceremony. In contrast, at the school level, sometimes, the meaning of the flag ceremony itself is not entirely appropriately conveyed. It is based on the experience of the authors while at school; the mandate of the ceremonial supervisor, which was supposed to be the momentum to instill a sense of love for the homeland in his students, was used by the giver of the mandate to convey complaints and behavior of students while in school. Call it the discussions that are often discussed, such as littering in the school environment, misbehavior committed by students in schools, and even flag ceremonies in schools are sometimes used as an arena to raid student attributes that are not by school regulations.

According to the sociologist Emile Durkheim, social interactions are based on ways of acting, thinking, and feeling, which are external to the individual and endowed with the coercive powers under which they are imposed on him (Durango, Benavides, Castillo, & Arrieta-Lopez, 2022). The above phenomenon is one example of the degradation of the attitude of defending the country and national

insight. This may seem ordinary and often happens, but when authors go directly to the field, there is a concern for the condition of this country which is not even loved by a handful of its citizens.

Social media and today's digital society cannot be separated. Sophisticated technology and the current advances in globalization make digital society have to adapt to the times because if people are 'closed off' from technology, people will be left behind. All kinds of information to the needs of today's society can be easily achieved due to technological sophistication, primarily through mobile phones. In everyday life, mobile phones or smartphones have become a primary need for a digital society where we can access all information, primarily through various social media platforms such as Instagram, YouTube, WhatsApp, and others.

The phenomenon of the inseparable relationship between digital society and social media is currently being used as an opportunity by the Ministry of Defense to develop defense potential in Indonesia, significantly increasing awareness of State Defense in the digital community. Cyber threats are currently considered more dangerous to the nation's sovereignty. Therefore, to increase defense potential, the Directorate of State Defense is also modernizing in increasing awareness of State Defense.

Previously, maybe the public could only find a media that could raise awareness of State Defense through socialization and dissemination, which was carried out face-to-face and by providing materials delivered by members of the TNI. However, such methods have begun to be modernized along with the development of the current era, namely by bringing up a new figure in the State Defense, in this case, an artist.

A means of a more 'familiar' approach to be accepted by society. The artists have many followers and fans, so it is hoped that they can spread the values of State Defense awareness as a whole. Through

the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' program implemented by the Ministry of Defense, it can realize the presence of a new face in the world of national defense. The public can reach widely through his shows on various social media platforms such as YouTube, Instagram, TikTok, and others. So that without having to attend face-to-face, the public can still watch this program campaign.

Many informants have watched the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' campaign through the YouTube and Instagram platforms, indicating the success of the defense ministry in reaching the digital community. However, the digital community's understanding of the purpose of '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' program is not yet fully understood. Many digital people assume that this program only contains ordinary talk shows involving artists without knowing that this program aims to develop an awareness of State Defense.

During '*Ngopi (Ngobrol Pintar) Daring Bela Negara*', the most watched guest stars were Agnes Monica and Atta Halilintar. This proves that many artist followers can also affect the number of viewers on the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' program. At first glance, digital people who do not understand the meaning of defending the country think there is no connection between what the speakers are trying to convey and the theme of defending the country. The guest stars who were present also explained the achievements they had achieved to motivate the audience to be able to defend the country with their respective expertise. The digital community welcomed the response to the new trend, namely artists becoming models for the State Defense. They also agree with this phenomenon because artists have many followers and fans, so they can become new role models in the world of national defense. The community judged the guest stars invited to the '*Ngopi (Ngobrol Pintar) Daring*

*Bela Negara'* to have good insight into State Defense.

However, what remains to be underlined is that in the selection of artists in the National Defense, there must be a public figure who has a good image in the eyes of the public. In addition to having a good image, artists must also have achievements to motivate the audience to participate in defending the country with achievements and not sensations. The digital community who watched the '*Ngopi (Ngobrol Pintar) Daring Bela Negara'* program admitted that this program was beneficial because, in addition to adding their insight into the life of the nation, it also fostered motivation for them to participate in defending the country and conveying the values of State Defense more broadly by what was done by the artist.

From the artist's perspective as part of practitioner art, internalization defends the country, and nationalism is very thing important. Packaging of government programs that bring society closer to a sense of nationalism needs to be developed to create decent creative consumed by the public by wide (Wirawan, 2017). This is also based on an existing evaluation that Instilling a sense of nationalism and defending the country is necessary to fight not to the eroded impact of globalized digitization.

Reviewing the trend of artists to become models of State Defense related to the theory of symbolic interpretation, shows that new symbols that are present in a community culture that have positive values and are by the current developments will be readily accepted in society. This phenomenon shows the success of the Ministry of Defense in modifying the development of awareness of the Value of State Defense amid a digital society, which is currently closely associated with social media and artists. In addition to the success of the Ministry of Defense, the artists can also be considered successful because they can attract followers to participate in

voicing the values of Defending the State and can be used as role models in defending the country through a more modern form.

