

NAVIGATING NATIONAL IDENTITY ATTACHMENT: SOCIAL REPRESENTATION OF INDONESIANNES AMONG MUSLIM COMMUNITIES IN YOGYAKARTA

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Abstract

This study aims to investigate the dynamics of social representations of Indonesianness in a nation-state system characterized by negotiations between identities at the grassroots level. This study uses qualitative methods with applying phenomenology approach to seek the meaning of lived experiences related to national identity attachment among Muslim communities. Data collection used depth interviews for six participants who are prominent members of Muslim Communities in Yogyakarta. This study found that there are different types of social representation of Indonesianness among Muslim communities. Traditional and modern Muslims have many similarities in terms of social representation when compared to Salafi Muslims. Salafi Muslims share similar points of view with traditional and modern Muslims in representing the historical relationship between Islam, Yogyakarta, and Indonesianness, namely through the use of hegemonic representation. Traditional and Modern Muslims' interpretations of Indonesianness represent optimism and positive view. In contrast, Salafi Muslims used polemical representations to explain their strategies for managing Indonesianness, their perceptions of Indonesia, and their imagination of Indonesia in the future. Moreover, they stated that sharia should be applied comprehensively for making Indonesia meaningful. This can be seen that national identity attachment is a dynamic process that is influenced by perception about Islam, and the history of Yogyakarta and Indonesia.

Keyword: Social representation, Indonesian identity, Attachment, Yogyakarta



Abstrak

Penelitian ini bertujuan untuk menginvestigasi dinamika kelekatan pada identitas nasional melalui representasi sosial ke-Indonesiaan dalam sistem negara bangsa. Hal ini dicirikan oleh negosiasi antar identitas di tingkat akar rumput. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi untuk mencari makna pengalaman hidup terkait keterkaitan identitas nasional di kalangan kelompok Muslim di Yogyakarta. Studi ini menemukan Muslim tradisional dan modern memiliki kesamaan dalam representasi sosial dibandingkan dengan Muslim Salafi. Muslim Salafi memiliki sudut pandang yang sama dengan Muslim tradisional dan modern dalam merepresentasikan hubungan sejarah antara Islam, Yogyakarta dan keindonesiaan, khususnya melalui representasi sosial yang bersifat hegemonik. Interpretasi Muslim tradisional dan modern tentang keindonesiaan merepresentasikan pandangan yang optimisme dan positif. Sebaliknya, Salafi menggunakan representasi yang bersifat polemik untuk menjelaskan strategi mereka dalam mengelola keindonesiaan, persepsi mereka tentang Indonesia, dan imajinasi mereka tentang Indonesia di masa depan. Lebih lanjut, mereka menyatakan bahwa syariat Islam harus diterapkan secara komprehensif agar Indonesia lebih bernilai. Hal ini menunjukkan bahwa keterkaitan identitas nasional merupakan proses dinamis yang dipengaruhi oleh persepsi tentang Islam, serta sejarah Yogyakarta dan Indonesia.

Kata kunci: Representasi sosial, Identitas keindonesiaan, Kelekatan, Yogyakarta

I. INTRODUCTION

Regardless the strengthening of democratization as a tool to navigate Indonesia, there is a fact regarding the special status of the Special Region of Yogyakarta (DIY), which has a very strong historical dimension and is also legitimized in no. 18 of the 1945 Constitution (Prastawa, 2012). The special status of Muslim residents in Yogyakarta can be seen within the framework of social representation theory as a form of collective identity. According to Moscovici (2001) it represented the ideal aspirations of the historical journey of the past, adapted to the current social order. This event, in the context of the nation-state, is a form of dynamic negotiation between subordinate and superordinate identities. The strengthening of the collective identity of Muslim residents of Yogyakarta seems to be an attempt to reposition themselves amid the vortex of national identity. According to Anderson (Anderson, 2020), Indonesian nation-state is a imagined community maintained

through collective memory about Islamic history either personal and collective representation.

