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CONSTRUCTING INDONESIAN NATIONAL IDENTITY: NETNOGRAPHY OF INDONESIAN TRAVEL BLOGGERS

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Abstract

The study focuses on how national identity affect Indonesian during their travel aboard. The main aim for the study is to find out what do Indonesian consider as national identity element and what are the factors that influence their perception of national identity. For this, the study applies 2 theoretical concepts. The first concept is national identity by social identity approach as the pivot. The second concept is finding the connection between national identity and tourism. Other factors that influence the connection also explained in the study.

Netnography is use as the methodology. Five research steps as core netnography are utilized for the study. Research Entrée selected and collected 26 entries contains around 199 pages. Data analysis and interpretation is done by initial coding to examined and comparing each data based on theoretical framework of previous studies of national identity and new founding from empirical study. While, interpretative method is used to find connection between tourism and national identity. Ethical consideration is utilized in this study based on ethic guidelines for internet media research.

The result of the study shows that Indonesian able to identify national identity both themselves and other nation they visited through Social Identity Approach. Consumption and media are factors that influence Indonesian on pre, during, and post travel. National heritage also plays important role for Indonesian to understand other national identity. National identity dimensions are found across the data and it can be classified in 3 categories: sources; types; and acceptances. In term of tangible and intangible dimensions, some of them are intertwined with each other.

Keywords: national identity, Indonesian national identity, travelling aboard, media and consumption, netnography, tourism netnography

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1 INTRODUCTION

1.1 Indonesia as Travelling Nation

"When I published the following article in 1973 (Staged Authenticity)
I was an assistant professor of sociology, recently out of graduate
school. I had no idea that it would eventually become one of the most
frequently referenced articles in the tourism research literature,
continuing to incite comment and controversy down to present day"
Dean MacCannell, 2018

The story does not relate directly to Indonesia tourism however it has the same essence. MacCannell did not know that his article will become one of big discussion in tourism industry but the article invokes people to learn more about tourism. From this, the lesson can be learned that no one know what happen in the future and it same goes for Indonesian traveler and their impact on global economy or culture.

Indonesia itself has been identic with tourism as part of their nation brand since they were existed. Central Bureau Statistic of Indonesia (2018) published a journal stated there are 16.056 islands across Indonesia to be visit and explore. In addition to that, Indonesia located at equator which makes the weather pleasant. This range of island and weather make a perfect place for people to visit Indonesia as their destination especially for countries with winter season. However, this only makes Indonesia famous as tourist destination instead of a country that big in tourism. To make it worse, most of the tourist who visit Indonesia are at Bali island (Central Bureau Statistic of Indonesia, 2018) due to their fame. Although ironically, the reason why Bali become famous is from bloody campaign to subdue the island and appeal to international that Indonesia is fine by the Dutch when they colonized Indonesia (Hitchcock, 1998, p. 125).

In term of academics' publication, there is an imbalance of journal that only focusing Indonesia as destination instead of the Indonesian people itself. For example, Wall (1993) are focusing of sustainability of Indonesia Tourism of Bali or Mustika, Birtles, Everingham, and Marsh (2013) that focusing on wildlife tourism for tourist that visiting Indonesia. At one point it is understandable since Indonesia consist of 261,9 million people (Central Bureau Statistics…, 2018) with more than 700 languages (Lewis, 2009). Hugo (2003) based on Indonesia 2000 census also reviewed that Indonesia consist of more than 1000 ethnics group. This whole diversity of people in addition of archipelago

geography create a challenge of identifying Indonesia as one identity therefore specific research needed.

However, an effort must be made especially in the era of glocalization and advance technology. Although it is not penetrated evenly between each country (Spencer, 2014) it still has an impact. It can be seen in tourism sector where it has accelerated dramatically due to technological development and advances in air and sea transportation (Ajagunna, 2014). This create a possibility that tourism able to increase their capacity therefore lower their prices so they can travel. In addition, the penetration of technology especially in this case internet makes the information about travel no longer exclusive to just certain people (Spencer, 2014). It makes everyone able to gain some information without costing much time and money even in developing country such as Indonesia.

In economic point of view, Indonesia economy are getting better. Indonesia current GDP growth in 2017 Q1 is stable in 1,2% as comparison for another G20 countries like European Union in 0,6%, India in 1,5%, and Mexico 0,7% (OECD, 2017). This data also proves that Indonesia would still be able to grow and release their economy potential. In addition, based on statistics from Ministry of Tourism and Creative Economy of Indonesia (2016), there are 7,9 million Indonesian going abroad only not included in the domestic travel. This data is forecasted to be growth by an average 8,6% per year that will reach 10,6 million trips annually by 2021 (Choong & Hendrick-Wong, 2014). Some countries also see this potential and try to create a better understanding of how Indonesian travel. Australia (Tourism Australia, 2017), Netherland (NBTC, 2017), and Singapore (Singapore Tourism Board, 2014) are creating a study of Indonesian behaviour when they travel and give education to their tour operator on how to create an interesting product for them.

In summary, it is important to notice Indonesia not just as a destination but also the potential market of Indonesian people. The local economic growth also the advance of technology and information globally able to make Indonesian travelling overseas growing big. It will be too late for DMO's or researcher from another country to compete with current researchers such as Australia, Singapore, or Netherland in understanding Indonesian market. This study will seek the understanding of Indonesian while travelling overseas not just in marketing or consumer research point of view but also in cultural point of view.

