

## MODEL OF NATIONAL IDENTITY CONSTRUCTION: THE DYNAMICS OF NATIONAL IDENTITY FORMATION IN ARCHIPELAGIC CULTURAL HERITAGE RESEARCH

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### Abstract

*The cultural heritage of Indonesia is a key component of the nation's identity. Therefore, the nation's identity is characterized by its cultural heritage. This paper analyzes the results of research on the theme of cultural heritage conducted by the Literary Language Archaeology Research Organization, BRIN, covering the fields of archaeology, literary language, manuscripts, oral tradition, and religious and civilizational treasures. The research employs a mixed-methods approach, combining qualitative and quantitative methods. Data were collected through Focus Group Discussions (FGDs) and analytical reviews of 34 research reports. The research analysis shows that cultural heritage, in the form of tradition, art, language, religion, and other cultural values, plays an essential role in fostering a sense of pride, unity, and national identity. Thus, identity is constructed through a historical process involving various parties acting as members of the culture. The analysis also explains the current research model and provides conceptual frameworks for policy research, development and, basic research development, as well as for the development of measurable issues, which can inform the implementation of future research with a focus on cultural heritage and identity construction. The studies also emphasize the importance of preserving cultural heritage as a form of national identity, and as a principle of ecological ethics and social cohesion amidst global change dynamics.*

**Keywords:** cultural heritage, cultural preservation, identity construction, national identity

## INTRODUCTION

Research on cultural heritage is essential to understanding nationhood because it represents a nation's identity. This identity develops from cultural identity, which is a collective self-passed down from ancestors. Identity is defined as a distinctive trait reflecting selfhood (Arciero and Bondolfi 2011) and has two elements: "identity" and "national". The term "Identity" originates from the English language, and refers to traits that distinguish individuals or groups. It involves sharing one's story to create a sense of interconnected identities shaped by past experiences. Identity is more than just a set of traits (Giddens 1991, 53). National identity is linked to shared physical features, culture, customs, religion, language, and nonphysical aspects such as ideals, hopes, and objectives (Hilmi and Pati 2015).

Identity is formed through complex social processes and is continually shaped by

interaction. It can be defined as a construction of how individuals understand themselves and their place in society, influenced by social contexts (Barker and Galasinski 2001). Identity develops over time through negotiations with various roles and life experiences. National identity is closely linked to nationalism (Meeus et al. 1999), as nationalism is a collective consciousness aimed at achieving unity for a shared, noble purpose (Meeus et al. 1999). It is both an ideology and a behavior that emphasizes self-determination. In the context of globalization, national identity helps preserve cultural uniqueness and historical memory (Gusevskaya and Plotnikova 2020). Cultural elements, such as language, rituals, and history, are vital to identity formation (Geertz 1975; Crocetti et al. 2023). There are three types of nationalism: civic, ethnic, and social. Civic nationalism includes all legal citizens regardless of ethnicity. Ethnic nationalism emphasizes shared cultural traits such as history and language (Vom Hau et al. 2023; Kaplan 2022; Piwoni and Mußotter 2023). Identity can also be defined in: legitimizing (institutional), resistance (oppositional), and project (transformational) (Peña 2012).

Another article argues that nations are defined by standardized, literate “high cultures” developed through centralized education (Cvetanova 2022; Rusu 2021). Nations can be described as imagined communities, created through shared narratives and modern media (Berezin 2021; Malešević 2022). National identity connects people through myths, memories, and legal and cultural frameworks. National identity fosters a sense of belonging, dignity, and symbolic unity (Rusu 2021). In Indonesia, for example, national identity reflects the country's ethnic and religious diversity and is rooted in the spirit of *Bhinneka Tunggal Ika* which mean Unity in Diversity. This spirit emphasizes justice, humanity, and pluralism (Nurhayati, Setiyowati, and Nurmalisa 2021; Hoon 2017). Therefore, national identity extends beyond individuals, to encompass cultural, legal, and emotional ties to the nation. These ties are shaped by shared values and historical experiences. This article’s discussion of identity construction in this article emphasizes the interactions of culture, language, and religion as demonstrated by the results of cultural heritage research conducted by the Research Organization for Archaeology, Language, and Literature. Earlier cultural studies, for example, have indicated that national identity from an archaeological view is seen as the merging of multiple origins, especially from Melanesian and Austronesian cultural groups.