Regarding Islamic history in Yogyakarta, it has given a fundamental attachment toward a social identity. According to Sidanius and Pratto (1999) it provided a legitimized myths or ideologies and explained what something means and how it forms the basis for different forms of collective memory (Rimé et al., 2010) that are used in the present situation. Furthermore, the accumulation of historical experiences can produce a form of cognitive narrative (Wertsch (Wertsch, 2008), or, in Bar-Tal's term terms, a social ethos that shapes patterns and interprets new experiences based on historical events Bar-Tal (2013). Researchers of social representation understand that cognition is rooted in historical, cultural, and social contexts (Howarth, 2007). This indicates that cognition is not purely resulted from individual construction per se, but it is most influenced by social beliefs surrounding the individual circumstances.

Research related to the strengthening of Yogyakarta's social identity has been conducted by Huda (2014a) with the title "Strategies for Achieving Positive Social Identity Based on Yogyakarta's Special Status." The results of the study show that the people of Yogyakarta understand that the special status of their region encompasses historical, political, cultural, and administrative aspects of governance. The people of Yogyakarta consider their social identity to be very positive compared to other social identities. Therefore, when confronted with national identity, the people of Yogyakarta choose a strategy of social competition, expressed through street demonstrations and parliamentary action. This is done to maintain the special status of Yogyakarta. This indicates that a special status of Yogyakarta was articulated as social representation in facing the current situations.

Social representation uses historical studies to place intergroup relations in a temporal perspective, where the intertwining of a group's past experiences is part of the social representation mobilized as an element of group identity (Liu & Hilton, 2005). It can be seen that how history shapes group behaviour cannot be seen simply by looking at the relationship between social representations of groups and history directly. According to Liu and Hilton (2005), it is mediated by collective organisms that will always interpret stimuli before a response is given. Moreover, collective organisms play a significant role in creating responses regarding established social cognition in the intergroup contexts.

The special status granted to the Yogyakarta region is a manifestation of group representation based on shared interests and experiences, as well as the active process of forming and shaping the group's goals and how the group's ambitions are viewed from other perspectives. Furthermore, this will form a collective identity that describes the achievement of a collective effort that has exceeded the expectations of group members (Brewer & Hewstone, 2004). The concept of collective identity provides an important link between social identity and collective action in a political arena (Gamson, 1995).

The political arena and the development of nationalism in Indonesia have strengthened subordinate identities at the local level and raised serious questions about the future of national unity (Jaques, 2016). Although the founders of this nation have formulated a national identity in the slogan “Bhinneka Tunggal Ika” (Unity in Diversity), which offers a complete collective life. However, the bonds of national unity could be threatened if subordinate identities are perceived as unsatisfactory by members in relation to superordinate identities. According to (Bar-Tal, 2013), in a nation-state system, every element within it has the opportunity to experience internal strengthening that leads to the formation of ethno-nationalism.

Yogyakarta represents a local ethnic identity that is strengthened by the spirit of Islam in Indonesia, which will certainly have implications for the emergence of a new nationalism as a product of the comparison between local Muslim identity and national identity. How residents of each province express their nationalism in the current euphoria of democracy is an interesting topic for in-depth study, as it will greatly determine the future existence of this nation. As stated by Bar-Tal (1997) in explaining national identity, it is the perception of a group of itself as a group that has basic values, characteristics, and a reputation in fighting for the existence of institutions and traditions that encompass past history, current goals, and future agendas.

Research conducted by Huda (2014) found a dual identity model in negotiating the relationship between the Muslim identities of Aceh with national identity in order to achieve satisfaction with collective identity. Through an ethnophenomenological approach, basic research questions such as how the negotiation process is carried out and how national identity is interpreted will be explored. The subjects in this study were eight Muslim elites in Aceh. The results

of the study describe that the negotiation was carried out using a dual identity model, in which Acehness identity (Islamic romanticism, local political parties, the Aceh government).