1.2 Previous studies

The study is focusing on national identity that related with Social Identity Theory that has been exist since 1974 (Tajfel, 1974) and later together with self-categorization theory called as *Social Identity Approach*. The earliest national identity theories were originally part of debates about ethnicity: Essentialist and Constructivist and with additional theory later years—Civic identity—is present (Verdugo & Milne, 2016). The notion of national identities is researched from different subject such as education (Parmenter, 1999; Leach, 2008), politics (Hewitson, 2000; Leith & Soule, 2011), linguistic (Simpson, 2007; Simpson, 2008), theology (Anthony & Ziebertz, 2012), business (López Aymes & Salas-Porras, 2012), and media (Hajkowski, 2010; Hsu, 2014). National identity could also be identified even from the difference inside the nation for example different ethnic groups identity that able to have same national identity (Chee-Beng, 2000) or how sexuality served as architects of modern national identity (Hubbs, 2004). Another study points out that national identity is not about just how people as collective able to shape their identity as nation but there also a case where one person able to shape a national identity (Shome, 2014).

In tourism, although few scholars questioning the connection between tourism and the nation (Zuelow, 2016), the research about national identity and tourism have been discussed in many subjects. A lot of researchers able to find connection between food and creating a national identity (Metro-Roland; 2013; Waines, 2016). Other than food, heritage tourism is one of famous research that connect national identity and heritage tourism (Butler, Khoo-Lattimore, & Mura 2014; Durie, 2015; Gieling & Ong, 2016). There are also several studies that connect national identity to other element of tourism such as airlines (Ariffin & Yahaya, 2013; Ali, Kim, & Ryu, 2016), nature-based tourism (Groulx, Lemieux, Dawson, Stewart, & Yudina, 2016), hospitality (Ariffin, Nameghi, & Soon, 2015), rural tourism (Mazilu, 2014), dark tourism (Pezzullo, 2009), food (Tam, 2017), and marketing destination (Clancy, 2011). Beside the relation between tourism and national identity, there are some research that connect tourism and national identity into other discipline for example how tourism and national identity able to create a role in urban planning (Smith, 2010) or how art able to create a massive tourism attraction that shape a national identity (Graml, 2014).

While for research based on netnography, the subject is usually based around internet as their empirical research and field data and combined it with other subject such as: gender (Wang, Lee, & Hsu, 2017), marketing or consumer behaviour (Özbölük & Dursun, 2017), even in public policy (Gregg, Patel, Patel, & Connor, 2017). In tourism research, netnography has been use for several studies mostly about tourist behaviour and consumption by using several tourism subjects such as indigenous tourism experience (Holder & Ruthanne, 2017), authenticity (Mkono, 2013), tourism marketing product (Martin & Woodside, 2011), airlines (Blichfeldt et al., 2017) and hospitality (Osman, Johns, & Lugosi, 2014).

There are few researches related with tourism, national identity, and netnography for example a study about Chinese female tourist while traveling to cross border by reading her blog and how they see the place (Zhang & Hitchcock, 2017). However, the research is seen in a perspective of gender rather than the nationality. Another research is a study about how an official travel website creating national identity in several African countries just for the sake of Western tourist (Fürsich & Robins, 2004). However, the research is focusing more on the travel website than the nationality or tourist itself while the culture itself is being left out. Another study is about Chinese nationality specifically young, independent, technology empowered Chinese tourists while doing international recreational vehicle (RV) drive (Wu & Pearce, 2014). Wu and Pearce (2014), explore Chinese identity by comparing it with mature RV market and Australian RV market. Although the study able to highlight tourism, netnography, and national identity, the result itself created specifically for RV market and unable to represent Chinese in general.

As presented above, national identity has been researched in many subjects including tourism. National identity able to explore various tourism subjects although the studies between tourism and netnography is relatively new and will continue to grow as the cyber-space continues to penetrate everyday life (Mkono, 2012). However, adding national identity into the subjects of tourism and netnography, there are only few studies show that can be considered as non-existence. This study will help to help fill the gap between the three subjects and find the connection between each other.

1.3 Purpose of study

Learning national identity in tourism may be able to make a tourist develop deeper appreciation of the destination and make the tourism marketers and planner be better

equipped to promote and manage the destination (Frew & White, 2011). Since there are only a few studies that connect tourism and national identity with netnography the study is trying to smaller the gap between tourism and national identity especially for Indonesia. The personal aim is to *find understanding and common ground between Indonesian* despite the heterogeneity. While for the main scientific objective of this study is to gain understanding on *how Indonesian construct their identity while they are travelling aboard* despite their heterogeneity in languages, ethnicity, culture, and religion as such the following question were developed to help achieve the study:

Q1: How Indonesian construct their national identity?

Q2: What is the role of consumption and media (for this study: consumer culture and internet) in term of shaping the decision and motivation of Indonesian for their learning and travelling of other nation?

Q3: What are the national identity dimensions that Indonesian notice when they are travelling aboard?

