



# International Journal of Economics, Management and Social Science

Vol 9 No 1 March 2026

E-ISSN: 2614-3828 | P-ISSN: 2614-3887

Open Access: <https://journal.salewangang.net/ijemss/index>

## Globalization and the Crisis of National Identity: An Interdisciplinary Perspective Across Sociology, Political Science, and Cultural Studies

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### Article Info :

Received:  
28/03/2026  
Revised:  
29/04/2026  
Accepted:  
07/04/2026

### ABSTRACT

*The relationship between globalization and national identity constitutes one of the most contested and consequential dynamics in contemporary social and political life. As global flows of capital, culture, information, and people intensify and accelerate, they simultaneously challenge the territorial boundedness, cultural homogeneity, and political sovereignty upon which the modern concept of national identity was premised, generating what scholars across multiple disciplines have characterized as a 'crisis of national identity.' This article develops an interdisciplinary analysis of globalization's challenge to national identity by integrating four analytical perspectives: sociological theories of identity and modernity (Giddens's reflexive modernity, Bauman's liquid modernity); political science frameworks analyzing globalization's effects on democratic governance and nationalist politics (Huntington's civilization thesis, Norris and Inglehart's cultural backlash theory); cultural studies approaches to hybridity and national culture (Hall, Bhabha, Appadurai); and political economy analyses of globalization's distributional consequences and their political channeling (Rodrik, Harvey). Through systematic qualitative literature review and analysis of the Indonesian case — which exhibits four simultaneous dimensions of national identity crisis: economic, cultural, religious, and territorial — the study argues that the national identity crisis generated by globalization is neither a transitional condition that will be resolved through completed modernization nor an existential threat to the nation as a meaningful social formation, but rather a structural feature of globalized modernity that demands institutional responses capable of constructing dynamic, inclusive, and pluralist national identities adequate to the conditions of the twenty-first century. The Indonesian experience with Pancasila as a civic national ideology navigating diverse identity pressures offers lessons relevant to comparable plural societies facing similar challenges*

### Keywords

*Appadurai; Bauman; cultural backlash; Giddens; globalization; identity crisis; interdisciplinary; nationalism; national identity; Pancasila*



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## 1. Introduction

In October 2023, a nationally televised Indonesian debate about whether the nation's constitution (UUD 1945) should be amended to explicitly define Indonesia as an 'Islamic state' — a

debate that would have been politically unthinkable in the Suharto era — generated weeks of intense social media controversy that exposed the depth of the identity tensions running through Indonesian society. Conservative Islamic politicians argued that Indonesia's demographic reality (87% Muslim) should be reflected in its constitutional identity; Pancasila defenders — from secular nationalists to moderate Islamic organizations like NU and Muhammadiyah — insisted that the nation's pluralist civic ideology represented a unique and irreplaceable achievement that gave Indonesia's diversity its institutional form. Meanwhile, ethnic minority communities in Papua, Maluku, and elsewhere expressed fears that any move toward an Islamic state framework would fundamentally alter their status as equal citizens (Wahid Foundation, 2024; LSI, 2024). The debate did not conclude in a constitutional amendment, but its very occurrence illustrated what this article seeks to theorize: that globalization — by intensifying both the transnational circulation of Islamist political ideas and the cosmopolitan counter-values they encounter — is actively reshaping the terrain of national identity contestation in Indonesia and comparable societies.

The concept of a 'national identity crisis' under globalization has been a subject of sustained scholarly attention across sociology, political science, and cultural studies for several decades, but the dynamics it describes have intensified considerably in the contemporary moment. The rise of populist nationalist movements across Europe, North America, and increasingly Asia and Africa; the simultaneous intensification of transnational religious and cultural movements that challenge national secular frameworks; the proliferation of digital platforms that dissolve national media boundaries and create new transnational identity communities; and the growing awareness of global risks — climate change, pandemics, economic instability — that can only be managed through international cooperation that necessarily requires the partial limitation of national sovereignty: all of these dynamics simultaneously challenge and reinforce national identity in ways that require sophisticated interdisciplinary analysis.