From a linguistic perspective, identity is demonstrated by the richness and diversity of culture expressed through language, literature, manuscripts, and oral traditions. The Language Agency has mapped 718 regional languages (Rahima 2024). Additionally, there are 18 distinct regional scripts, including Bugis, Rejang, Batak, Sanskrit, Lampung, Old Javanese, Old Sundanese, and Pegon. Data shows that almost all provinces in Indonesia have regional languages with their own scripts. Therefore, it is reasonable to assume that manuscripts exist in nearly every province (Chambert-Loir and Fathurahman 1999). The diversity of oral traditions stored within the collective memory

of communities can be seen in works such as *The Rotinese: Language and History of Roti Island* (Fox 1986), and in the *Hajat Lembur* tradition of Tatar Karang, West Java (Rosfiantika, Aunillah, and Gustaman 2024) that contain local disaster mitigation knowledge.

Religious civilization influence identity formation through major religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as local beliefs such as faith in God. The history of religion in the archipelago shows intersections of religious values and indigenous culture. Cultural heritage includes both tangible and intangible objects that represent cultural identity. Cultural and national identities reinforced each other: cultural identity provides a sense of belonging and uniqueness, while national identity unifies and preserves diversity. National identity combines local culture with external influences while preserving indigenous core values. This paper examines how national identity is built through cultural heritage, with a focus on Indonesia. Based on 2024 findings from OR Arbastra under BRIN, it explores research models used to understand identity formation across archaeology, language, literature, and religious treasures. The study highlights how cultural heritage shapes national identity across regions and proposes models for addressing policy, development, and theoretical issues in cultural heritage research.

This article emphasizes the importance of developing a dynamic understanding of national identity rooted in cultural heritage. While cultural identity is often viewed as a single ethnicity, the article presents a more comprehensive model. It explores the richness of Indonesia's comprehensive national identity, which is born from the accumulated knowledge of various ethnic communities. Through interdisciplinary studies, it uncovers finding using archaeological, linguistic, literary, and civilizational approaches, as well as approaches to analyzing manuscript sources and oral traditions. These findings provide a conceptual framework for how cultural heritage shapes collective identity, national unity, linguistic unity, and national pride. Thus, this research encourages developing of policies and research directions based on cultural heritage to enrich and strengthen national identity.

## **METHOD**

The national identity construction model was developed using a mixed-methods approach, that combines quantitative and qualitative methods (Matović and Ovesni 2023). This approach was enriched through participatory discussions (triangulation) and focus group discussions (FGDs (Susanto et al. 2024)). The qualitative method employed an analytical review, a systematic approach used to perform logical analysis. Generally, analytics involve discovering, interpreting, and communicating meaningful patterns in data (Naeem et al. 2023). It often involves filtering through large datasets to identify, analyze, and share new insights and knowledge.

A comprehensive literature review was conducted to strengthen the argumentative foundation of this study. The review focused explicitly on model and policy concepts, developmental research frameworks, and theoretical, conceptual, and methodological advancements in research processes. The study also examines emerging issues and identifies future research questions. Relevant and supporting references were used to reinforce the conceptual framework for formulating the research policy model, which is the intended focus of this paper.

The Research Organization for Archaeology, Language, and Literature (OR Arbastra) under the National Research and Innovation Agency (BRIN) analyzed a total of 34, forming a large dataset. The data were examined through (Focus Group Discussion) FGD sessions to identify and categorize the data. The data sources originated from three primary research clusters: archaeological studies (material culture), linguistic and literary studies, including manuscripts and oral traditions, and studies on religious and civilizational heritage.

The cluster were used to classified research objects and thematic scopes, which serve as a foundation for data tabulation and quantitative analysis, categorizing the types, objects, and topics of the research. The study then use this quantitative data and logical reasoning, to draw generalizations and reached conclusions (Sarker and AL-Muaalemi 2022; Gambhir et al. 2001; Ayre and McCaffery 2022).

## **FINDING**

### **Cultural Heritage as a Representation of National Identity Construction**

Cultural heritage is defined as the cultural products or outcomes, whether material or immaterial, that originate from various traditions. It also includes spiritual achievements in the form of past values that serve as essential elements of a group's or nation's identity. Intangible heritage encompasses oral traditions, performing arts, social practices, rituals, festivals, knowledge, and practices related to nature, and traditional craftsmanship. Cultural heritage plays a pivotal role in shaping, preserving, and developing a dynamic national identity. In the face of modern challenges, cultural heritage can also serve as a foundation for nations to maintain their sustainability and relevance in global stage.

Thirty-four research reports addressing the theme of national identity construction reveal that national identity represented through a variety of research objects and scopes of analysis. The research finding from 2024 (Table 1) comprehensively reflex the representation representation of cultural heritage as a construct of identity.