The data is collected and analysed with qualitative research method. In this study, netnography is use for the process of collecting data. The empirical material for this study is content of Indonesian traveller blog and the conversation between the owner of the blog or the writer of content if it is a travel blog community and the reader, and the profile of the blog. Netnography is also use for analysing the data by interpreting the coding found from contents of the blog and conversation between the writer and the reader.

1.4 Personal position in the research

> *"Kyoto is famous with their Fushimi Inari temple and many people*
> *went there just to take picture of this place (...)*
> *Surprisingly, you do not have to go far anymore since now they have*
> *it in Karangasem Bali at Jinja Garden"*
> *- Kompas.com, 20 June 2019*

This article is not a new story. There are many articles that provide similar headlines that says, "you do not need to go far anymore since now Indonesia has this ....". This blank can be filled with anything from Eiffel Tower replica near Jakarta or even the whole village in Indonesia that being decorated to look like Ihwa Mural Village in South Korea. Every place is trying to provide some "travelling abroad" experience where they able to

take picture for their social media and shared it to their family and friend of how they have experience for "travelling aboard" cheaply. However, these local tourist attraction create controversy across the country. They are questioning the reason behind the making of the building. Is it really based on demand of Indonesian citizen who would like to feel they are abroad or is it part of degrading Indonesian culture so they prefer to create a place that does not show Indonesia uniqueness? Why they are not creating a place that show Indonesian identity instead, so people can share it on social media and be proud of it?

I have been to a few places of those. They are purposely created for visitor to have an experience of so called "European Village". They build it based on the poster or internet where whenever you type Europe Village in Google. As me myself has been to Europe by myself I know it is not entirely accurate. This village is just part of Europe while Europe itself have same big cities and many architecture. To add it up, most of the inside of the building is empty or just fill with shop and several places of photo spot for them to take pictures.

Obviously, this place created for Indonesian so they can experience themselves if they are travelling abroad. I meant, there is no way a French flying more than 12 hours flight to Indonesia just to see French Village in Indonesia. From all above, questions come up across my mind such as: do they really want to experience other culture or is it just part of marketing gimmick about travelling aboard? Do they satisfy by just visiting this place? Do they gain something by visiting this? Are they really learn something at all about other culture or maybe reflecting how different is their own culture by visiting this place?

Controversies between Indonesian about the situation do not make my mind rest assured, it confuses me even more instead. Question such as: which part of the thing that degrading Indonesian identity? They keep saying that they prefer for the developer to build something that Indonesian. But, what is Indonesian? Every time I move to other province each of them has their own way of living. They will speak differently, have their own traditional house, their own rules, language, and even the policy and law are different. How they chose which one is showing national identity. Are they sure there will be less trouble if suddenly there is another 'Pura Besakih' outside Bali? Even if they think is better to put replica of Pura Besakih than European village, will it be showing Bali identity instead of Indonesian identity actually? What would be better to show Indonesian national identity instead?

Although I cannot answer all my questions. Noticing and trying to explore of at least what they considered Indonesian national identity will help to ease my mind that although we are different, there might be something in common that we shared. Examining how people behave outside their comfort zone is the most accurate way for me and in this case by seeing them travelling abroad and noticing their differences.

1.5 Structure of the study

The study consists of five chapters with the first chapter as introduction. Theoretical framework separated into chapter two and three. The second chapter is discussing about the current research of national identity that focus to understand about national identity, the approach, and some national identity dimensions from previous research by utilising social identity approach. Third chapter is representing the connection between national identity and tourism. It highlights some approaches on how tourism can be link into national identity. It also explains how other factors such as consumption, media, and national heritage able to influence national identity in tourism. Fourth chapter is an overview of netnography of methodology. The chapter describe the explanation and justification of using netnography as method of research by using five steps of netnography as the core research. The fifth chapter introducing the finding of the result of national identity dimensions resulted from both theoretical study and empirical study. The last chapter provide an overview and discussion about the finding based on research question. The chapter also inform the limitation, recommendation for future research, and implication of the study in practical point of view.

2 UNDERSTANDING NATIONAL IDENTITY

"With emergence of a "public sphere" and an integrated national economy in various 18th-Century European civilizations, people began to identify with their country at large rather than the smaller town or province in which they resided. National symbols, anthems, flags, myths, and traditions were elevated in the citizenry's collective psyche as being somehow important."
Civilization VI

2.1 Social Identity Approach

The term identity is talked and analysed across multiple fields such as politics, culture, psychology, and medicine. This because identity has many purposes. Brubaker and Cooper (2000) mentioned about 5 functions of identity which are (1) to understand a basis of social or political action, (2) to help to explain the collective identity among member of groups, (3) to help to understand a being of one person, (4) to help to highlight of collective identity as a product of social or political action and (5) to help to determine the concept of 'self' that dynamics. From that point of view, there are at least two reasons why identity is needed, first one is to identify human as their own individuality (self-identity) and human as a social being (social identity). Together, self-identity and social identity built an individual while also able to separate themselves as their own to create other identity.

