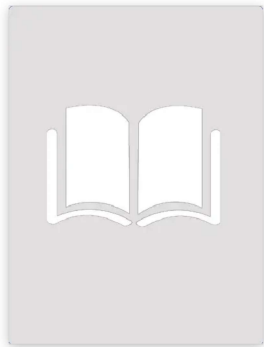


Conference



[S.S Handoko, Aslinda](#) and [Sawirman](#)

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Overview

Authors

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Description

This conference is aimed at promoting deeper understanding and relations between Malaysia and Indonesia at an academic, inter-societal and non-state level. It also seeks to encourage cooperation between researchers, academic institutions, civil society organizations and individuals in both countries, stimulating dialogue on the bilateral relations and common interests of both countries, regionally and globally.

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Human and Environment, Cultural Identities, Cultural Diversities, Intercultural Relations, Cultural Heritage, Cultural Studies, Research into the Humanities

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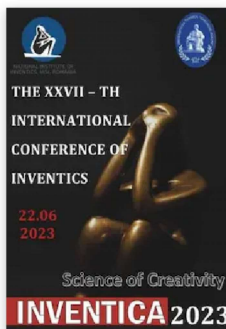
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ABSTRACTING & INDEXING

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**Contributions of Humanities and Social
Sciences on the Direction of Malay Studies
in the Era of Industry 4.0**

**August 21-24, 2019
Padang, West Sumatra, Indonesia**

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Preface

This conference is aimed at promoting a deeper understanding and relations between Malaysia and Indonesia at an academic, inter-societal and non-state level. It also seeks to encourage cooperation between researchers, academic institutions, civil society organisations and individuals in both countries, stimulating dialogue on bilateral relations and common interests of both countries regionally and globally. This conference is aimed at promoting a deeper understanding and relations between Malaysia and Indonesia at an academic, inter-societal and non-state level. It also seeks to encourage cooperation between researchers, academic institutions, civil society organisations and individuals in both countries, stimulating dialogue on bilateral relations and common interests of both countries regionally and globally.

The current conference bring a theme “Contributions of Humanities and Social Sciences on the Direction of Malay Studies in the Era of Industry 4.0”. The rapid change of technology has lead the world to Industrial 4.0 Era which affect not only physical, but also socio-cultural aspect of human life. Malay world as one of the developing region should prepare the themselves to compete with other regions. It is very important to strengthen the partnership and build solid bond which based on mutual understanding and the same spirit.

The conference has done successfully by presenting speakers from different country, including Indonesia, Malaysia, Thailand, Japan, Philippines, and some others. It has become a scientific platform to discuss the current issues on Humanities and Social Sciences. Besides, the conference has gathered many papers during the conference. This proceeding is a publication of selected papers from the conference which provide insight about the current issues of Indonesia and Malaysia relation. We hope the proceeding could be a reliable resource to know the current issues of Indonesia and Malaysia in the field of Humanities and Social Sciences.

Editor

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The Problem of Slogan "Think Globally, Act Locally"

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Abstract

Indonesia is lagging in the global arena of the advancement of civilization. In various discussions and debates, appear the text "thinking globally, act locally." This paper analyzes the text using the Critical Discourse Analysis method. The analysis shows that, like the previous texts, the text is present in a polemic, containing a magnetic pull the orientation of advanced civilization or local stagnation. Indonesian texts differ in meaning from the historical context of the production of the text itself in the multinational business expansion, environmental issues, and multicultural education. The text is not in the development policy document. Therefore, the text is nothing more than a slogan, does not affect the movement and achievement of progress, so that backwardness remains factual. In the Indonesian context, the right motto is "think locally but act nationally or globally" that reflected the diversity and the necessity to be equal in a globalized world.

Keywords: text, discourse, social practice, the industrial revolution, civilization gap

INTRODUCTION

Indonesia was one step behind or one generation from Japan in the application of the industrial revolution. At present, the world has reached the stage of the German version of the Industrial Revolution 4.0, which is marked by the dominance of information technology and affects all aspects of human life. Internet, big data, and artificial intelligence have disrupted socio-cultural life. At almost the same time, the Industrial Revolution 5.0 was declared by Japan with a claim of an emphasis on human-centered society.