**Table 1.** Distribution of Research Reports by Field of Study

No.	Field of Study	Number of Reports
1.	Prehistoric and Historical Archaeology (PHA)	4
2.	Environmental, Maritime, and Sustainable Cultural Archaeology	4
3.	Archaeometry (ARC)	-
4.	Language and Literature Preservation (LLP)	5
5.	Language, Literature, and Community (LLC)	10
6.	Manuscripts, Literature, and Oral Traditions (MLOT)	8
7.	Religious Heritage and Civilization (RHC)	3
<b>Total</b>		<b>34</b>

This paper discusses the national identity construction from the perspective of cultural heritage. This perspective encompasses both tangible and intangible elements, including language, literature, traditions, rituals, and religious beliefs (or belief systems), and other elements that are still practiced with the studied communities.

**Table 2.** Data and Scope of Research Focus

No	Field of Research	Data Collection	Scope of Focus
1	Historical Archaeology	Artifacts, Spatial Planning	Preservation, local wisdom, urban dynamics, cultural
2	Sustainable Culture	Traditions, Landscapes	Food security, cultural and environmental resilience
3	Archaeometry	-	-
4	Language Preservation	Folktales, Toponyms,	Preservation of folktales; folktales mean of strengthening
5	Language Community	Language, Linguistic	Minority languages, linguistic landscapes in border areas
6	Manuscripts, Oral Traditions	Manuscripts, Oral Traditions	Diversity, kinship, history, cultural values, local wisdom
7	Religious Heritage	Traditions, Customs, Rituals	Gender aspects, ritual practices in cultural construction

The representation of cultural heritage as a construct of national identity is described based on the research object and focus of each research field. These serve as materials for constructing meaning and representing identity or selfhood.

The main topics of national identity research can be described based on the 34 studies conducted in 2024 according to the objects and themes of the studies. These studies draw from archaeological data collections, language, literature, manuscripts, oral traditions, and religious heritage and practices that are still actively observed today. The archaeological research cluster includes data on various forms of material culture, such as artifacts, landscapes, spatial layouts, architecture, geo-cultural elements. Some of these elements are also linked to traditions and customs (living culture). Archaeological studies have covered topics identified as representations of national identity or character. These topics include the relationship between artifact collections and local traditions, preservation and local wisdom, food security, and environmental and cultural resilience.

These topics are viewed through the perspectives of material culture, living heritage, and sustainable culture.

**Table 3.** Titles, Research Findings Analysis, and Research Model Trends

No	Title	Research
1	Museum Based on Local Wisdom to Strengthen National Identity	PR
2	Social and Cultural Significance of Monuments in Mataram, Nusa Tenggara	PR
3	Geoarchaeological Study on Megalithic Sites and Conservation Planning ...	PR
4	Value Transmission System in the Traditional <i>Belis Gading Gajah</i> Culture ....	RD
5	Sustainability of Cultural Landscapes in Traditional Villages of Bajawa...	PR
6	Traditional Agricultural Systems of the Muara Barito Community ...	PR
7	Wisdom of Disaster Adaptation and Resilience Mechanisms ...	PR
8	Documentation of the Dayak Bentian Language: Orthography Approach ...	CMR
9	Preservation of Folktales in Kutai Kartanegara ...	PR
10	Exploring Hydronyms in the Names of Water Bodies ....	CMR
11	Village and Subdistrict Toponyms in Central Lombok Regency...	RD
12	Tracing Multiculturalism through Administrative Toponyms...	RD
13	Development of Literature Teaching Materials Based on Local Wisdom ...	RD
14	Construction of Global Citizenship Identity through the Development ...	RD
15	Multicultural Competency as National Identity in the Capital City Region	PR
16	Language on Outdoor Signs in the Border Region of Indonesia–Timor Leste..	PR
17	Empowering the Construction of Indonesian Identity on Tourism Web...	PR
18	Dynamics of Language Practices in the Banda Islands, Maluku: National Identity in a	FRQ
19	Language and Identity: Tracing the Impact of Mainstreaming Papua ...	RD
20	Literacy Enrichment Material Model Based on Local Wisdom for Preserving...	RD
21	Linguistic Landscape Portrait in Maluku Province as an Effort to Strengthen...	FRQ
22	<i>Rasam</i> Sumba Oral Tradition as an Alternative for Food Sovereignty...	CMR
23	Chinatown Across Time: Cultural Acculturation in the Chinatowns ...	PR
24	Local and Global Cultural Icons and Symbols in the Ancient Batik Motifs...	PR
25	Bhima Swarga Manuscripts from Java to Bali in the 15th to 17th Century	PR
26	The Woman in 19th Century: The Manuscript <i>Kitab Adāb Al-Mar'ah</i> ...	RD
27	Mantra Texts in the Riau Manuscript Corpus: Text Edition and Thematic...	FRQ
28	Ethics in Society and Nationhood: A Study of the <i>Serat Wira Iswara</i>	FRQ
29	Manuscript Preservation Strategies in Disaster-Prone Areas...	PR
30	Rice Disaster Management Strategies in Sundanese Agrarian Culture	PR
31	Ethnomedicine for Epilepsy and Mental Illness Treatment in Manuscripts...	FRQ
32	Hybrid Culture Benchmarking in the Capital City Region...	PR
33	Social Interaction of Educator Communities Based on “Ritus Tiba Meka” ...	RD
34	<i>Ata Women in the Vortex of Violence: Reinventing Women’s Protection</i> ...	PR