One important thing to understand is social identity and identity theory are different (Hogg, Terry, & White, 1995). Although there are scholars that argue that both theories are related in certain aspects and context (Stets & Burke, 2000). As a key social concept, the theories under social identity are many and diverse across sociology, cultural studies including cultural history and psychology (Wearing, 2011). The social identity perspective, in term of characterizing society shares much with sociology as structuralist perspective (Abrams & Hogg, 1988). There are two main themes in characterizing society which are *consensus structuralists* and *conflict structuralists*. According to Abrams and Hogg (1988) consensus structuralist tend to characterize society as a structured whole. Although there is role differentiation between groups, there are no deep ideological divisions. While conflict structuralist draw attention to profound differences in ideology, values, beliefs, and so forth which can characterize different groups in society. However, both structuralists perspective leave unanswered question of precisely how, through what

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psychological process, society or the group actually installs itself in the mind of the individual and thereby shapes behaviour (Abram & Hogg, 1988).

Another different approach adopted by *symbolic interactionism* where society's influence on the individual is mediated by self-conception. When the self itself initially arises and is constantly modified through life by interaction between individuals (Abram & Hogg, 1988). This approach is one way to bridge the biggest dilemmas in social theorist's which is the gap between the individual and social structure where social theory tends to ignore (anti-reductionist) and incorporates (reductionists) to 'motive' as a form of social action (Powell, 2014). Another bridge theory that helps with the dilemma in term of psychology point of view is *Social Identity Theory* (SIT). Tajfel, the pioneer of Social Identity Theory able to explain the relationship between categorization and intergroup discrimination (Capozza & Brown (Eds.), 2000). Social Identity Theory based on assumption about understanding the nature of people and their society in their interrelationship, especially to maintains the society to comprises social categories which stand in power and status relations to another (Abrams & Hogg, 1988).

Tajfel based the theory upon the observation that individuals belong to many different social groups (e.g. gender, national, ethnic, occupational, social class, etc.) and that these social groups memberships may sometimes be internalized as part of an individual self-concept (Tajfel, 1978; Tajfel & Turner, 1986 as cited in Barrett, Lyons, & del Valle, 2004). Tajfel create a four-links concept as a theory to explain intergroup behaviour which are: social categorization, social identity, social comparison, and psychological distinctiveness. Tajfel understanding of social categorization is: the ordering of social environment in terms of social categories, which is groupings of person depending on which one is meaningful to them. While he defines social identity as: an individual's concept which derives from the knowledge of the membership of a social group (or groups) together with the emotional significance attached to that membership. Tajfel gain conclusion of social comparison as: a characteristic of one's group as a whole (such as its status, its economic class, its ethnicity or its ability to reach its aims) achieve most of their significance in relation to perceived differences from other groups and the value connotation of these differences. Last, Tajfel explain psychological distinctiveness as: a knowledge that he belongs to certain social groups together with some emotional and value significance to him or his membership. (Tajfel, 1974 pp. 69 – 72)

Although Tajfel able to bridge the problem in sociological perspective, there are some critics regarding the concept. Deaux (2000) criticize the problem that happened since sociological theories is focus more on the 'me' while psychological theories deal more explicitly with the 'we'. Deaux (2000) emphasizes that SIT tends to homogenize the concept of social identity, assuming that every identity work in the same principles. Ashmore, Jussim, and Wilder (Eds.) (2001) also criticize SIT theory which he argued, there is limitation to the definition which is purely individualistic, focusing on exclusively on how the individual thinks and feels about group membership. Ashmore et al. (2001) also suggest that ethnic and national identities are not purely individualistic that such identities appear within specific sociocultural contexts.

As the critics arise, Self-Categorization Theory (SCT) was developed to complement SIT that together they are called *Social Identity approach* (Jenkins, 2014). Based on SIT paradigm, Barrett et al. (2004) develop SCT theory where individuals have a "multiplicity of personal and social identities which are organized in the form of a category hierarchy". Bordens and Horowitz (2001) stated the basic idea of SCT is people need to feel that their perception of the world is correct and needs to be supported by other fellow group member. SCT specifies the operation of the social categorization as *ingroup* and *outgroup* where people are no longer perceived as unique individuals (Hogg & Terry, 2000). SCT proposed by John Turner where he argued about two critical factors that predicts the use of categorization in two contexts: *fit* and *accessibility* (Turner 1987 as cited by Voci, 2006 p. 74). According to Voci (2006) fit is defined as match between characteristics of social inputs and category specifications. While accessibility of an ingroup-outgroup categorization is defined as its readiness to be retrieved from the perceiver's repertoire and to be applied to stimuli (Brewer, 1998; Bruner 1957 as cited by Voci 2006 p. 74). Voci (2006) determined the three major of accessibility which are: (a) how important the ingroup-outgroup categorization to self-definition, (b) how effective the perceiver's past experience related to the categorization in the past, and (c) the current motives, values, goals, and needs of the perceiver.

