

# STRENGTHENING THE NATION'S CULTURAL IDENTITY THROUGH POPULAR LITERATURE

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**Abstract.** Globalization that sweeps the world is feared to erode the identity and culture of the nation. It is suspected that globalization also causes popular culture to break through mass media, both digital, print, and written, even though popular culture tends to be hedonistic, pragmatic, and consumptive. Therefore, this study aims to uncover how literary works can anticipate popular culture. The method used is descriptive qualitative studies and literature studies juxtaposed with Sapardi Djoko Damono's theory of literary sociology and Storey's view that cultural texts not only reflect the reality of the times but also produce history and are part of various historical processes and practices. This research step is taken employing data collection, data processing, and data analysis. Data collection was obtained through literature studies in the form of literature from various sources, including the short stories *Nafas* by Boim Lebon, *Pulang Ke Kotamu* by Hilman Hariwijaya, and *Corel* by Gola Gong. The three short stories show that popular culture has permeated the lives of millennials, in the form of attitudes, behaviors, and lifestyles. Popular culture can be minimized by instilling local cultural values, multicultural education, and filtering foreign cultures to solidify the nation's cultural identity becomes solid.

**Keywords:** *globalization, identity, popular culture, short stories, cultural values*

## Introduction

National identity manifests cultural values that grow and develop with its characteristics, making it different from other nations. It also has its properties, distinctive features, and uniqueness, which are determined by various factors, such as geographical-ecological, democratic, historical, social, political, and cultural (Kompasiana Web Portal, 2021; Mahfud, 2018). As a dignified nation, the foundation of the nation's identity needs to be stirred up, and anticipated because of the influence of globalization which is considered to be calling for the joints of the nation's life. There is a view that the traditionalist world is not limited to "nationalism" but has deeper roots, namely defending the sovereignty of the state, society, culture, religion, and identity (Lunkin and Filatov, 2020). It is predicted that these influences can have both negative and positive impacts, not only affecting social, economic, and political life; but can also change the personality of a nation that has been ingrained for centuries. In addition, globalization is alleged to be able to soften the borders of countries and regions, causing access to enter or exit the culture of one nation easily known by other countries. The world at this point has become so global. The movement of people goes very fast, goods and services, and even cross-border data give birth to intercultural contact. For this reason, the potential for cross-cultural communication has become so great. In addition,

geographical boundaries have become blurred due to virtual connectivity and advances in internet technology (Adebiyi et al., 2022; Ganghariya and Kanozia, 2020).

With the advancement of technology, the younger generation can also easily get information and communicate. Moreover, social media is important. For example, internet technology allows everyone to access news openly, quickly, easily, and instantly. The younger generation's mindset and views toward traditional art values have become worthless. Culture itself is eliminated and replaced with an outside culture that does not necessarily correspond to the personality of the nation (Zainuddin et al., 2022). There was a call to suppress the current globalization it is necessary to carry out a mental revolution. The proclaimed mental revolution can be carried out through multicultural education and can be applied to understanding cultural diversity. The support of educational institutions helps to apply a cultural approach so that it can increase cultural effectiveness and insight (Long and Van Son, 2022). Among the younger generation today there are new values in global life that carry the values of equality and pluralism. When the world is connected and increasingly borderless, diversity can strengthen cultural value.

It is predicted that these influences can have both negative and positive impacts, not only affecting social, economic, and political life; but can also change the personality of a nation that has been ingrained for centuries. In addition, globalization is alleged to be able to soften the borders of countries and regions, causing access to enter or exit the culture of one nation easily known by other countries. The world at this point has become so global. The movement of people goes very fast, goods and services, and even cross-border data give birth to intercultural contact. For this reason, the potential for cross-cultural communication has become so great. In addition, geographical boundaries have become blurred due to virtual connectivity and advances in internet technology. The process of the birth of literary works was strongly influenced by the development and changes in the life of its people, including cultural life. Therefore, reading about the social and cultural life of society is a common thing because literature is a reflection of society itself which is inevitably prepared by the state of society and the forces of its time. Moreover, the ordinances of the socio-cultural life of society cover a wide range of complex issues. The culture that surrounds it reflects the nuances of the approach in a broad sense. Culture can be habits of life, customs, traditions, beliefs, and outlook on life, ways of thinking, and ways of behaving. Literature born in people's lives will in many ways reflect the state of people's socio-cultural life. The messages contained in literary works are in the form of values that are related to the socio-cultural background of the society in which the author lives and is one of its members (Matytsin, 2022; Yadav and Kalia, 2022; Nurgiyantoro, 2018).