This study differs from previous studies in two ways. First, it focuses on examining in greater depth the dynamics of social representation of Acehness identification with Indonesianness and the factors involved in this process. Second, it used historical and phenomenological approaches to directly observe the experiences of Yogyakarta Muslims in the field. The historical approach is used to determine how past events involving Muslims in Yogyakarta contributed to the process of identifying with national identity. Meanwhile, phenomenology is used to understand how the people of Yogyakarta represent Indonesianness at the individual and group levels. Given the differences mentioned above, this research is considered to be original and novel in terms of the issues of multiculturalism and nationalism within the framework of Indonesianness.

Based on an analysis of the above facts, it is clear that in a nation-state system, every element within it has the opportunity to experience internal strengthening that leads to the formation of ethno-nationalism (Bar-Tal & Teichman, 2009). Therefore, when linked to the granting of special status to Yogyakarta, it is interesting to examine in depth how the social representation of Indonesian identity as a superordinate identity by Muslim residents in Yogyakarta. Through social representation, it is hoped that the special status granted to Yogyakarta as the embryo of the emergence of a commitment to collective identity will have a comprehensive explanation. Moreover, this article will depart to how do Muslims in Yogyakarta represent their national identity attachment after the special status was granted?

This study will provide an overview of the dynamics of social representation of Indonesian identity within the nation-state system, which is characterized by negotiations between ethnic identities at the grassroots level. This research will also contribute by examining the dynamics of local Muslim identities that continue to assert themselves during the process of national character building in the “big house” of national identity, namely Indonesianness. A comprehensive understanding of the identification of Indonesianness among Muslims in Yogyakarta in a democratic climate needs to be revealed in order to avoid open conflict that could lead to national disintegration.

Although, Burhani (2025) found that Islam provides a significant contribution of Indonesian national identity through traditional and modern ways, he has not mentioned regarding local dynamic in portraying relationship between Islam and nationality. It can be seen in that national identity are more likely to focus on majority agenda than explaining into an unique interpretation from a certain group. Moreover, a study examining Islam and national identity was conducted by Hilmy (2018) in Javanese perspective. This study found that national identity was constructed by negotiation among *abangan*, *santri* and *priyayi* as prominent elements in Javanese social structure. This only shows that national identity cannot be separated from culture and religion that internalised as hybrid identity, but does not cover how Islam movement in the global context influence local people in embracing national identity. This article aims to provide more investigation regarding representations both cultural and religious attachment that navigates how local Muslims embrace national identity in mid of penetration an Islamization movement in Indonesian context.

This study used social representation theory to explain how Muslims in Yogyakarta interpret Indonesianness. Social representation is a social belief that contains ideas and values, including all assumptions and ideologies of a culture. This statement is reinforced by the following quote about social representation by Myers and Twenge (2012):

“Social representation is socially shared beliefs widely held ideas and values, including our assumptions and cultural ideologis.”

According to Moscovici, social representation is a system of values, ideas, and practices that functions to enable individuals to adapt or orient themselves to their material and social world, as well as to master their environment (Manstead, 2018). He does not separate the individual from the social, preferring to use the term social representation, which is both individual and social in nature (Rahman & Hilmiyah, 2024).

There are three categories of social representation: hegemonic, emancipatory, and polemical (Moscovici, 1988). Hegemonic representation is possessed by majority groups and large-scale entities such as rulers, nations, and states. Emancipatory representation, on the other hand, is possessed by certain subgroups that are created for themselves with a certain degree of autonomy and offer an alternative to existing customs. Polemical representations, on the other

hand, usually arise in relation to social conflicts and struggles between groups, and are always controversial in society.

Indonesia is a country built with awareness by and with various elements that are diverse in nature, character, and form to achieve common goals and interests. Among these elements is willingness to unite because of shared experiences and history, not because of ethnic or class similarities. As Renan and Thom (2013) said, there are two main things that underlie the formation of a nation: a shared history and the willingness to unite (*le desire d'entre ensemble*). Shared goals and interests, and historical experiences encourage unity in a nation state, or in other words, they unite in diversity (*Bhinneka Tunggal Ika*).