Jenkins (2004, p. 114 - 115) summed up the self-categorization theory which she (1) differentiate personal identity and social identity in term of how people identify themselves: personal identity is more about individuality and social identity is usually collective, (2) pointing out that group membership is useful since it is a way to get recognition of self-evaluation about themselves in the group, while also encourage their

members to get attached to their ingroup member by exaggerate their similarities within ingroup and differentiate the outgroup members. (3) Society is structured categorically and based on inequalities of power and resources where their 'social structure' produces behaviour of their own member which bring into (4) social categorization that create social identity to do social comparison either in positive or negative evaluation that bring groups into a being which means, (5) it try to simplify the group complex into one identity that tends to be stereotypes of the groups and the individual member. (6) As they have one identity now, they tend to discriminate other group to raise their positive social evaluation and collective self-esteem however, group itself is not rigid since (7) individual and group as a whole is able to move or compete or joining with other individual and other group if they are not satisfied with their social identity they have currently. (8) The moving from inter-group to intra-group matters as SCT is focus on process of group unity where self-categorizing themselves will create a feeling of unity with other individuality in group and (9) since each individual inside group stereotyping themselves it makes them have one identity in term of collective being. One thing to noted is (10) individuals will self-categories themselves depending on the situation and thing that it suits to themselves.

To summarize, social identity and identity are different. The study is more focus on Social Identity Theory. SIT is related with national identity in term of psychology social because of Tajfel's four link concept (1974) is required to fulfil national identity (Burbank, 2010). Also, Tajfel itself conceptualize Emerson's national identity and adopting it into SIT (Emerson, 1960; Tajfel, 1978 as cited in Reicher, Spears, & Haslam, 2010). However, Social Identity Theory by itself has many problems especially in term of sociological view therefore Self-Categorization Theory present to complement it. They work differently where SCT suggest that perceived differences between groups arise from a perceptual sub-division of the social setting (Haslam & Turner 1992; Oakes, Haslam & Turner, 1994: Ch. 6; Turner et al., 1987 as cited by Nigbur & Cinnirella, 2007 p. 673) while SIT approach takes identification with an existing group as its starting point and emphasizes the capability to respond to changes of group trying to achieve a distinctive and positive image of one's ingroup (Nigbur & Cinnirella, 2007). SCT works in SIT paradigm where they complement each other where they called Social Identity Approach.

In term of the relation between Social Identity Approach with national identity, Nigbur and Cinnirella (2007) stated that "the variability in descriptions of national character

arising from the contextual accentuation of intergroup differences (SCT) and the discrepancies between high and low national identifiers in the way they describe their national groups (SIT)". Together as they called social identity approach, they able to understand the way how people perceived, understood, and processed other national identity by categorizing and comparing their own nation into other nation.

2.2 Nation, State, and Nation-State

National Identity created based on two words: nation and identity. The concept of nation and nationalism itself has been proved as hard to define and analysed (Anderson, 2006). In term for word of nation, Anderson supporting Hugh Seton-Watson's statement (Anderson, 2006 p. 3) that the phenomenon of nation is exist but there is no conclusion or proper definition of what nation is. However, Anderson (2006) able to define and perhaps use as the most cited of understanding nation which are: an imagined political community where their imagined themselves as both inherently limited and sovereign. By imagined it means the fellow members of the community never know, meet, or see the others yet they shared the same idea and lives through the same idea. It is *limited* means that although the nation is big, every nation has their own idea that in a way it limits each other nation. It is *sovereign* due to historical reason where society was governed with rigid structure such as feudalism, monarchy, and the involvement of divine being. It is changing because it is not suitable anymore with the concept of current human pluralism society although they still be able to hold or influenced by concept of deity but it no longer the main influence.

According to Verdugo and Milne (2016) the definition of *state* itself is a geopolitical construct where the view of membership is based on citizenship rather than essentialist point of view (blood, ethnicity, history, etc). From this statement it can be concluded that, when people travel to another nation that belong to other state, they are in motion of understanding nation-state. Nation-state itself is also based on the construction of nation where it based on the common history and based on the state where they agree to have one common political ideology. Kuvaldin and Ryabov (1999) stated that nation-state has to follow characteristic: (1) a well-defined boundary for their territories, (2) the nation-state needs to have membership inside the territory, (3) there is a government that rule over the territory and people, and last is (4) the state is being acknowledge as a state by other states.

As mentioned above that the motion of nation, state, and nation-state is exist and affect the society. Nation is born and the state helps to define the nation in term of political status and nation-state is the term to create a visible measure of particular community. The different term creates a complex system of community where they share a common idea or image which include national identity. It is also important to understand how people identified as a nation and as a state. The study will try look the people in nation and state as the same term since it involves travelling aboard their nation and state.

2.3 National identity approaches

Verdugo and Milne (2016) stated that there are three dominant views being used for national identity research: Civic Identity, Essentialism/Primordialism, and Constructivism/Postmodernism. According to Verdugo and Milne (2016), Essentialism/Primordialism and Constructivism/Postmodernism were part of debates originally regarding ethnicity while Civic Identity is added after few years. *Civic identity* is part of identity that based on a shared sense of belonging, responsibilities, and concerns related to political problems and issues (Kenedy, Nunes, & Hortha 2013). This approach emphasizes the centrality of 'voluntary ties', social inter-independence and shared commitments to the core institutions of a society (Pakulski & Tranter, 2000). Hart, Richardson, and Wilkenfeld (2011) stated that full civic identity contains element of three constituents of identity: membership, participation, and a concern for rights. The Civic Identity approach is being defined first as it does not create much debate as much as the previous two.