Some literary works in the form of short stories that reveal popular culture are interesting things to research. Boim Lebon, Hilman Hariwijaya, and Gola Gong are literati who in the literary works writing scene reveal the image of popular culture. For this reason, concerning popular culture is pervasive in the lives of the millennial generation. It is researched by revealing the short stories "Napas" (Boim Lebon), "Pulang Ke Kotamu" (Hilman Hariwijaya), and "Corel" (Gola Gong). Through their works, they can indirectly anticipate the erosion of the nation's identity by internalizing cultural values (local wisdom) in various fields of life, filtering foreign cultures, and multicultural education. The anticipation carried out can be achieved by understanding and the foundation of strengthening the nation's cultural identity to be solid and not easily uprooted by its cultural roots.

### *Literature review*

Popular culture (also known as pop culture or popular culture) is the totality of ideas, perspectives, behaviors, memes, images, and other phenomena chosen by informal consensus within the mainstream of a culture, particularly by Western culture in the early to mid-20th century and the global mainstream that emerged in the late 20th and early 21st centuries. Popular culture is also often approached with the term 'mass culture', which is mass-produced and mass-consumed as well (Fiske, 2010; Storey and Nurdin, 2003). Furthermore, the idea that is considered an important aspect of popular culture is its orientation to the future-exemplifying aspirations that can be imitated, reproached, or ignored in daily practice to be able to predict and plan to carry out activities toward a better life (Fox, 2020). The presentation showed that through popular culture, there are pillars in the form of important aspects to be used as alternatives or footholds for the next stage. However, it is undeniable that some social and cultural changes have occurred in the global region over the past few decades. The likelihood of that happening is for change or development and preservation of popular culture. The question of popular culture in the global sphere, for example, in Asia in the global diaspora may refer to a broader context to be accepted internationally (Moody, 2020). In addition, it is necessary to be careful to accept the influence of globalism so as not to be wrong in assuming, especially with the existence of a pre-modern world that may be difficult to reach. Nevertheless, popular culture is very important to be known and carried out both by the state and society (Classen, 2021).

For this reason, it needs to be understood that popular culture, such as fashion, clothing, entertainment (music), food, drink, art, and others used in people's lives, including language can also be used as material or data. These trinkets, apart from being elements or parts of popular culture (modern) and existing in societies experiencing globalization need to be evaluated and identified (Urmina et al., 2022; Malinowski, 2021; Ubaldo and Hintjens, 2020). The diversity of popular culture is also the realm of daily life and has a connection with literary works, identity, national identity, and the social and historical realities of its time that cannot be ignored. Literary works also tended to be the determinants of the culture of their time. This is in line with Damono, (2020) that literary works cannot be fully understood if they are separated from the environment culture, or civilization that has produced them. He should be studied in the widest possible context, and not just himself. Any literary work is the result of a complex mutual influence of social and cultural factors, and the literary work itself is a complex cultural object. It is corroborated that cultural texts or objects not only reflect the reality of the times but also produce history and are part of various historical processes and practices (Storey and Nurdin, 2003) cultural texts not only reflect or represent the reality of their time but also produce history and are part of the various processes and practices of that history.

So far, research studies related to popular culture in literary works have been written by Karsono (2021), Fox (2020), Sintia et al. (2020), as well as Istiqomah and Widiyanto (2020). This research has not explained the picture of popular culture that penetrates millennial life and how to anticipate popular culture. For this reason, research on strengthening the Nation's Cultural Identity Through Popular Literature is studied in the hope of getting an idea of how popular literature works can anticipate popular culture.

## Materials and Methods

This research method uses qualitative research from a literary perspective and literature study. A literature study is a method of collecting various references that are related and relevant to the problem under study. These references consist of primary sources and secondary sources such as journals, books, articles, research reports, and various types of information obtained from internet sites. Ratna (2004) stated that the characteristics of qualitative methods include: (a) paying primary attention to meaning and message, following the nature of the object, namely as a cultural study; (b) prioritizing process over research results so that meaning is always changing; (c) there is no distance between the research subject and the object of study; (d) the design and research framework are temporary because the research is open; and (e) research is natural, occurring in its respective socio-cultural context. To achieve this, steps are taken, namely data collection, data processing, and data analysis. The analysis method begins by re-examining the data and arranging it according to the narrative of the story. Furthermore, the selected data will be used as analysis material.