## **CONCLUSIONS, RECOMMENDATION AND LIMITATION**

The presence of '*Ngopi (Ngobrol Pintar) Daring Bela Negara'* in the community cannot be separated from the initiative of the Indonesian Ministry of Defense in seeking various innovations to instill the value of State Defense Awareness in a digital society. The urgency of this activity is that the public must understand that defending the country is the duty of all citizens and not only the duty of a TNI. Along with the times, the Ministry of Defense is trying to make an approach that is more familiar to the public in instilling the value of State Defense awareness, namely by making artists a medium of delivery. The selection of artists in the '*Ngopi (Ngobrol Pintar) Daring Bela Negara'* is, of course, through a strict process and must have achievements and a good image in the eyes of the public so that they can encourage people to participate in defending their country with achievements.

The guest stars who attended the '*Ngopi (Ngobrol Pintar) Daring Bela Negara'* had to understand how amid their expertise, to interpret the State Defense. The results of the study also show various answers, educational interpreting himself in defending the country by producing works in the form of books on nationalism and loving the history of the Indonesian state. An actor defines himself as defending the country by playing a national hero and is interested in developing the film industry in Indonesia. Then a social media activist interprets himself as defending the country by educating his followers about how to capture accurate news so as not to be provoked by fake news.

The digital community welcomes the

presence of artists as new models in Defending the State. With a large number of followers the artists, they can spread the values of Defending the State widely and become role models in defending the country for their fans. The assessment of the 'Ngopi (Ngobrol Pintar) Daring Bela Negara' program was also quite successful; in addition to being sustainable, the digital community had also witnessed and was motivated to defend the country.

This phenomenon is relevant to the theory of symbolic interpretation by Clifford Gertz, which explicitly examines the nature of the importance of meaning in human life. Therefore, one must use symbols to find meaning in one's culture. There are three concepts contained in symbolic interpretive theory. First, culture is a cognitive system or knowledge (mode of ); culture is something that humans see or do. The artist's presence as a new model in the State Defense is a symbol which means that the State Defense is an obligation for all citizens and, with the achievements they have, is the embodiment of the State Defense which can then be used as motivation for their followers.

The results of this study indicate that as many as twenty-two informants were interviewed, and more than half of the informants stated that the artist dramatically influences the attitude or behavior that shows a sense of nationality. Meanwhile, almost all of the informants thought that social media could significantly increase the sense of nationalism.

This study has developed a new theory in the sociology of defense, namely the "role artist in national defense" theory. This theory is in the realm of the defense sociology paradigm that builds a new theory. Suggestions for the future of this study can also be made by looking more deeply at the issue of the role of figures other than artists in terms of a sense of nationality and national defense. This can

be a further recommendation for scholars and sportsmen in further research.

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## Appendix

The following list of questions has previously been consulted by the Advisory Lecturer and Field Supervisor at the research location, namely the Indonesian Ministry of Defense who works as a State Civil Apparatus as the Head of the Civil Service Bureau so that the questions asked, apart from being able to meet the data required in each problem formulation, have also been confirmed to not contain elements of *SARA (Suku, Agama, Ras dan Antar Golongan)* or Ethnic, Race, Religion, and Intergroup, the questions involving confidentiality for the Indonesian Ministry of Defense.

The first list of questions was addressed by the initiator of the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense program, which in this case is the Directorate of State Defense. Question the in the form of:

1. What is meant by State Defense according to your perspective as an employee of the Indonesian Ministry of Defense?
2. How do you define National Defense?
3. What do you think about the distribution of State Defense values in a digital society?
4. How did the initiative for the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense program appear?
5. How did the idea that artists could be used as models for State Defense in the first place?
6. How did the Ministry of Defense react/respond to this initiative?
7. What is the expected target as the initiator with the emergence of the artist as a model for the State Defense?

The second list of questions is intended for artists who are guest stars on the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense program.

1. How do you interpret national defense?
2. How can you use your skills to defend your country?
3. What are your hopes for the younger generation in relation to National Defense?

The third questionnaire is aimed at the digital society.

1. What is meant by State Defense in your view?
2. How do you define National Defense?
3. Do you know about '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense?
4. Have you ever watched or been involved in the program?
5. Where did you watch the program?
6. What is your opinion about the artist being a model for the National Defense?
7. Do you think this phenomenon affects your national outlook?
8. What do you think about the guest stars who attended the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense program?
9. After you know and watch the '*Ngopi (Ngobrol Pintar) Daring Bela Negara*' or Online Smart Talk in State Defense, does it add to your sense of nationalism?
10. Are you motivated to participate in spreading the values of State Defense?