However, Indonesia, as part of a global society, is still confused and astonished by the technological leaps caused by the Industrial Revolution 4.0 and 5.0. Responding to the above matters, as in response to the previous discourse of globalization, a slogan in the form of verbal text "*think globally, act locally*" reappears. What does the text or slogan represent, how is the practice of the discourse and practice of the social text in Indonesia?

This paper is constructed and written based on the analysis of critical discourse. Discourse is both a representation and construction of reality. Discourse needs to be approached eclectically or multiperspective, including critical, historical, pragmatic, and semiotic approaches. Thus, the analysis includes the study of texts, the context of production, social context, and the deepest or ideological meaning [1].

These texts are constructed into relations that form the structure of discourse. Analysis of critical discourse on the three communicative dimensions, namely: text, discourse practice, and social practices, as referred to Jorgensen and Phillips [2] in Figure.

The text, which is the unit of analysis in this paper, is "*think globally, act locally*". This text has been used in various contexts, including planning, environment, education, mathematics, and business. In Indonesia, the phrase also appears in various contexts, especially in the context of revitalizing indigenous cultures. Text data is provided through literature studies, from a variety of available sources, such as textbooks, ebooks, journals,

and other online sources. The texts are analyzed, compared, and interpreted according to the critical discourse analysis steps above.

ANALYSIS AND DISCUSSION

Text (Discourse)

The text "think globally, act locally" is a point of crystallization in a particular discourse, that has a special status concerning other signs in the organization of the sign of a discourse. The sign itself is empty. It does not get detailed meaning until the sign is inserted into a special discourse. So it is an element that is open to obtaining meaning from a different source.

The text "think globally, act locally" or "glocal" is a text that appears when confronted with the factual reality that Indonesia is lagging in the achievement of civilization and "train" to catch up is already available namely technology. However, we cannot immediately jump on that train and drive away from the merciful culture. We can only move forward if we bring the cultural identity of our ancestors. So, think about following the premise of global science and technology (think globally), but still, have to act according to local cultural norms (act locally).

To explain the meaning of the text, it is necessary to analyze the practice of the text's literacy: about the production process, its relation to other previous texts, the influence of history on it, and its influence on history or actions and change.

Discourse Practices

Analysis of discourse practice includes analysis of the text production, intertextuality (the influence of other texts that preceded it), and inter-discourse (the influence of history on texts and the influence of texts on history).

Text production

The text "think globally act locally" is produced more in the socio-cultural context. The text was produced as a slogan in the decade of "regional autonomy" in West Sumatra in the 2000s and in Bali in the previous decade. At that time, in West Sumatra, the program of "Kembali ke Nagari"¹ Meanwhile, in Bali, the slogan appeared in the context of tourism. If in West Sumatra, the slogan cannot be translated into a real and measured program of action, opposite to Bali. Concretely, "think globally," Bali is more directed to the main sector and their main sector, namely tourism, which is globally oriented to attract foreign tourists. Likewise, "act locally" is also very concrete, because Bali's tourist attraction is their original and unique local culture. However, in a broader context, namely Indonesia, the text was generally produced by the periphery rather than the core actors of policymakers. As a result, the text is only a slogan.

Intertextuality Analysis

In connection with the text "think globally, act locally" in the Indonesian context, there are several relevant texts, namely texts: divergence, cultural polemic, Indonesia four founding fathers, and polemic of national ideology.

¹ Nagari is the lowest government unit in the state system of the Republic of Indonesia which changed after being uninformed into a village based on Law No. 5 of 1979., which resulted in the villages was divided into several communities. The Regional Autonomy Policy is seen as a way to "return to the Nagari system" as a government unit as well as a social-cultural unit.

Text of the Divergence

Divergence is one of the concepts of specific evolution in addition to parallel and convergent evolution [3]. In this context, Geertz states that Indonesia and Japan in the early sixteenth century were very similar, but now both are very different; Japan is a modern industrial nation, while Indonesia is a poor and underdeveloped country [4].