## Results and Discussion

### *Overview of Boim Lebon, Gola Gong and Hilman Hartiwijaya short stories*

The emergence of popular literature began in the 1890s, namely the existence of readings written by Chinese-Malays using the lowly Malay language and read-only to certain circles. A literary work is called popular among others because of the theme, the way of presenting language techniques, and writing it follows a common pattern that is currently popular with the reading public. Popular literature is not only entertaining, but also enjoyed as a work of art so popular literature, especially novels, is not seen as a barometer of the social, cultural, and economic development of its people, but also for the world community (Trismanto, 2019). Subsequently, popular literature in Indonesia grew and developed during the reign of the Dutch East Indies. Popular literature is written, by IndoBelanda, Peranakan Chinese, and indigenous people using coarse Malay (Dewojati, 2021). In that connection, some works in the form of books with pop culture nuances are also presented through themes that can be interpreted as cultural contexts. Therefore, the cultural context cannot be separated from existing experiences related to the cultural order (Świetlicki and Świtała, 2022).

Discussing popular culture in literary works, especially short stories, is challenging. Through a book collection of short stories entitled *Kupu-Kupu Tak Berkepak* (Gramedia Pustaka Utama, 2004), there are three short stories written by Gola Gong, Hilman Hariwijaya, and Boim Lebon. The three short stories allegedly reveal popular culture related to lifestyle, speech style, hairstyle, or dress style. The three short stories are also presented with tema or problems, and characters, and the style of the language is adapted to the tastes and world of teenagers, popular culture presents concerns about lifestyle, such as speech, lifestyle, or fashion style. The popular culture lifestyle with all its details is seen through the characters featured in the short stories "Napas", "Corel", and "Pulang Ke Kotamu". Although the characters Bondan, Corel, and Olla have different characters, attitudes, and behaviors in their daily lives, they still display the characteristics of a popular culture lifestyle by not abandoning the peculiarities of culture, ethics, and behavior, such as when they speak the vernacular.

"Hi!" I shouted, waving my hand.

"Hi too," he replied

"Want to come?" bargaining.

"Ah, nope. Just look at it!" he said again.

"Right, huh? See me speeding, huh?"

"Uh, you're not Bengkek anymore?"

"Nope. I've been just pretending to be Bengkek to attract your attention"

(Kupu-Kupu Tak Berekepak in the short story "Napas")

"I raced my bike. I passed the turns nimbly. Some of the young people who were on the same seemed to be interested in increasing the pace of my bike. Before long, behind me, there were already two motorcycles roaring. I think it's time for me to be a real racer! Keep looking, Sonya!"

(Kupu-Kupu Tak Berekepak in the short story "Napas")

"Bengkek" vocabulary is a vocabulary with nuances of Betawi culture. The utterance of the word "bengkek" spoken is an ideolek (Malmkjaer, 2009). The word characterizes the local culture. The word "keep looking" is a foreign vocabulary, which certainly has meaning and meaning. Motorcycle racing can be categorized as a teenage lifestyle. Informal conversations among teenagers revealed two vocabularies, one characterized by local culture (Betawi) and one foreign (English), as well as the lifestyle of teenagers, namely motorcycle racing. The vocabulary nuances of local culture (bank) spoken by Generation Z show that Generation Z still knows the vocabulary. On the one hand, foreign / English vocabulary (keep looking) is also spoken so it can be said that foreign vocabulary is also mastered and understood by Generation Z. Similarly, the lifestyle in the form of motorcycle racing. Cultural nuances, both cultures in the form of local and foreign vocabulary, as well as lifestyle (motorcycle racing) are nuances of life and association of teenagers with nuances of popular culture.

The lifestyle and speech carried out by Generation Z show that the literacy practiced by Generation Z can speak while still knowing and understanding local and foreign vocabulary it indirectly implies an understanding of local culture and foreign culture. Understanding can also be done through literacy writing activities, both fiction and nonfiction. This cultural understanding can later become a symbol and move and spread throughout the world so that it can be used as a mover and trigger for cultural movements (Bond, 2022; Leporati and Jacklosky, 2021). If this continues to be done, local culture (nation) becomes strong and not easily eroded by the existence of foreign cultures or popular culture that permeates the world. Although popular culture is increasingly emerging, for example through various languages, ethnicities, religions, and mass media both print and digital, society is not easily contaminated. Foreign cultures provide insight. However, foreign cultures need to be filtered sorted, and adjusted to the character of the nation so that the implications obtained can become cultural knowledge and insights, especially cultural insights related to multicultural education (Ong, 2022; Elkad-Lehman and Poyas, 2020).