The social representation of Indonesianness is ultimately closely related to the long history of the formation of a nation that is an element within it. As a well-known theorist of nationalism, Anderson (2020) describes a nation as an imagined political community, imagined in a limited and sovereign manner. Imagined does not mean unreal. According to him, a nation is a community whose members believe there is a connection between them and other members as a nation, even though they have never actually met the other members.

II. RESEARCH METHOD

This study uses qualitative methods. Meanwhile, the approach used to understand the reality in the field is phenomenology. This study uses interviews and documentation as data collection methods. There are six research subjects, who are Muslim elites, in order to obtain an overview of the social representation of Indonesianness. Based on the above research theme, the research location is D.I Yogyakarta as a representative province for the emergence of local identity strengthening in relation to the context of Indonesianness. The research location in D.I Yogyakarta is focused on the city center of Yogyakarta, as the city centre represents all aspects of the rhythm of life in Yogyakarta society.

Data analysis in this study used the coding system according to Strauss and Corbin (1998). The data analysis coding technique included the following stages: a. Open coding: a process of parsing, analysing, interpreting, comparing, and categorizing research data through a rigorous peer review process in detail. b. Axial coding: a procedure aimed at seeing the relationships between categories, based on the specifications and characteristics of contextual mapping relationships, coercion, and interactional characteristics. c. Selective coding: selecting activities and data systematization and story flow concept images to organize propositions that form certain aspects of a systematic report.

III. RESULTS AND DISCUSSIONS

The roots of each Muslim group in Yogyakarta influence their thoughts, feelings, and behavior in their interactions with Indonesianness. This can be seen more clearly in the comparison of social representations of Indonesianness in the table below.

Tabel 1. Comparison of Social Representation of Indonesiaaness
in Muslims Yogyakarta

Comparative Aspects	Yogyakarta Muslim Categories		
	Traditionality	Modern	Salafi
History of Islam and Indonesia	Historically, Indonesia's existence can never be separated from the struggle of Muslims against colonialism. Islamic boarding school students and Sufi communities carried out a physical revolution against the colonizers (WI, 23-25)	Indonesia is the largest Islamic country in the world and historically cannot be separated from the bonds of the Islamic sultanate in the distant past, long before Indonesia gained independence (W IV, 20-24)	Islam's contribution to the prosperity of this country includes the following: First, Islam shapes civic culture. The Islamic kingdoms that were established throughout Indonesia since the 13th century were undoubtedly influenced by Islamic state administration, not Hinduism. (W V, 32-34)
The History of Yogyakarta and Indonesia	The history of Yogyakarta's special status includes the	The history of Yogyakarta's special status includes the	The history of Yogyakarta's special status includes the

	<p>Charter of Status dated August 19, 1945, from President Soekarno and the Proclamation (Mandate) dated September 5, 1945, from HB IX and PA VIII, which contained the two leaders' declaration to incorporate their territories into the Unitary State of the Republic of Indonesia (NKRI) by HB IX. (W I, 300-306)</p>	<p>Charter of Status dated August 19, 1945, from President Soekarno and the Proclamation (Mandate) dated September 5, 1945, from HB IX and PA VIII, which contained the two leaders' declaration to incorporate their territories into the Unitary State of the Republic of Indonesia (NKRI) by HB IX (W II, 255-260)</p>	<p>Charter of Status dated August 19, 1945, from President Soekarno and the Proclamation (Mandate) dated September 5, 1945, from HB IX and PA VIII, which contained the two leaders' declaration to incorporate their territories into the Unitary State of the Republic of Indonesia (NKRI) by HB IX (W III, 321-324)</p>
<p>Current perceptions of Indonesia</p>	<p>Indonesianness is not yet complete and is still in a process of continuous search regarding the relationship between religion and the state (W II, 47-49)</p>	<p>Indonesia had just begun its journey toward independence. Indonesia was not yet able to establish itself as a politically sovereign nation. It was still dictated by foreign powers, sovereign in the economic sphere,</p>	<p>Contrary to Islamic law, secular countries such as legalizing condoms to reduce the spread of HIV/AIDS (W V, 44-47)</p>