Culture Polemic Text

The Cultural Polemic was an intellectual debate in the mass media in the 1930s. Hasanuddin concluded that the main contention in the 'cultural polemic' was about the orientation of the Indonesian national culture from two groups of scholars with different ideas. The first group, including Ki Hajar Dewantara, Dr. Sutomo, and Dr. Purwacaraka, wants the development of a national culture based on cultural elements of ethnic groups in the area. The second group, driven by Sutan Takdir Alisyahbana, wants the development of a national culture that is independent of the culture of ethnic groups in the area. Culture development, according to him, must be oriented towards to developed Western world [5]. However, Koentjaraningrat held that the dispute was unnecessary. Because the two ideas are each a solution for the two functions of national culture. The two functions of the national culture, according to him, were to strengthen the sense of identity and national solidarity. The first function, namely to strengthen the sense of national identity, can be carried out with unique and grand works that can be proud of as the work of the nation, such as Borobudur, which all Indonesians feel they have in common. The second function, namely to strengthen a sense of national solidarity, refers to tolerance and understanding. The elements that can fulfill the second function include; national language, contemporary art, film art, the national legal system, and some other features [6].

National ideology polemic texts

Lately, there have been debates subject to Indonesian issues, including Pancasila as an ideology. President Joko Widodo promoted the slogan "Saya Indonesia, Saya Pancasila." The slogan became viral on social media and received mixed responses. There was a positive response as a form of the government effort to recall the spirit of Pancasila, which was considered faded. Besides, there are also negative responses when highlighting grammar that is considered inappropriate, fears of dictatorship, and fears of attacks on certain groups. This slogan is also used as a satire by several parties [7].

Text of the Indonesia Four Founding Fathers

The Indonesia Four Founding Fathers is a non-verbal text in the form of visual imagery. The text is in the form of a discussion banner photo produced by the SPEAK: Jakarta Youth Network in 2011. The text represents four national figures as Founders of the Republic of Indonesia State, namely: Soekarno, Hatta, Sjahrir, and Tan Malaka (See Figure 2). The text shows that three of them are Minangkabau, namely: Hatta, Sjahrir, and Tan Malaka. Minangkabau has only 2.73 percent of Indonesia's population, but its contribution to the idea and building of the Republic of Indonesia State reaches 75 percent. The specific way of thinking of each figure is certainly formed by each local wisdom (think locally), but they act in the national interest (act nationally). In other words, the text can be identified to represent the narrative "think locally, act nationally/ globally", ie, the text that is contrary to the main text above.

The texts above represent that Indonesia lags behind Japan for four centuries. The cultural orientation since the 1930s has been controversial and debatable but incomplete. Likewise, the question of the ideology of Indonesian nationality is, as if it were not yet

finished. The text of the Indonesian Four Founding Fathers reflects a different meaning: "think locally, act globally."

Inter-Discourse Analysis

Inter-discourse analysis talks about the influence of history on texts and the impact of texts on history. The text in question is "think globally, act locally". The birth of the text is often associated with Scottish Town planner Patrick Geddes in the field of environment (1915) and several other figures. In a business context, the text was born in the context of advertising and branding strategies of Sony Corporation and other Japanese multinational companies in the 1980s and 1990s [8]. McDonald's also uses the "think globally, act locally" strategy to customize products according to local tastes: if McDonald's products are Hamburger, for Indonesia, they also sell fried chicken and rice [9].

In the environmental sector, "think globally, act locally" is understood as the idea that local level action is crucial for climate change, both from a governance perspective and socio-technical development that affects the global balance [10]. The phrase "think globally, act locally" forms the rhetoric of the neoliberal narrative of globalization, which is used by social movements, environmental activists, and intellectuals who are critical for the diffusion of good environmental practices or the spread of ideas of civil society in developing countries [11]. In the social field of multicultural education, the concept of "think globally, act locally" was tried by Amy Risley in an innovative pedagogical strategy of local-global connections, to gain cross-cultural competency by working in diverse groups [12].

Different from the phenomena and facts above, the text "think globally, act locally" in Indonesia was born in a context that tends to be a "brake" on the way in which people follow the "Western" lifestyle when the essence of global (technological) progress has not fully understood let alone realized and mastered. Therefore, the presence of the text tends to polemic and influence the acceleration of technical mastery.