Subsequently, Gola Gong wrote a short story entitled "Corel". "Corel", tells the story of a man named Corel. It was named Corel because his father loved computers whose programs were called Corel. Corel lives with her wealthy father. Every day, she is accompanied by a few maids while her father is busy with business affairs at home and abroad. Corel works as a photographer and has a girlfriend named Cyntia. A maid

named Marni is very coquettish and beautiful. Corel is a spoiled, ignorant, and outspoken teenage boy.

*"Corel (please note, her father gave her- because she was so crazy on the computer that she named her son after the computer program) wiped the sweat on her forehead. Her long hair was pulled back. Put together it became a horsetail. It is tied with wood roots, a material that will directly blend with the earth and will not cause environmental pollution."*

(Kupu-Kupu Tak Berkepak in the short story "Corel")

Lifestyles, such as dress styles and hairstyles, describe a pop-culture-influenced lifestyle. Corel's attitudes and behaviors as a teenager in a metropolitan urban environment are described as behaving indifferently and as it is.

*"His confusion and self-demeanor are evident from the characters of Corel, Marni, and Cinthia." As soon as the song was over, Corel was-weary. Now he switches to the remote control. That's several some many messages. There was morning news on television. Always the menus presented on television are lies. The rejuvenation of the market using employment through fires, the inmates of the snapper class escaped, rising interest rates, erosion, pollution, sexual harassment, inflationary issues, human rights, the environment, justice, and the nation's problems. He was bored. He took a rifle. He shot the glass screen. Bum! Blown to pieces!"*

(Kupu-Kupu Tak Berkepak in the short story "Corel")

The lifestyle with the attitudes and behaviors described through the exposure in the quote shows how the spectacle broadcast by television affects the lives of millennials in behaving and behaving less commendably by throwing an item and at the same time damaging it. The influence of television media that airs information greatly influences Corel's lifestyle. Attitudes and practices that do not show the nation's polite and ethical culture seem to be eroded and faded due to impressions through television. Coupled with the conditions of his daily life at home that have received less attention from his parents. As a result, his daily life becomes less controlled and the information received, such as foreign cultural information is accepted as it is, without prior screening. Various activities or activities of the younger generation are currently focused on social media (Isam et al., 2022). Although the internet and mobile devices have an impact on human life (young people), traditional cultural spaces still have a vital existence, especially in public spaces (De Oliveira Campos, 2020). It seems that the nation's cultural identity is not appreciated by Corel's figures. Cognitive culture concerns personal culture as well, even though it plays an important role. However, a household assistant figure named Marni always reminds us that attitudes and behaviors follow the nation's culture, such as speech styles and attitude styles must be applied properly so that the noble values of the nation's culture are maintained. Thus, educational settings, including ethics and personal culture also hold importance (CohenMiller et al., 2022; Rotolo, 2022).

The short story "Pulang Ke Kotamu" by Hilman Hariwijaya tells the story of a woman named Olla who leaves her hometown in Yogyakarta, Olla aspires to be a model but is not approved by her father. Because of her mother's encouragement, Olla still works as a photo model. Suddenly, Olla gets news from his mother that his father has

taken Olla's job for granted. Olla then returned to Yogya with Yustin, his lover. When he learned the cause of his father agreeing to his job, Olla was very sad. Olla's mother felt betrayed by Olla's father, who once loved a girl who worked as a photo model. Olla is described as a lively, but gentle girl. Besides Olla, the other character is Dad. Father is described as having a tough disposition and Olla's mother as being meek.

*"Never dare to set foot at home again if you are desperate to go too!"*

*"Olla left anyway because secretly his mother was supportive. Her mother couldn't bear to see her son's desire to be a model so big. Olla's mother is confident in educating her daughter well. He felt that the provisions Olla had been enough so that the child would not fall into the promiscuity of celebrities as his father feared."*

*"Why don't you believe in Olla?" "Why don't you recognize your children?" protested Olla at the time. Mom explained you are only worried about the influence of the environment slightly breaking down the antibodies that have been planted by the family."*

(Kupu-Kupu Tak Berkepak in the short story "Pulang Ke Kotamu")