		and sovereign in the cultural sphere (W IV, 50-56)	
Strategies for managing Indonesianness	There is an open attitude, without fear of any elements from outside. However, this must be accompanied by a critical attitude, with redefinition such as indigenization (W I, 110-112)	Islam in its development is no longer preached through violence or war. People do not need to be yelled at to come to the mosque. However, a cultural approach is needed (W IV, 70-74)	Replacing Indonesian law with Islamic law and implementing Islam is important for upholding Islam (W VI, 79-83)
The future of Indonesia	In the future, Indonesia must find a formula to reconcile religion and secularization so that it can become a prototype for other Islamic countries (WII, 200-205)	Becoming a truly independent nation, as stated in the declaration of independence, through strengthening the character of a cultured nation. Not only that, the declaration of independence must also be interpreted as a cultural statement of unwillingness to become a foreign	Indonesia will be saved from destruction. The solution is to return to Islamic law as stated in the third paragraph of the 1945 Constitution, which reads, "by the grace of Almighty God." Therefore, because this independence is a blessing, we must return to the Qur'an and Sunnah. (W VI, 111-113)

colony (W IV, 89-93)

There are three categories of social representation: hegemonic, emancipatory, and polemical (Moscovici, 1988). Hegemonic representation is possessed by majority groups and is large-scale, such as rulers, nations, and states. Emancipatory representation, on the other hand, is possessed by certain subgroups that are created for themselves with a certain degree of autonomy and offer an alternative to existing customs. Polemical representations, on the other hand, usually arise in relation to social conflicts and struggles between groups, and are always controversial in society.

Muslims in Yogyakarta, divided into three categories, have their own unique styles in representing Indonesian identity. Traditional Muslims emphasize a critical stance by redefining everything that enters Indonesia, including religion, through a process of indigenization. Modern Muslims present Islam in its development, no longer preached through violence or warfare. However, a cultural approach or acculturation is needed through careful persuasion, as practiced by the Wali Songo. Salafi Muslims, on the other hand, emphasize replacing Indonesian law with Islamic law and implementing Islamization as something important for upholding Islam in Indonesia.

The type of social representation used by Muslims in Yogyakarta in relation to Indonesianness can be seen more clearly below:

Table 2. Types of Social Representations of Indonesianness Among Muslims in Yogyakarta

Comparative Aspects	Kategori Muslim Yogyakarta		
	Traditional	Modern	Salafi
History of Islam and Indonesia	Hegemony	Hegemony	Hegemony
History of Yogyakarta and Indonesia	Hegemony	Hegemony	Hegemony
Current perception of Indonesia	Emancipation	Emancipation	Polemic

Strategies for managing Indonesianess	Emancipation	Emancipation	Polemic
The future of Indonesia	Hegemony	Hegemony	Polemic

Based on the table above, traditional and modern Muslims have many similarities in terms of social representation when compared to Salafi Muslims. Salafi Muslims share similarities with traditional and modern Muslims in representing the historical relationship between Islam and Yogyakarta with Indonesianness, namely through the use of hegemonic representation. Meanwhile, Salafi Muslims use polemical representations to explain their strategies for managing Indonesianess, their perceptions of Indonesia today, and their imagination of Indonesia in the future.

The consequence of polemic social representation involves promoting the enforcement of Islamic law, whether locally, nationally, or beyond national borders, often leads to conflicts and disputes. Salafi Muslim tends to represent their groups internally and subjectively without considering the objective circumstances of the Indonesian context. Moreover, it can create political turbulence not only in local but also in national settings (Azca, 2024). Given that there was a historical conflict during establishing Pancasila as the foundation of Indonesia State before the independent of Indonesia in 1945. Islamic groups forced to include Islamic law in Pancasila due to considering Muslim as majority group of Indonesian population. Although, their views have been rejected, many agendas that live under global Islamic political views still exist in Salafi Muslim (Moreno, 2017). Polemical representation about Indonesia by Salafi Muslim seems to have high identification towards the global Islamic political views when perceiving the future of Indonesia. It is caused by their views on the current situations suffered by many problems regarding corruptions against Indonesian government for many decades. Salafi Muslim try to put morality and ethics, referring Islamic values, to resolve all the problems of Indonesian corruptions (Hasan, 2010).