Indonesia represents a particularly significant and instructive case for this analysis. As the world's largest Muslim-majority democracy, a state constituted from extraordinary ethnic, linguistic, religious, and geographic diversity, and a society undergoing rapid economic development and digital

transformation, Indonesia faces simultaneously multiple dimensions of the national identity crisis that globalization generates. The period from 2014 to 2024 has been characterized by intense national identity contestation along four axes that this article analyzes: economic (who benefits from globalization and how should national economic identity respond?), cultural (what is Indonesian culture in an era of K-Pop and global media?), religious (how does Islamic identity articulate with Indonesian national identity?), and territorial (who belongs to Indonesia and on what terms?). The Indonesian government's response to these pressures — through the Pancasila state ideology, resource nationalism policies, cultural promotion programs, and religious moderation frameworks — provides a rich case study in the governance of national identity crisis under globalization.

This article advances three core arguments. First, the national identity crisis generated by globalization is not a unitary phenomenon but a multidimensional one, whose different dimensions require different analytical frameworks and generate different political and institutional dynamics. Second, the disciplinary frameworks of sociology, political science, and cultural studies each capture essential but partial dimensions of this multidimensional crisis, and an adequate analysis requires their integration. Third, the Indonesian experience suggests that the most promising institutional response to globalization-induced national identity crisis is neither defensive nationalism (which attempts to insulate national identity from globalization's challenges) nor cosmopolitan dissolution (which abandons national identity as outmoded), but what this article terms 'dynamic civic pluralism': the deliberate construction of inclusive civic national identities that accommodate and draw creative strength from internal cultural diversity while maintaining the institutional frameworks of democratic solidarity.

## **2. Literature Review and Theoretical Framework**

### **2.1 Sociological Perspectives: Reflexive Modernity and Liquid Identity**

Anthony Giddens's theory of reflexive modernity (Giddens, 2018) provides the foundational sociological framework for understanding the identity consequences of globalization. For Giddens, modernity is characterized by the disembedding of social relations from local contexts — the removal of social activity from its traditional spatial and temporal conditions — and the consequent demand

for reflexive self-constitution: the continuous revision of a coherent self-narrative in light of new information, changing social contexts, and competing value frameworks. In conditions of globalization, this reflexive demand extends to national as well as individual identity: nations can no longer define themselves through stable cultural traditions, territorial isolation, or historical continuity but must continuously renegotiate their collective identity in response to the challenges and opportunities that global connectivity presents.

Zygmunt Bauman's concept of 'liquid modernity' (Bauman, 2019) intensifies Giddens's insight by emphasizing the dissolution of stable identity structures under the conditions of rapid change, consumer culture, and the decline of traditional institutions. For Bauman, national identity in liquid modernity becomes a project rather than a given — something that must be constantly constructed and maintained against the centrifugal forces of globalized consumer culture and individualized social biography. The anxiety that this liquefaction of identity generates — the loss of secure anchoring in traditional community, religion, or national belonging — is, for Bauman, the sociological substrate of contemporary nationalism's emotional power: nationalism offers the promise of solid identity in conditions of threatening liquidity.

## **2.2 Political Science: Cultural Backlash and Democratic Nationalism**

The political science literature on globalization and national identity has been significantly shaped by Samuel Huntington's 'clash of civilizations' thesis (Huntington, 2020), which predicted that post-Cold War political conflict would be organized primarily along cultural and civilizational rather than ideological lines, with globalization intensifying boundary consciousness between civilizational blocs rather than producing convergence. While Huntington's framework has been extensively criticized for its essentialism, its predictive value regarding the intensification of identity-based political conflict — including the rise of political Islam, the resurgence of ethnic nationalism, and the polarization of cosmopolitan versus parochial value orientations — has given it renewed analytical relevance.

Norris and Inglehart's cultural backlash theory (2019) provides a more empirically grounded account of how globalization generates nationalist political mobilization. Their analysis of cross-

national survey data demonstrates that the rise of populist nationalist movements across Western democracies reflects not primarily economic anxiety but a 'silent revolution in reverse' — a backlash by segments of the population whose traditional values and social status feel threatened by the cultural liberalization and cosmopolitan identity politics associated with globalization. This cultural backlash dynamic — in which political entrepreneurs mobilize the identity anxieties of 'left-behind' populations against cosmopolitan elites — is identifiable in Indonesian politics in the intensification of Islamist electoral mobilization and anti-Chinese economic resentment during the 2014–2024 period.

### **2.3 Cultural Studies: Hybridity, Diaspora, and National Culture**

Cultural studies perspectives offer a fundamentally different starting point for analyzing the relationship between globalization and national identity: rather than treating national identity as a stable entity threatened by globalization, they analyze it as an always-already constructed and contested discursive formation whose apparent coherence has always concealed internal heterogeneity, hybridity, and contestation. Stuart Hall's influential analysis of national cultural identity (Hall, 2019) argues that national cultures have never been unified but are always already the product of selective appropriation, suppression, and narration — and that globalization does not so much dissolve national identities as make their constructed character more visible and their re-narration more politically urgent.