Olla's attitude and style reflect the meek Javanese (Yogyakarta) man. There is no violent rebellious attitude and often associated with acts of compliance. Olla's attitude and style show a reflection of the meek Javanese (Yogyakarta) woman. There is no violent rebellious attitude. His attitude and behavior were done slickly and subtly. Although he was not approved by his father to be a model photo, Olla moved in no words. She still chose to be a model photo through permission and prayers from her mother. Olla also didn't protest when he learned why his father wouldn't allow him to be a model photo. Despite behaving as a human being (Javanese woman), Olla's attitude and style of dress as a model show a modern urban lifestyle and metropolis. Olla's indifferent (unconcerned) style towards his father who is less honest results in the relationship between the children becoming less harmonious. The popular culture depicted in the short story is the lifestyle of a photo model that always follows the development of dress styles, speech styles, hairstyles, and lifestyles, such as attitude and behavior styles. However, as a photo model with a background in Javanese culture, Olla still maintains the noble values of his nation's culture. Identity as a Javanese cultured human being is still upheld and it is illustrated by Olla's attitude and behavior. The popular culture that erupts in the life of female models can be minimized by the ethics and culture of the nation, especially Javanese culture. Hilman Hariwijaya's attitude and behavior are relatively quiet compared to Boim Lebon and Gola Gong. The image of Olla's character is not much different from the author's description. However, Hilman's style and attitude have always shown the style of urban teenagers. It can be seen in Olla's style as an urban woman who works as a photo model. Through Olla's character, it appears that the strength of culture is in the form of Javanese culture with popular culture packaging so that it indirectly shows the value of Indonesian culture (Oktaviani and Ichwan, 2018).

### ***Strengthening and anticipating the nation's cultural identity***

Threats to the nation's cultural identity can occur along with changes in people's lives due to globalization. Change is a natural process that occurs because it coincides with economic globalization so it is alleged to be a threat to the culture of a nation. If

previously the culture of a nation was considered to grow and develop well and statically then that situation would not be disturbed. However, if the nation's culture lacks good nutrition due to a lack of awareness and love for the nation's culture, there may be a threat in the form of a slow shift. Therefore, if there is an assumption that the nation's culture is disturbed, then the nation's identity is disturbed. In reality problems always exist and occur. Coupled with technological advances that result in more intensive and open cultural interactions, this has an impact on fundamental cultural change. Cultural globalization causes changes in lifestyle patterns, even values, and the order of human life. In the era of cultural globalization, there are aspects of life that change and tend to change constantly, such as the existence of cultures related to attitudes, behaviors, food, dress, and lifestyle. In addition, it is undeniable that there is also an assumption that the rapid flow of information causes the fading of people's love, especially the lives of millennials of the nation, for traditional cultural relics (indigenous culture) inherited from ancestors. Children, the lives of millennials, and even adults, now no longer have a sense of interest and interest in the local (indigenous) culture. Not only that, it is alleged that some groups are apathetic and a priori towards their own culture. This condition is further aggravated by the increasing liking of people to adopt and be proud of foreign cultures. They sometimes behaved more like Westerners, in terms of their art, and positioned the nation's culture as a marginal or lowly class culture.

On the other hand, the impact of globalization has penetrated all lines of life. The mass media offers "popular culture", which further erodes the nation's culture. The hedonistic mindset and lifestyle continue to be fostered through advertising and various kinds of broadcasts on TV as illustrated through the exposure of Corel's short story quotes. Popular culture permeates Corel's character, which may be affected when looking at television shows. Corel with a "unique" style, without thinking well immediately behaved and behaved less commendably by ruining the television that was in front of him. Corel's attitudes and behaviors due to the impact of popular culture that possessed him received a response from his domestic assistant who always reminded him to behave and behave politely according to the rules and cultural values of the nation, such as in behaving and behaving. The cultural behavior of the nation is carried out so that the person concerned continues to prioritize ethics and norms so that the nation's identity remains embedded and not uprooted. In addition to lifestyle, attitudes and the nature of individualism strengthened in the daily life of Corel. The level of a person's concern for others is decreasing. Through the role of the mass media (television), things are easy to know. The popular culture that permeates the younger generation, especially in big cities/metropolitan areas is lifestyles such as speech styles, attitudes, behaviors, dress styles, and hairstyles. Similarly, the lifestyle, attitudes, and behaviors of the character Bondan in the short story "Napas" and the character Olla in the short story "Pulang Ke Kotamu". The popular culture that permeates the two characters is illustrated through the lifestyle of participating in motorcycle racing and the lifestyle of the model. However, both figures still maintain the nation's culture through lifestyle, attitude, and behavior.