Essentialism according to Franklin and Widdis (2006) is "innate, timeless, intrinsic" to the traditional character of the people. In term of psychology point of view, essentialism is the view that categories have an underlying reality or true nature that cannot be observe directly but gives an object its identity which means categories (such as "nation", "state", and "country") are real in a sense that they are discovered instead of invented, natural instead of artificial, and they help to identify other properties (Gelman, 2003). *Primordialism* share the same paradigm with Essentialism while Primordialism primarily use in ethnic study. In term of national identity, primordialists claim that nations have historical roots that go back centuries, strictly taken to the beginning of human civilization (Storey, 2001 as cited by Van Efferink). Clifford Geertz one of notable primordialist stated that society is attached based on blood, race, language, religion, region, etc and

they are ineffable and yet coercive ties from the result of long process of crystallization (Llobera, 1999). Llobera (1999) also elaborate three major ideas of Geertz's work in primordialism which are: (a) Primordial identities are natural or given, (b) Primordial identities are ineffable, that is, cannot be explained or analysed by referring to social interaction, but are coercive, and (c) Primordial identities deal essentially with sentiments or affection.

Constructivism is a social theory of international politics that take state identity and interest seriously (Lu, 2004). Lu (2004) stated that constructivism approach is based on the explanation of state's foreign policy on the state political elites' self-understanding about the national interest and identities embedded in the cultural and historical context of the state and the norms and values of the society. Checkel (2007) distinguished the approach into: (a) *conventional constructivism* which it examines the role of norms and identity in shaping international political outcomes, (b) *interpretative constructivism* which explores the role of language in mediating and constructing social reality, and (c) *radical constructivists* while it maintains the linguistic focus, it add explicitly normative dimension of the researcher own's implication in the reproduction of identities. In term of national identity, this point of view suggest that national identity is created, build, and shaped into certain point for certain groups. Although there is some difference between Constructivism and Postmodernism approach where *Postmodernist* argue that Constructivism seems to devoid the content and only process the identity construction also they underestimate the central role of power (Connell, 1987; Gilman 1985 as cited by Verdugo & Milne, 2016 p. 5). In national identity point of view, postmodernism approaches see individual as abstract, it means it can change over time and can be constructed in some way. In a way, their approaches share the same trait since at its core, Constructivism and Postmodernism is based on politics and the use of power by dominant group in order to gain and maintain their privileged status in society (Verdugo & Milne, 2016).

In general, the three dominant views are utilized for the study. The study is focus on finding the national identity dimensions regardless the views. It is possible since national identity is closely associated with other identities (i.e. ethnic, politic, social, and economic) which means it is naturally necessary to examine other element that involve in nation or nation-state such as history, politic, language, social structure, and geography (Kıdıraliyeva, 2007 as cited by Gelişli, & Teknikokullar, 2014 p. 3). There is also some

finding where people in same country can identify themselves civilly and ethnically in their national identity (Yogeeswaran & Dasgupta, 2014) in personal point of view people can have three different concepts or ideas of national identity: ethnic, multicultural, and civic (Brown 2007 as cited by Korostelinna, 2008 p. 208).

2.4 National identity dimension

Zhong (2016) stated that national identity dimension is composed based on two dimension which are: *ethno-cultural* that forms the core of nation and national identity that takes a long time and hard to change while *state and political aspect* is more about external in nature and is easier to form and change. Guibernau (2007) stated there are at least seven dimensions about national identity: psychological, cultural, antiquity, original, historical, territorial, and political while Verdugo and Milne (2016) added another two factors—economics and social demography—that affects national identity where they concluded the dimension of national identity which are: social demography, economics, hegemony, and politics. Gelişli, & Teknikokullar (2004) summarized authors researches about national identity dimensions which are: Fearon (1999 as cited by Gelişli, & Teknikokullar, 2004 p. 4) who states that national identity is idea coming from nation's temporal and spatial persistence with components of belief structure, belief over religion or nation, and cultural participation. Another dimensions they cited is coming from Adam Smith which are common historical territory, myths, and historical memories, common mass public culture, a system of rights and duties for all people and common economy (Smith, 1994 as cited by Gelişli, & Teknikokullar, 2004 p. 4). Hayes (1961; as cited by Gelişli, & Teknikokullar, 2004 p. 4) stated there are three basic dimensions of nationality which are *languages* that creates common mentality and ideas where they can develop similar mentalities to develop the nation, *historical consciousness* where the group able to share common history both individual and collective, and third element is member's faith in the encouragement of a different and cultural society

Dinnie (2005) mentioned how the cultural dimensions of national identity able to appeal international market about their national culture. These cultural dimensions also help to create identity of what is belonging to them as culture is the most distinguish dimensions of nation (Dinnie, 2005). National identity component is structured based on four basic factors: belief structure, national heritage, ethnocentrism, and cultural homogeneity (Herskovits, 1948 and Huntington, 1996 as cited by Juškevičienė,2014). In short, *belief*

structure defined as the role which religion or supernatural beliefs play in facilitating cultural participation and solidarity, that make it identify with a unique national identity (Keillor & Thomas, 1999). *National heritage* is concerned with the importance of nation places on historical figures and events also an opinion of the member of a nation about their historical uniqueness (Keillor et al., 1996 as cited by Williams, 2010). *Ethnocentrism* is an attitude where the group member of nation able to distinguish themselves from other group of nation by their own perspective (Hooghe, 2008). In national identity perspective, ethnocentrism is used as a main value of specific nation. Last dimension is *cultural homogeneity* that gives sub-cultures national boundaries in order to have strong relationship with other member of same national identity (Keillor & Thomas, 1999)