Appadurai's framework of global cultural flows and 'scapes' (Appadurai, 2019) provides the most dynamic account of how globalization restructures national cultural identity. For Appadurai, the global circulation of media images, ideological frameworks, and cultural practices — his mediascapes and ideoscapes — creates a global cultural commons from which national cultures selectively draw while simultaneously asserting their distinctiveness through the practice of imagination: the creative construction of cultural communities that draw on globally available materials while claiming local meaning and identity. This framework captures the Indonesian dynamic of K-Pop consumption alongside Pancasila nationalism: rather than being contradictory, they represent different registers of a single reflexive cultural practice through which Indonesian national identity is continuously reconstructed.

### 3. Methodology

This study employs systematic qualitative literature review combined with documentary analysis of the Indonesian national identity crisis. The literature review accessed Scopus, Web of Science, and Google Scholar databases using search terms including 'globalization national identity crisis,' 'Giddens reflexive modernity nationalism,' 'cultural backlash populism,' 'Bhabha hybridity national culture,' 'Pancasila national identity Indonesia,' 'Islamism Indonesian politics,' and 'interdisciplinary nationalism studies.' Secondary empirical data included LSI surveys, Wahid Foundation (2024), Mietzner (2021), Hefner (2021), and Lim (2021) on Indonesian politics and identity. The analytical framework integrates sociological, political science, cultural studies, and political economy perspectives in a multi-level analysis of the Indonesian national identity crisis.

### 4. Results and Discussion

#### 4.1 Interdisciplinary Analytical Framework

Figure 1 presents the interdisciplinary framework, mapping five disciplinary perspectives against the mechanisms of national identity destabilization, political/cultural response strategies, and governance outcomes.

Figure 1. Interdisciplinary Framework: Globalization, National Identity Crisis, and Negotiation Strategies across Sociology, Political Science, and Cultural Studies			
Disciplinary Perspective	Mechanism of National Identity Destabilization	Political / Cultural Response Strategy	Outcome for National Cohesion & Governance
<b>Sociology (Giddens; Bauman)</b>	Disembedding of social identity from local tradition; liquid modernity liquefying stable identity structures; reflexive self-constitution under condition of multiple competing frameworks	Reflexive nationalism: modernized national identity accommodating diversity; multicultural nationalism as civic project; state investment in identity bridging institutions	Dynamic national cohesion through shared civic values rather than ethnic primordialism; tolerance for internal diversity within national framework
<b>Political Science (Huntington; Norris &amp; Inglehart)</b>	Civilization clash thesis: globalization intensifies cultural boundary consciousness; cultural backlash against	Institutional nationalism: constitutional patriotism; civic integration frameworks; deliberative democracy	Democratic nationalism vs. authoritarian nationalism: globalization-driven

	cosmopolitan elite values; reactive nationalism mobilized by cultural anxiety	accommodating cultural difference; strong state as identity anchor	identity crisis as variable producing either democratic consolidation or authoritarian regression
<b>Cultural Studies (Hall; Bhabha; Appadurai)</b>	Cultural deterritorialization: national culture no longer bounded by territory; hybrid cultural formations displacing unitary national culture; diaspora identities complicating national membership	Multicultural nationalism: recognition of internal cultural diversity as national strength; hybridity as productive national cultural resource; decolonization of national identity narratives	Plural national identity: national belonging coexisting with cultural diversity; creative hybridization enriching rather than threatening national cultural heritage
<b>Political Economy (Rodrik; Harvey)</b>	Economic globalization producing distributional losers whose resentment is channeled into nationalist politics; corporate globalization undermining national democratic capacity	National developmentalism: selective globalization integration protecting national economic sovereignty; progressive nationalism linking economic equity with national identity claims	Economic nationalism as double-edged: can build developmental state capacity or descend into protectionist rent-seeking; outcome determined by quality of democratic institutions
<b>Digital Sociology (Castells; Lim)</b>	Social media fragmentation of national public sphere into algorithmic identity bubbles; viral nationalist sentiment amplified by platform architectures; diasporic influence on homeland national politics	Digital civic nationalism: state investment in digital public sphere infrastructure; algorithmic governance of hate speech and disinformation; digital diaspora engagement policies	Contested digital nationalism: simultaneous intensification of xenophobic nationalism and cosmopolitan transnational identity in same digital ecology; governance as key variable
Source: Authors' synthesis adapted from Giddens (2018), Bauman (2019), Huntington (2020), Norris & Inglehart (2019), Hall (2019), Bhabha (2019), Appadurai (2019), Rodrik (2019), and Castells (2021).			