Sociocultural Practice

The practice of social discourse (sociocultural practice) relates to the sociocultural context, namely Indonesia. The "think globally, act locally" discourse does not function in efforts to achieve global equality in Indonesia. In the material dimension, Walhi on December 13, 2017, declared Indonesia in an ecological emergency.² In the demographic field, based on research conducted by the World Bank, the quality of Indonesian human resources is ranked 87 out of 157 countries.³ The results of the 2018 IHME (Institute for Health Metrics and Evaluation) research, Human Resources (HR) or human capital in Indonesia are ranked 131st, down from rank 130 in 1996. In the economic field, Indonesia's GDP per capita in 2017 under four other Asean countries, and 7.43 percent from Singapore (which reached US \$ 55.2 thousand).⁴ In the field of technology and industry, Indonesia is lagging in ASEAN. In the agricultural sector, the phenomenon of sharing poverty is still visible, food self-sufficiency fails and requires to imports. In the infrastructure sector, Indonesia is still struggling with integrating modes of transportation, while transportation 5.0 is driver or auto-driver. ASEAN Regional Communication Information Technology Development Index (2016), Indonesia under the Philippines and Vietnam⁵

²<https://www.mongabay.co.id/2018/04/24/walhi-kondisi-indonesia-masih-darurat-ekologis/>

³<https://www.suara.com/bisnis/2018/11/13/165447/kualitas-sdm-indonesia-peringkat-ke-87-dari-157-negara>

⁴<https://databoks.katadata.co.id/datapublish/2019/01/29/ditingkat-asean-pdb-per-kapita-indonesia-di-bawah-malaysia-dan-thailand>

⁵ <https://databoks.katadata.co.id/datapublish/2017/12/15/pembangunan-teknologi-informasi-indonesia-tertinggal-ditingkat-asean>

CONCLUSION

The backwardness of Indonesia from Japan and developed countries in terms of the achievements of civilization is factual for four centuries. The text "think globally, act locally" has almost no effect in accelerating the progress of civilization. The text was produced by academics, writers, journalists, or individuals who are not decision-makers. The text is present in discussions or writings in the mass media, as is the cultural and national ideology polemic. The text is not in the development documents. Therefore, the text is more of a slogan, not a development program. Another feature is that the questionable element is more prominent than action because it is not an action program. The relevant slogan should be "think locally act nationally/ globally". It will further strengthen the diversity of ways of thinking (by their respective local wisdom) but orienting the action for the common good nationally or globally.

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Appendix

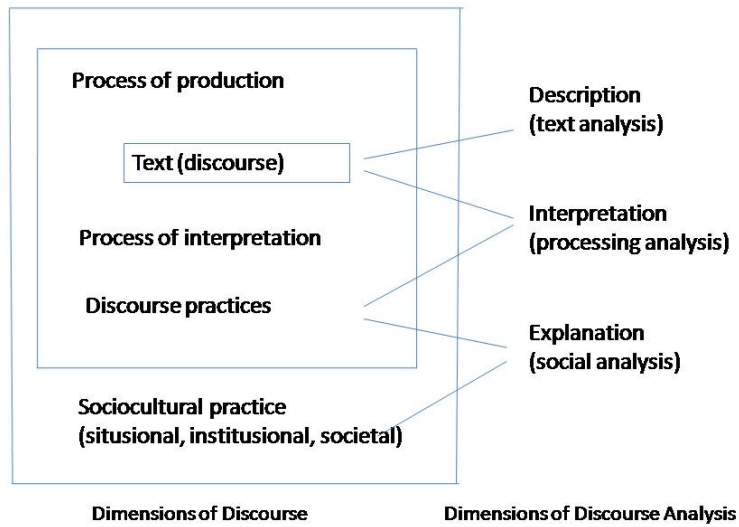


Figure 1: Dimensions of Discourse and Discourse Analysis



Figure 2: Visual Image of Indonesia Four Faonding Fathers

CERTIFICATE OF APPRECIATION

PROUDLY PRESENTED TO

Hasanuddin

As Keynote Speaker

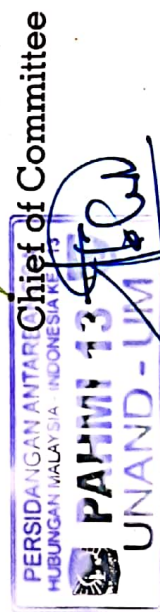
At the 13th International Conference on Malaysia-Indonesia Relations (PAHMI 13) organized by Faculty of Humanities, Universitas Andalas and University of Malaya with a theme:

CONTRIBUTION OF HUMANITIES AND SOCIAL SCIENCES ON THE DIRECTION OF MALAY STUDIES IN THE ERA OF INDUSTRY 4.0

on August 21-23, 2019 at Pangeran Beach Hotel, Padang, Indonesia



Dean



Chief of Committee

Dr. Hasanuddin, M.Si

Dr. Aslinda, M. Hum