From above it can be summarize that there are many factors affecting national identity dimensions. National identity dimensions created based on how the researcher develops their theory. Based on understanding national identity and from their own empirical result, they created salient national identity dimensions (see e.g. Table 1). It means, there are no fixed dimensions to be chose for the study since every former dimension created are not based on one grand theory but dependent on what the data present for them. However, based on the literature review of previous research about national identity dimensions, there are one pattern regarding national identity dimensions. Each of studies shows that each element is based from the finding of commonality of one nation about component of their life such as: belief, tradition, history, rights, politics, art, and economy that tie sub-cultures together within national boundaries (Keillor & Thomas, 1999). Therefore, this study will combine former national identity dimensions as a framework and empirical result to create salient dimensions for Indonesian national identity dimensions.

Table 1. Various national identity dimension from previous researches.

Author (Year)	Dimension of National Identity
Herskovits (1948) & Huntington (1996)	Belief structure, national heritage, ethnocentrism, and cultural homogeneity.
Hayes (1961)	Languages, historical consciousness, faith in encouragement of a different and cultural society.
Smith (1994)	Common historical territory, common myths and historical memories, common mass public culture, system of rights and duties for all people, and common economy.
Fearon (1999)	Nation's temporal and spatial persistence with components of belief structure, belief over religion or nation, and cultural participation.
Dinnie (2005)	Cultural dimension of national identity: high context and low context, individualism/collectivism, ethnocentrism, language, literature, music, sport, food and drink, and architecture.
Guibernau (2007)	Psychological, cultural, antiquity, original, historical, territorial, and political.
Zhong (2016)	Ethno-cultural and political aspects.
Verdugo & Milne (2016)	Social demography, economics, hegemony, and politics.

3 TOURISM AS NATIONAL IDENTITY BUILDING

"This is the first book to explore the relationship between national identity and tourism, which is surprising, given the significance that the tangible markers of national identity hold for tourism through the provision of cultural and heritage attractions, stories, cultural events, traditions, and myths"
Julia Crozier reviewing 'Tourism and national identities' a 2011 book edited by Elspeth Frew and Leanne White

This chapter will present on how tourism and national identity building is related. By utilizing issues in national identity and other factor and how they related to tourism. The discussion will start on understanding how travelling outside the country can create a notion of national identity. There is also discussion about how consumption, media, and national heritage become important as factors that affecting national identity during travel. Tourist and traveller might be used interchangeably since it the meaning does not affect the study (O'Reilly, 2005).

3.1 How travelling aboard construct national identity

It is necessary to understand how the process of travelling outside their original country has effect on understanding of national identity. One of the concepts to understand of the process is Cultural Distance (CD). Cultural distance is based on how different the culture of the area from tourist origin than the culture of the destination (McIntosh & Goeldner, 1990; Ahn & McKercher, 2015). This is relevant to overseas travelling since tourist ability to understand and emotionally attached with the destination country is based on how they able to compare between origin country and destination country (Håkanson & Ambos, 2010; Ahn & McKercher, 2015). However, there is a notion of "tourist culture" where new identity applies when they are not in their home (Seongseop Kim & McKercher, 2011). They added that tourists are in a place where the judgment of their norm from society is unaffected to them therefore they change their behaviour. In term of national identity and tourist culture individuals rarely to be completely in a tourist culture, because sometimes the residual dimensions of host culture still intact (Carr, 2002 as cited by Seongseop & McKercher, 2011). From the statement aboves it can be said that it does not necessarily mean there are tourist culture and home culture that affecting tourist it just means the dimensions of host culture in this case nationality may also affect tourist culture.

Beside cultural distance, physical distance also has important role in shaping national identity especially in tourism. There is debate of understanding of what physical distance is and how does someone measure of its distance, Sousa and Bradley (2008) stated that it depends on individual's perception of how they shape the physic of distance between home country and foreign country. One of the idea about how place is important in tourism is study about places which tourist is one of the groups that least likely to develop attachment to place because of the superficial nature of their experience and the tendency of tourism to reshape the destination for the sake of tourists that impact the loss of deeper meaning (Relph, 1976 as cited by Hinch, 2006). This argument is related by MacCannell (1973) where tourist is trying to find authenticity during their travel. In the quest of finding authentic experiences, Hinch (2006) also suggest that national identity play important role to experience authenticity in the destination. Hofstede and Hofstede (2005) stated that in term of intercultural encounter, tourism breaks the isolation of cultural groups and create a realization that there are other people who has their own way to life. It means, tourists able to experience their destination more meaningfully once they able to compare the dimension of one place to other place.