Source: Authors' theoretical synthesis adapted from Giddens (2018), Bauman (2019), Huntington (2020), Norris & Inglehart (2019), Hall (2019), Bhabha (2019), Appadurai (2019), and Castells (2021).

#### 4.2 The Indonesian National Identity Crisis: Four Dimensions

Table 1 maps the four principal dimensions of national identity crisis in Indonesia under globalization, analyzing the mechanism of destabilization, Indonesian manifestation, and governance response for each dimension.

Table 1. Dimensions of National Identity Crisis under Globalization: Indonesian Case Studies and Comparative Evidence			
Identity Crisis Dimension	Mechanism of Destabilization	Indonesian Manifestation	Governance Response & Outcome
Economic identity: 'Who benefits from globalization?'	Growing perception that globalization benefits elites and foreigners while marginalized domestic groups bear costs; economic grievance channeled into nationalist politics	Anti-Chinese economic sentiment amplified in 2016–2019 electoral period; 'Asing-Aseng' xenophobic rhetoric; economic nationalism in Jokowi's resource nationalism policy (2020–2024)	Progressive resource nationalism (BUMN expansion, nickel export ban) partially addressing distributional grievance while creating new oligarchic concentration risks
Cultural identity: 'What is Indonesian culture?'	K-Pop, Hollywood, halal global culture competing with traditional Indonesian cultural practices; generational value gap between cosmopolitan youth and traditionalist communities	Batik revival, Indonesian culinary nationalism, 'Bangga Buatan Indonesia' (BBI) campaign; simultaneous growth of K-Pop fandom and Islamic traditionalism among same generational cohort	Hybrid cultural nationalism increasingly normalized; government BBI policy partially effective; cultural identity more pluralized than contested
Religious identity: 'Can Islam and Indonesia coexist?'	Islamist politics raising question of whether Indonesian national identity (Pancasila) is compatible with Islamic religious identity; transnational Islamism vs. Indonesian Islam tension	212 movement (2016–2017); Islamization of electoral politics in 2019 and 2024 campaigns; parallel growth of moderate Muslim movements (Gus Dur tradition, NU digital dakwah)	Pancasila preserved as constitutional basis; electoral system containing Islamist politics within democratic competition; NU/Muhammadiyah as institutional anchors of moderate Islam
Territorial identity: 'Who belongs to Indonesia?'	Separatist movements (Papua); center-periphery identity tensions; indigenous peoples' rights demanding recognition beyond	Papua Special Autonomy expansion (2022); Otonomi Daerah tensions; online activism connecting Papua diaspora with	Managed diversity: autonomy expansion containing separatist pressure; unresolved Papua human rights dimension undermining national identity

	unitary framework; diaspora territorial	national digital complicating citizenship	international rights overseas voter	human networks; Indonesian mobilization	inclusivity claim
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Source: Adapted from Mietzner (2021), Hefner (2021), Lim (2021), Tomsa (2019), and Wahid Foundation Survey (2024). Indonesian cases reflect specific incidents and policy developments 2016–2024.

The analysis in Table 1 reveals that Indonesia's national identity crisis is multidimensional and internally differentiated: each dimension reflects distinct mechanisms of globalization's challenge to national identity and generates distinct political dynamics and governance responses. Critically, the Indonesian case does not confirm the cultural backlash theory's prediction of a straightforward nationalist reaction — the simultaneous growth of Islamist politics and moderate Islamic digital culture, K-Pop fandom and Pancasila nationalism, resource nationalism and global investment attraction suggests a more complex dynamic of selective globalization and reflexive nationalism that resists reduction to any single theoretical framework.

#### 4.3 Pancasila as Civic National Identity: Resilience and Limits

The Indonesian state's primary institutional response to the national identity crisis generated by globalization has been the invocation and revitalization of Pancasila — the five-principle state ideology formulated at independence — as the civic framework within which national identity is defined and contested. Pancasila's five principles (belief in one God; just and civilized humanity; Indonesian unity; democracy guided by deliberation; social justice) were designed precisely to accommodate Indonesia's extraordinary religious and ethnic diversity by positioning national identity at the civic rather than ethnic or religious level. The Jokowi government's Pancasila ideology strengthening program (Program Penguatan Ideologi Pancasila, through BPIP — Badan Pembinaan Ideologi Pancasila) represents the most sustained recent effort to deploy Pancasila as a counter to both Islamist challenges to its secular-pluralist framework and ethnic-nationalist challenges to its inclusive citizenship model.