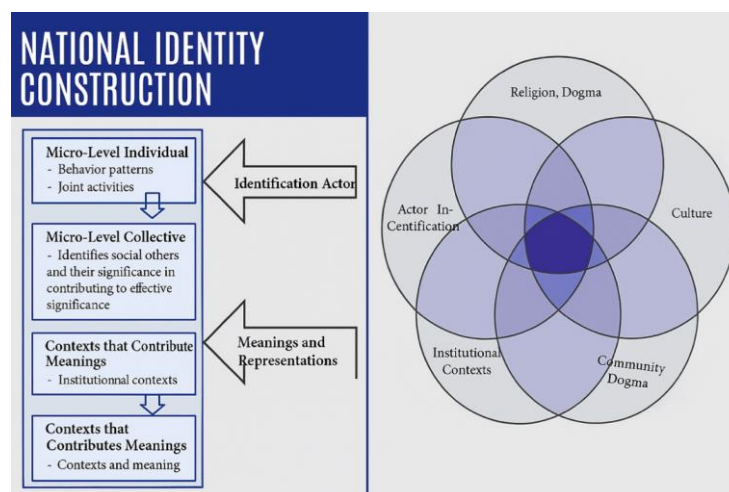
Note: Policy Research (PR), Research Development (RD), Conceptual and Methodological Research (CMR), Further Research Question (FRQ)

The language and literature research cluster develops data such as languages, folktales, and toponyms within frameworks that address national identity. Focus areas include minority languages, border linguistic landscapes, multiculturalism, literacy,

regional language integration mainstreaming, and local wisdom-based curricula. Manuscript, literature, and oral tradition research also explore identity through manuscripts, oral traditions, folktales, literacy, and batik, covering themes such as diversity, kinship, history, values, ecology, disaster mitigation, gastronomy, health, local technology, and preservation, using sources such as manuscripts, oral traditions, folktales, literacy and batik.

In addition, religious heritage and civilization research addresses national identity by collecting data on traditions, customs, rituals, folktales, and local wisdom. This field of research focuses on gender aspects within patriarchal customary structures and their implications, ritual practices in cultural construction, local wisdom, tolerance, and brotherhood and hybrid cultural replication as best practice for multicultural cultural development. More detailed information is presented in Table 3.

Based on the research findings, there are four tendencies that were identified in the research models, policy models, theoretical/conceptual/methodological models, research and development models, and further research models. The respective percentages as shown in Table 3 and the diagram in figure 1.



**Figure 1.** National Identity Construction Model. (Source: Adapted from David et al., 2009)

An analysis of 34 studies shows the following research trends: The Policy Model was used in 17 studies (52.9%), the R&D Model in nine studies (23.5%), the Basic Model (Theory, Concept, Method) in three studies (8.8%), and Further Research in five studies (14.7%). Identification is a crucial process for understanding the link between individual and collective identities. At the macro level, it reflects national identity, as shown in Figure 1.

Representation of Cultural Heritage as a Model for Identity Construction

This section presents a model that illustrate how cultural heritage influences national identity. The model is based on researchers' interpretations of tangible and intangible values. The policy model is described as resulting from the combination of research programs, findings, and the meaning of identity construction. The object, theory, and approach of interpreting cultural heritage as symbols of national identity form policy recommendations. These models relate to the development of theoretical, methodological, and research frameworks, that ultimately guide questions about national identity. The word “model” originates from Latin mold (cast) or pattern. Justi et al. identify four types of models: system, mental, verbal, and mathematical. A model is a simplified representation of an object, entity, or idea that demonstrates a condition or natural phenomenon. It provides information about phenomena and assists in the study of real systems. A model can be a replica of an object, system, or event that includes only relevant information for analysis(Justi and Gilbert 2002). Mayr et al. describe a model as a simplified abstraction of a system, concept, or process designed to help understand, predict, or explain its function. Models are utilized across various disciplines, including science, technology, social sciences, and business, with different goals depending on the specific context. Essentially, a model is a description or projection(Mayr and Thalheim 2021).