In contrast, traditional and modern Muslims represent their groups in a more dialogical and compromising manner, emphasizing the development of alternative solutions within the Indonesian context. Regarding current Indonesia situation and managing the future of Indonesia, traditional Muslim illustrates emancipation

representation type that integrates local values in the national identity. This is appropriate with Yogyakarta conditions that holds traditions in the midst of nationality. Given that the special status of Yogyakarta, which has been established by the central government through Law No. 13 of 2012, confirms that Yogyakarta has a unique character that is formally institutionalized in the Indonesian aristocracy (Robuan, 2023). Through its rich cultural heritage and traditions of the past, which are deeply ingrained in all aspects of the lives of its citizens, Yogyakarta deserves its special status. Moreover, key points used to determine the history of Yogyakarta's special status include the Charter of Status of August 19, 1945, from President Soekarno and the Proclamation (Mandate) of September 5, 1945, from HB IX and PA VIII, which contained statements from the two leaders to merge their territories into the Unitary State of the Republic of Indonesia (NKRI). HB IX was known for his broad vision, his closeness to the common people, and his extraordinary ability to see the future. However, HB IX also benefited from his people's high level of political awareness long before independence (Tolo, 2013). Emancipation representation by traditional Muslim take place HB IX as a figure regarding attachment process in embracing Indonesianess.

Moreover, Yogyakarta's history in preserving Indonesian identity did not only exist during the independence era, especially when the capital of the Republic of Indonesia had to move to Yogyakarta in 1946 (Drechsler, 2019). However, Yogyakarta became a city of struggle that was home to fighters from various ethnic groups, nations, and religions. All were welcomed with open arms by Sultan HB IX. In fact, not only were they welcomed, but a number of leaders from other regions also had their living expenses paid for by HB IX. The historical facts above illustrate that the relationship between Indonesianness and Yogyakartaanness is very intimate. If attempts were made to weaken Indonesianness elsewhere, Yogyakarta would do the opposite and defend it with all its might. This can be understood in that the history that shapes group behavior cannot be viewed solely by observing the relationship between the social representation of the group and history directly, but is mediated by a collective organism that will always interpret stimuli before a response is given (Liu & Hilton, 2005).

The people of Yogyakarta can indirectly be referred to as a collective organism in relation to Indonesian history. Where past history is considered to have given legitimacy to myths or ideologies (Sidanius & Pratto, 2001), and explains the

meaning of something, as well as how it becomes the basis for different forms of collective memory Rimé et al. (2010) that are used for the current situation. Furthermore, the accumulation of historical experiences can produce a form of cognitive narrative (Wertsch, 2008) or, in a social ethos that shapes patterns and interprets new experiences based on historical events (Bar-Tal & Teichman, 2009).

Based on the historical account above, it is clear that Yogyakarta played a very significant role in the history of Indonesia's struggle for independence. This can be proven from the history of the Indonesian people's struggle itself. Even when the country became the Republic of the United States of Indonesia (RIS), Yogyakarta continued to recognize the Unitary State of Indonesia (Hariyanto, 2020). The social representation of Indonesianness among Muslims in Yogyakarta after the establishment of special status is highly religious. Individual affiliation with religious groups influences the perception of Indonesianness. There are collective nuances from each Islamic religious affiliation in representing Indonesianness. This is because religion itself is also a collective representation that contains collective beliefs, norms, and values, which encourage adaptation to the collective environment. Thus, religious experiences and ideas of divinity are also products of collective life, so even though beliefs are individual, rituals and institutions are collective products within a community (Yusuf, 2020).