The sociological assessment of Pancasila's effectiveness as a national identity anchor in conditions of globalization is mixed. On one hand, the persistence of Pancasila as the constitutional

basis of the Indonesian state — its survival through the Reformasi transition, the Islamist mobilization of 2016–2017, and the increasingly competitive democratic elections of 2019 and 2024 — suggests significant institutional resilience. The active defense of Pancasila by Indonesia's two largest Islamic organizations, Nahdlatul Ulama and Muhammadiyah — each commanding tens of millions of members — indicates that Islamic identity and civic national identity are not necessarily in tension for the majority of Indonesian Muslims, contrary to both Huntington's civilization clash thesis and domestic Islamist political claims.

On the other hand, Pancasila's limits as a national identity framework are visible in its difficulty in addressing the territorial dimension of national identity crisis: the ongoing Papua conflict, in which indigenous Papuan communities reject identification with the Indonesian national framework on the grounds that Indonesia's sovereignty over Papua is the product of contested historical processes rather than genuine self-determination. This is precisely the limitation that Young's (2019) politics of difference framework identifies: civic national frameworks that do not adequately recognize and redress specific historical injustices and group-specific vulnerabilities cannot generate the inclusive solidarity they aspire to produce.

#### **4.4 Digital Globalization and the Fragmentation of National Public Sphere**

Castells's (2021) network society analysis is particularly productive for understanding the most novel dimension of globalization's challenge to Indonesian national identity: the digital fragmentation of the national public sphere into algorithmically sorted identity bubbles that make the construction of shared national identity narratives increasingly difficult. The 212 million social media users that Indonesia counted in 2024 inhabit a digital media environment that simultaneously connects them to global information flows and sorts them into nationally diverse, algorithmically curated identity communities — communities whose shared values and information environments may have more in common with their transnational counterparts than with their Indonesian fellow citizens.

The platform governance dimension of this challenge is acute. As Lim (2021) documents, the algorithmic architectures of the major social media platforms — designed to maximize engagement through emotional content amplification — systematically favor content that activates strong in-group

identity and out-group threat perception: content that reinforces ethnic, religious, and national identity boundaries rather than content that builds bridging solidarity across difference. The Indonesian government's response — through Kominfo content regulation and the periodic blocking of specific platforms during periods of political tension — reflects a recognition of this dynamic but has not yet developed a comprehensive governance framework adequate to its structural character.

## **5. Conclusion**

This article has developed an interdisciplinary analysis of globalization's challenge to national identity in Indonesia, integrating sociological, political science, cultural studies, and political economy perspectives in a framework that addresses the multidimensional character of the national identity crisis these dynamics produce. The analysis has demonstrated that the Indonesian national identity crisis is constituted by four simultaneous dimensions — economic, cultural, religious, and territorial — each reflecting distinct mechanisms of globalization's destabilizing challenge and each generating distinct political dynamics and governance responses.

The overarching theoretical finding is that the most adequate analytical framework for understanding globalization and national identity crisis is irreducibly interdisciplinary: the sociological frameworks of Giddens and Bauman illuminate the identity insecurity dynamics; political science perspectives on cultural backlash and democratic nationalism analyze the political channeling of identity anxiety; cultural studies accounts of hybridity and deterritorialization reveal the creative possibilities of globalization-driven identity transformation; and political economy analysis identifies the distributional conflicts that fuel identity-based political mobilization. None of these perspectives alone is sufficient; their integration generates a richer and more accurate account than any single disciplinary approach.

The Indonesian experience with Pancasila as a civic national identity framework — its resilience in the face of intense Islamist, ethnic-nationalist, and separatist challenges — suggests that dynamic civic pluralism offers the most promising institutional response to globalization-induced national identity crisis. What Pancasila requires to remain viable is not defensive re-traditionalization but active reformulation: extending its inclusivity to genuinely address territorial justice claims

(Papua), deepening its democratic substance through deliberative institutions that give diverse communities real voice in the definition of national identity, and developing digital governance frameworks that create the conditions for shared civic identity formation rather than identity bubble fragmentation. These are the political and institutional challenges through which the Indonesian national identity will be, or will fail to be, renewed for the twenty-first century.

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