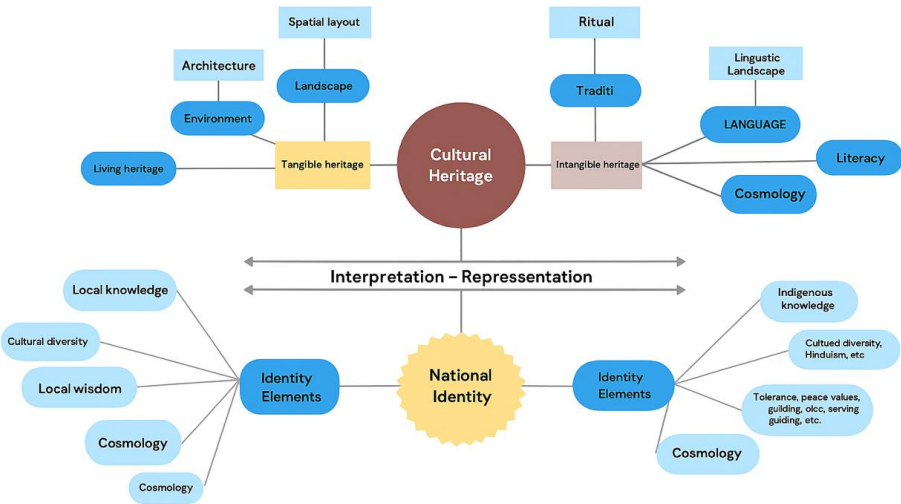


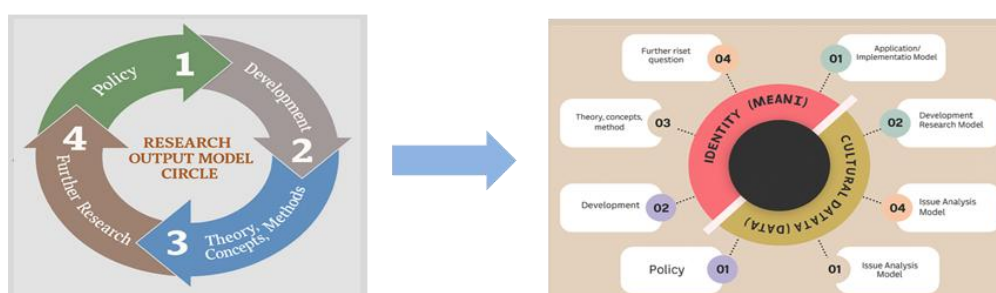
Figure 2. Model Diagram of the Relationship Between Identity and Cultural Heritage. (Source: Analysis of 2024 Research Findings)

Another paper presents a conceptual model in the social sciences and humanities, illustrates the relationships among the variables influencing human social behavior. Theory relates to concepts and propositions that explain phenomena(Case and VanderWeele 2024). A model is a pattern or analogy that highlights important aspects of a phenomenon(Bandura 2021). The purpose of a model is to facilitate systematic thinking. Derived from research on cultural heritage objects, this model helps us to understand



identity at the individual, collective, and national levels. The model is conceptual and based on data analysis.

Based on the 2024 research data collection, various cultural heritage objects, both tangible and intangible cultural heritage objects can be identified. These objects serve as symbolic representations of national identity and carry meanings derived from them. The following framework illustrates how cultural heritage shapes or constructs national identity. Cultural heritage shapes identity through a process of meaning-making, and this meaning is based on the symbolic description or representation of cultural heritage.



**Figure 3.** The Relationship between Research Results, Identity, and Research Development

Cultural heritage often unifies diverse societies, regardless of ethnicity, religion, or language. Elements of culture, such as dance, music, and customs, can strengthen the sense of togetherness among individuals within a country. These elements can also create stronger bonds between individuals and foster a sense of nationalism. Cultural heritage also serves as an educational medium for teaching a nation's fundamental values. Through art, literature, and folklore, younger generations can learn about the country's history and the values it upholds, as well as their role in preserving that culture's sustainability. Identity is always intertwined with society as part of a nation-state's citizenship.