Identity as an Indonesian human being while maintaining the noble values of the nation's culture is one way to anticipate that the lives of millennials can do well, for example by how to behave and behave, especially in speaking, dressing, and hairstyles. Although the mass media is pounding popular culture through lifestyles towards the lives of millennials, the family environment, and society play an important role in



anticipating the rise of popular culture. Popular culture, which is increasingly massive with people's behavior seeming to be westernized, is one of the impacts of imitating foreign cultures. The challenge of today's lives for millennials is to face foreign ideologies and cultures that unconsciously continue to besiege society (Indonesia). For this reason, the cultivation of nationalism insight and a sense of nationalism must continue to be cultivated and instilled properly and continuously. Although popular culture continues to emerge, as a nation of dignity, it should continue to prioritize Indonesian culture, including for example related to traditional culture. In addition, multicultural education (popular culture) can positively support the life of young generations infected with popular culture (Goris et al., 2021).

In such situations and conditions, society needs to anticipate practical actions in its way. It can also be done with anticipation through the role of identity and culture in studying literature in schools. A broader understanding of culture is essential to get through things, especially the subject (his human being) (Talbot, 2022). Although sometimes there is a sense of disappointment with the inability of the state to anticipate optimally and less massively, the spirit of promoting the nation's culture as the nation's identity must exist. Criteria, indicators, and characteristics are also needed so that the younger generation's cultural regulation level can be known, for example, whether it is high, sufficient, or even low. If this happens, it can be anticipated by increasing cultural understanding, especially national identity, so that it can contribute to each other, both cultural and educational, to form a community (Ashirova et al., 2022; Kiminami and Duggan, 2022). Wrong assumptions need to be straightened out with clear and accurate information, so people do not lose their national identity. However, "when there is a crisis about the identity of the nation, people must care about the identity of the nation so that they do not take sides and try to find other ideologies or identities, including worshipping other nations from various aspects that they understand and in their way." This way, the crisis of this nation's identity may always grow and develop along with the rapid currents of modernization and globalization that hit a country so that the understandings of consumerism, pragmatism, liberalism, materialism, capitalism, and hedonism originating from the western world which is always alleged to poison society and the nation, can gradually be resolved so that a sustainable moral and moral crisis can give birth to a community environment with morality and ethics based on the culture of the nation.

## Conclusion

The picture of popular culture featured in short stories by Boim Lebon, Gola Gong, and Hilman Hariwijaya depicts the lives of millennials in a phase of life that prioritizes the aspect of pleasure and the life that existed in time and space in its time. The third popular culture construction of short stories is a building of discourse about everyday thoughts, beliefs, attitudes, and actions that are proclaimed through texts related to social reality when the text of the short story is written and the author is part of that social system. The dream of the female character ("Pulang Ke Kotamu") is not very oriented towards the rise of social class, but is oriented towards building relationships with men and how those relationships can be built properly. The male characters ("Napas" and "Corel") can overcome their class inferiority by breaking down the conventions associated with social class. Through the courage to dream and achieve their dreams, the characters in the three short stories are constructed into young people

who can overcome popular culture while anticipating well. Although there are influences from popular culture, local nuances still appear, especially in everyday life when dialogue is inserted into a local language with a distinctive dialect (Betawi).

Through these three short stories, popular culture and strengthening the nation's identity can be overcome ethically and appropriately to the nation's culture. Concerning female characters (Olla/"Pulang Ke Kotamu"), there is a role for women who want to move forward following the development of the times while maintaining the Marwah and identity of the nation. Tokoh Corel is described with the attitude and behavior of the character who is a little "angry and arbitrary" the image of the character Corel ("Corel"), behaving and behaving without control due to family situations and conditions. Anticipation can be done through educational channels, in the form of ethics education, in the form of character education. Similarly, Bondan's character ("Napas"), persistence, and earnestness in wanting to be a racer are palpable without thinking about his health condition. As a young generation, they have the desire to have a lifestyle following popular culture. Bondan still juxtaposes attitudes and behaviors that follow the nation's culture so that the identity and cultural identities of the nation remain solid.

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### **Conflict of interest**

The article entitled "Strengthening The Nation's Cultural Identity Through Popular Literature" is the result of an independent study at our institution, the Language, Literature and Community Research Center. The study theme and article title have not changed, only items from several research chapters have been removed according to the journal template we are aiming for. This article is not related to any institution/person other than the three of us as researchers and writers, namely: Nurweni Saptawuryandari, Rohim, and Asep Supriadi.

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