Regarding hegemonic representation of Indonesianness is supported by traditional and modern Muslims that concern in integrating between Islam and local values of Indonesian society. It can be seen that traditional and modern Muslim are more likely to attach to national identity than Salafi Muslim when navigating the future of Indonesia. Hegemonic social representation of Indonesia refers to a narration about what kind of culture beliefs to Indonesia in order to strengthening position of nationality. According to Sidi (2020) the Indonesian national identity is constructed in civic and cultural terms, such as the shared history of struggle against colonialism and values such as diversity and tolerance. It means that both traditional and modern Muslim in Yogyakarta support the strength of national identity by applying hegemonic social representation of culture and Islam in Indonesian context.

The religious social categorization used in explaining social representations of Indonesianness among Muslims in Yogyakarta after the establishment of special status is based on the ideological framework of religious movements. In Indonesia,

Islam in the form of a civil movement has three variants, namely: traditional Islam, modern Islam, and transnational Islam. Each Islamic group has a different mass base. The traditional Islamic group is influenced by the thinking of Nahdlatul Ulama figures who promote harmony between cultural practices and religion. Modern Islamic groups are influenced by the thinking of Muhammadiyah leaders, who promote an agenda of purifying Islamic teachings. Salafi Islamic group, on the other hand, places greater emphasis on the comprehensive institutionalization of Islamic law at the local, national, and global levels.

The social representation of the three Muslim groups in Yogyakarta will certainly differ according to the ideas, values, and assumptions within each group. This is because social representation itself is a social belief that encompasses ideas and values, including all assumptions and ideologies of a culture. Moscovici (1988) argues that social representation is a system of values, ideas, and practices that functions to enable individuals to adapt or orient themselves to their material and social world, as well as to master their environment. Moscovici does not separate individuals from society, preferring to use the term social representation, which is both individual and social in nature (Rahman, 2013). Traditional and modern Muslim applied social emancipation as social representation that the pressures of indigenization and culturization are related to Indonesianness. Salafi Muslim, on the other hand, present a more polemical representation, namely by carrying out Islamization within the context of Indonesianness.

IV. CONCLUSION

Through the historical account above, it is clear that Yogyakarta played a very significant role in the history of Indonesia's struggle for independence. This can be proven from the history of the Indonesian people's struggle itself. Even when the country became the Republic of the United States of Indonesia (RIS), Yogyakarta continued to recognize the Unitary State of Indonesia. This was supported by the hegemonic nature of Traditional, Modern, and Salafi Muslim social representation. There are differences in the social representation of Indonesianness among Muslims in Yogyakarta. Traditional and Modern Muslims have many similarities in terms of social representation when compared to Salafi Muslims. Salafi Muslims share similarities with Traditional and Modern Muslims in representing the historical relationship between Islam, Yogyakarta, and Indonesianness, namely through the

use of hegemonic representation. Meanwhile, polemic representations are used by Salafi Muslims in explaining strategies for managing Indonesianness, perceptions of Indonesia today, and imaginations of Indonesia in the future.

Promoting the enforcement of Islamic law, whether locally, nationally, or beyond national borders, often leads to conflicts and disputes among transnational Muslims. Salafi Muslims tend to represent their groups internally and subjectively without considering the objective circumstances of the Indonesian context. Meanwhile, Traditional and Modern Muslims represent their groups in a more dialogical and compromising manner, emphasizing the development of alternative solutions within the Indonesian context.

The interpretation of Traditional and Modern Muslims on Indonesianness represents optimism and positivity, whereby Indonesia is a country that is open to the development of other nations and must be able to exercise sovereignty in all aspects of life. This is in contrast to Salafi Muslims, who firmly state that Indonesia has meaning if Islamic law is applied comprehensively. The relationship between religion and the state in the Indonesian context is an interesting issue that warrants further in-depth study, especially if quantitative methods are used. In addition, Indonesianness is still a work in progress, and there are certainly many variables involved. An important variable that needs to be examined as a continuation of this research is citizenship identity. How do Muslims in Indonesia identify their citizenship identity in relation to their religious identity, and what kind of citizenship model is in line with the basic values of the Indonesian nation? These questions will be interesting theme for the next investigation related to national identity development in Indonesian Muslim communities.

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