The 2024 Cultural Heritage Research report illustrates interconnected research models that link programs and outcomes. Figure 3 illustrates models such as policy research, research and development, further question research, and theory, concept, and method research. These models all explain national identity construction. Policy research connects cultural heritage policies to identity formation, while R&D relates to progress and results. Theory, concept, and method research focus on evolving issues and follow-up studies based on theoretical and methodological advances.

## DISCUSSION

The Archaeology of Language and Literature Research Organization's program is a continuous cycle that starts with development of theories and methods like community-based orthography and interdisciplinary perspective from linguistics, history, and culture. The research produces findings such as documentation of local languages, traditions, ecological systems, and gender roles. These findings are applied to policymaking,

curriculum development, and cultural resource management, including food security and heritage preservation. The program also fosters national identity based on local wisdom, community values, and history, forming the basis for ongoing research that links academic knowledge, culture, and development.

### **Policy Research Model**

Developing national identity policies that focus on cultural heritage requires an inclusive approach that prioritizes local values. A policy model involves decision-making based on rational, comprehensive analysis with logical reasoning supported by complete data (Hoogerwerf and Tobing 1983) and logical reasoning. This process uses relevant data to create policies benefiting society. Rationalist theory advocates addressing social issues through scientific methods, using relevant information and exploring solutions to select the best. Policy analysis seeks to expand knowledge on problem-solving, presented to the government, and is described as 'scientific,' 'technical,' and 'managerial' (Cairney and Cairney 2021; Bardach and Patashnik 2023).

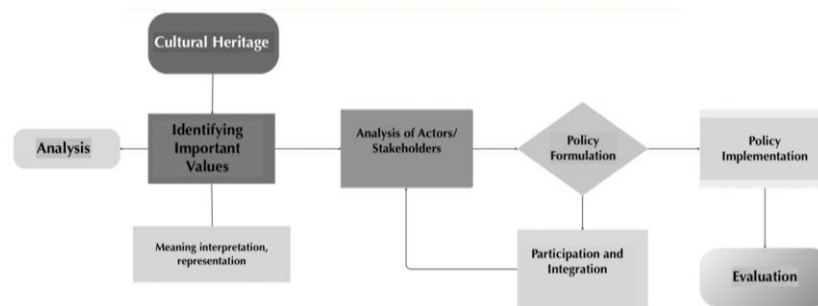
This analysis is based on scientific principles and draws conclusions from research to provide a framework for policies related to cultural heritage and identity. The policy model incorporates environmental archaeology, maritime archaeology, and sustainable culture research to guide policies on food security, environmental management, and cultural sustainability. Topics related to the new National Capital City (IKN) and eastern Indonesia include "Sustainability of Cultural Landscapes in Traditional Villages in Bajawa, East Nusa Tenggara," "Adaptive Wisdom in Disaster Management and Landscape Resilience in Mentawir Village," and the traditional agricultural systems of the Muara Barito community. These topics highlight traditional knowledge and resilience.

Environmental management now involves local communities at all stages of cultural heritage management (Gao and Jones 2021; Djabarouti 2024). Communities actively maintain and interpret sites (Labadi et al. 2021). This emphasizes social sustainability and traditional values, as shown by the National Identity Programme's research. Examples include preserving traditional houses in Bajawa, landscape resilience in Mentawai, and conventional farming in Muara Barito, demonstrating how communities uphold tradition and pass down knowledge. Cultural heritage includes physical artifacts, values, practices, and knowledge vital for cultural relevance and adaptation (Mazzocchi 2022). Preserving these traditions ensures the sustainable transmission of cultural knowledge and values.

Research in manuscripts, literature, and oral traditions focuses on cultural practices and conservation, which serve as sources of local knowledge and help build national identity. Preserving manuscripts, especially in disaster-prone areas like with the Bhīma Swarga manuscript, is crucial for cultural heritage. Policies for geological disaster risk management can be developed from manuscript studies. In the field of religious

heritage and civilization research, policy models can address the use of traditions and their socio-economic, ecological, religious, and tourism-related impacts. Additionally, understanding how to replicate hybrid culture in the IKN region can support global conservation by applying similar cultural mechanisms across communities.

Through analysis of the 2024 research results, it can be identified how the Policy Research Model can be applied. Identification of Cultural Heritage, including inventory and identification, identifies both tangible and intangible cultural heritage.



**Figure 4.** The steps for developing a policy model

Based on the diagram in figure 4, developing a research-based policy model for cultural heritage and national identity construction is a structured, multi-step process. It starts with collecting and classifying cultural heritage data, including both tangible (such as artifacts or architecture) and intangible (such as traditions, languages, and local values) elements, sourced from 2024 research findings. In Stage 2, the focus shifts to interpreting and assigning meaning to these heritage values, especially their symbolic and representational importance for local communities. Stage 3 concentrates on identifying actors or stakeholders, analyzing their connection to and role in maintaining the heritage. Then, Stage 4 involves policy development, where findings are turned into recommendations that align with heritage preservation, spatial planning, tourism development, and economic strategies. In Stage 5, these policies are put into action, such as through the creation of interactive learning museums. Finally, Stage 6 involves evaluation, assessing whether the policies implemented achieve their objectives and remain relevant to evolving societal needs and contexts. This cycle ensures that cultural heritage becomes a dynamic and essential part of building national identity.

### **Research and Development (R&D) Model**

The research and development (R&D) model is a method used to create new products, develop existing products, or improve the quality of those products (Sugiyono 2021; Borg and Gall 1984). Generally, the stages in this R&D process include research and information gathering, planning, developing an initial product design, initial field testing, revising the main product, main field testing, revising the operational product,

operational field testing, revising the final product, and dissemination and implementation (Borg and Gall 1984). Based on this understanding, the results of the 2024 OR Arbastra research can identify several studies that can be classified as development research. In addition to the use of the keyword ‘development,’ there is also an explanation that the research results can be directly applied for implementation purposes (Implementation direction). The design of research originating from the clusters of archaeology, language, manuscripts, traditions, and religion indicates the presence of development research categories.

Research based on archaeology, literary language, manuscripts, oral traditions, and religious heritage identifies a development research model. An example is manuscript preservation in disaster-prone areas using traditional knowledge. In religious heritage, research on ritual practices related to tolerance, solidarity, and local wisdom at Santo Paulus Catholic University in Manggarai, East Nusa Tenggara exemplifies development research. The narrative of the Ritus Tiba Meka ritual practice illustrates this model for curriculum application. Follow-up research links cultural heritage preservation with local customs by proposing a sustainable, adaptive cultural heritage management model addressing current and future social, cultural, environmental, and tourism challenges.

A development-oriented research project must be testable in its implementation phase. Therefore, any research aimed at promoting local wisdom for cultural heritage preservation or developing instructional materials requires a clear follow-up: the formulation of a development model and its initial testing. This may be followed by necessary revisions to refine the model. Adapting the framework from the method in research and development (Borg and Gall 1984; Sugiyono 2021), the development research conducted by OR Arbastra in 2024 outlines an eight-stage model: (1) problem identification, (2) theoretical and methodological review, (3) conceptual model development, (4) initial verification, (5) model revision, (6) advanced verification, (7) implementation, and (8) evaluation. These stages serve as a comprehensive framework that can be applied to future development research projects.

During the Theoretical and Methodological Review stage, researchers identify and refine the theoretical framework relevant to their study topic. For example, in development research centered on identity construction, appropriate theories of identity and nationalism are adopted. Methodological approaches are selected to align with the research goals, whether qualitative, quantitative, or mixed methods. For instance, environmental and landscape management studies may employ techniques like archaeo-landscape analysis and digital tools such as GIS. In the model development stage, the process is tailored to meet specific research objectives. In curriculum and instructional material design, this involves reviewing existing instructional models across educational levels. These models are initially tested for feasibility or verification, with adjustments made based on pilot results. The revised model then undergoes broader testing. Finally,

the implementation phase involves deploying the model in real-world settings, followed by evaluations to measure its effectiveness and impact, supporting further refinement and sustainability.

### **Theoretical Models, Concepts, or Methodologies**

Research on the Bhīma Swarga manuscript illustrates the evolution of theory, concepts, and methods in manuscripts and oral traditions. It shows the manuscript's transformation from Java to Bali, influenced by local elements and culture, including Balinese philosophy. The text is connected to Ādiparwa and Mahabharata, especially on themes of redemption and mysticism, with influences from Central Java and Bali songs and narratives. These findings aid researchers studying ancient Javanese manuscripts and textual transformation in Nusantara. Another example is the development of an orthographic system (Smith, Monaghan, and Huettig 2021) for the Bentian language, which involves community participation in choosing appropriate symbols or letters for sounds.

### **Model Further Research Question**

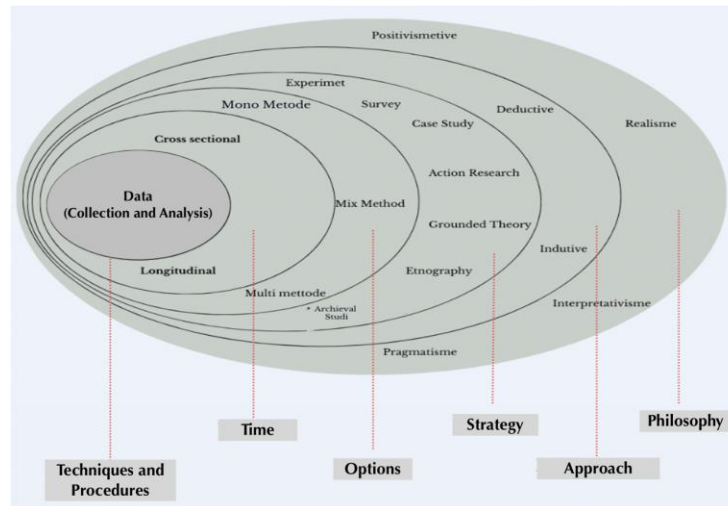
Research on ethnomedicine for epilepsy and mental illness in Nusa Tenggara Barat community manuscripts and oral traditions offers new treatment insights. Future research could include a review of Islamic boarding schools and an analysis of Mantra Texts in the Riau Manuscript Collection, including text editions and themes. These findings, which need further exploration of manuscript meanings, can be used by researchers and scholars continuing this work (see Table 3 for details). Disability

The Research Model Theory, Concept, and Method (C), and the Research Model Further Research Question (D) aim to deepen understanding of elements forming a nation's identity. The model involves multiple levels of theoretical, empirical, and practical aspects, helping develop research questions and narrow broad topics into specific fields. Research questions and hypotheses guide the research, revealing limitations, setting boundaries, and ensuring cohesive implementation and results.

There is a proposal for the concept of a research onion model to assist researchers in developing methodologies and designing research techniques for future fields of study (Melnikovas 2018; Zolfagharian 2019). The characteristics of the research onion model are illustrated by its six main layers, which serve as a step-by-step guide for researchers on how to write research methodologies. Mixed-method studies typically require a series of quantitative and qualitative research questions. Separate questions are appropriate if the mixed-methods study focuses on the significance and differences between quantitative and qualitative methods rather than on the integrative components of the study (Tashakkori and Teddlie 2010). Researchers also have the option to develop a single mixed-methods research question. This indicates the presence of an integrative process

or component between quantitative and qualitative research methods.

Based on Saunders et al., the Research Model for applying theories, concepts, and methods can adopt Saunders' model (Saunders, Lewis, and Thornhill 2023). The initial stage in cultural heritage research for identity construction is data collection and analysis, which helps understand the data. Researchers then select a long-term (longitudinal) or short-term (cross-sectional) research design to identify characteristics, risks, or effects through observation. They can also employ strategies such as archival research, ethnography, grounded theory, action research, case studies, surveys, or experiments. The analytical approach can be deductive or inductive within a philosophical framework such as positivism, realism, interpretivism, or pragmatism.



**Figure 5.** Conceptual diagram of the onion research model for the future (Source: Saunders, et al., 2023)

Through the onion model concept, many issues and frameworks of thought can be developed within the framework of developing cultural heritage research and identity construction (Assadpour, Ghalehnoee, and Bahramian 2023). Based on research reports in the clusters of archaeology, language, literature, manuscripts, oral traditions, and religious heritage (see Table 3), only a small portion has been explored, analysed, and interpreted. Therefore, future research development on cultural heritage objects or data, with a thematic focus on identity construction, is a vast field of research to be explored, especially given Indonesia's rich cultural heritage diversity.

## CONCLUSION

This refers to the role of cultural heritage in forming and developing a nation's identity. In this context, cultural heritage-whether in the form of traditions, arts, language, religion or other cultural values-is an important element in fostering a sense of pride, unity and national identity. Identity construction is built through a historical process involving various parties who act as members of the culture. Because identity construction is related

to society's cultural image of other societies. Identity construction is an identification and labelling of the distinctive characteristics of a culture and what distinguishes it from other cultures. Thus, national identity construction explains a process of forming and strengthening collective identity that connects individuals within a nation. This national identity encompasses various elements such as history, culture, language, national symbols, and values shared by members of society. This process is not static but dynamic, as it continues to evolve and is influenced by social, political, and economic factors occurring within a country as a representation of collective and macro identity.

Based on this, research modelling on cultural heritage as a shaper of identity construction can be identified. Research modeling explains the relationship between cultural heritage and identity construction, resulting from an analytical process that gives meaning to cultural heritage as a symbolic representation of national identity. Therefore, research modeling in the context of national identity construction serves as a conceptual framework for policy research, research and development (R&D), and the strengthening of basic research, as well as the development of further research questions that can be explored in the future, whether related to basic or applied research.

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