Another concept is coming from the destination itself. *Nation branding* is a phenomenon where government is actively involved in producing certain image of the nation (Jordan, 2014). According to Jordan (2014) the initial purpose of nation branding is to attract direct investment and manage their own image to international but turns out it become a soft tool for national identity and nationalism. Dinnie (2015) emphasizes that the main purpose of nation-branding is boosting production (export), increasing tourist, and investment. Another objective that can be reached is to talent attraction and in term of national identity is to enhance nation building through confidence, pride, harmony, ambition, and national resolve (Dinnie, 2005). Specifically, for national identity. National identity is what build the nation branding itself. However, by doing nation branding, Dinnie (2005) stated that it helps to build national identity in international view to reduce the gap between the negative image of outgroup because of the negative stereotyping. In tourism, branding has been researched in the last 20 years (Miličević, Mihalič, & Sever, 2017) that shows how important it is for destination to create a brand. Sinclair (2008) stated that branding in nation work both for internally and externally, by internally it means it builds a sense of ownership through one particular thing such as national park,

monument, or history while externally creates an identity in global marketplace competing for trade such as tourist.

All of the concept mentioned above has one thing in common: people realize things are different from the way they used to live. Because individuals usually coded with a single culture and sometimes they have to interact with other culture (Fink, Never, & Kölling, 2006) such as when they travel outside their nation. Fink et al. (2006) stated that the issue about the cultural differences is not about the differences but about how it is perceived, understood, and processed by other national culture

3.2 Consumption as National Identity Building in Tourism

In term of national identity in tourism context, consumption is one of many ways to understand the connection between tourism and national identity. People consume when they travel, not only in economic point of view but also sociocultural point of view. It means, consumption is no longer about purchasing or consuming products and services but there is cultural process where individual is trying to understand and evaluates themselves while they are consuming products and services (Jackson et al., 2007; Su, 2010). Based on Social Identity Approach, people, whether they realize or not, they want to be part of their nation and they behave how the people in nation usually do. As their get used to live as part of one nation, by travelling aboard, it easier to recognize the differences.

Consumption is considered as part of political life that influence state from ethical consumerism in civil society to stimulate decision in government policies from bigger decision such as law or in everyday life such as the decision of national product (Soper & Trentmann (Eds.), 2008). Wang (2004) stated that consumption is changing in modern consumerism. At previous time, happiness is defined by external object such as money, house, car, and furniture. However, it is shifted into feeling and experience. This goes hand in hand with tourism that mostly rely on serviced and experienced that each of people are experience itself makes tourism one of the best domains to understand the matter.

Jensen, Lindberg, and Østergaard (2015) mentioned about the importance of understanding tourist as consumer in term of tourist experiences. There are two perspectives in consumer experiences with tourist experiences which are *individual*

approaches and *sociocultural approach* to the experiences. The individual approaches to experiences are related to where individuals seek experience during consumption (Holbrook and Hirschman's as cited by Jensen et al., 2015 p. 8). The importance of identity in individual approaches is where consumers tend to express themselves through what they have based on their own past experiences with things and others (Belk, 1998 as cited by Jensen et al., 2015 p. 16). He also added that the consumer possession may explain about where they come and where are they going. Sociocultural approach is developed based on sociology and anthropology that argued where individual approach unable to explain view of marketing and consumer research completely (Jensen et al., 2015). While for sociocultural approach, is based on how cultural meaning, social and history influence, and social dynamic create consumer identity (Jensen et al., 2015). The point of sociocultural approach is relying upon the understand of specifies behaviour or object does not represent individual but more about cultural context (Jensen et al, 2015).

As mentioned before, consumption is changing, and it can be seen through consumer culture. The activity of buying and using goods have been on since the beginning of civilization however the consumer culture developed in modern society as critical feature of development in Western World (Magaudda, 2015). Consumer culture coming from the excess of basic needs where people can get a choice to define their very identities. Thompson (2016) explained five major changes in consumption culture since World War II in sociological point of view summarize: (1) where the trend of anti-consumerist started around 1960, marks the beginning of consumer culture by rejecting the standardised mass-consumption and **promoting self-expression**. (2) There is a change in class structure where consumerism gets normalisation (Bourdieu & Featherstone, 2000; Thompson, 2016). This normalisation coming from social construct that gained through time and space applied to any subject and object in many ways (Sassatelli, 2007). Thompson (2016) called this 'aestheticization of daily life' where people consume in order to **improve themselves and their social standing**. (3) The freedom of not following former identity that create more diverse society in term of consumption. This disengagement of identity that formerly created by family, traditional authority, and work are no longer exist. They are now **'forced' to create their own identity** to give themselves meaning. (4) The individuality goes deeper. People are forced to **find their own identity even outside of markets** (Firat & Venkaetsh, 1995 as cited by Thompson 2016). (5) Lastly, the irony that despite their individuality expression, they **still wanted**

to be identified as a part of group where there might be more consumption just for the sake the feeling of belonging in a group. The only difference between the traditional and modern group is they now have a choice to whom they want to be as in line with Social Identity Approach.

Despite the throughout explanation, there are no grand theory of consumer culture. However, Arnould and Thompson (2005) able to collect researches about consumer culture. They create four research programs so called: consumer identity project; marketplace cultures; sociohistoric patterning of consumption; and mass-mediated marketplace ideologies and consumer interpretative strategies. This four-research programme also goes in line with national identity building. Consumer identity projects explain on how consumers create or seeks identity through consuming. Marketplace culture explain how human act as the producer of culture that create specific market that different from other market. Sociohistoric patterning of consumption is explain social structures such as class, gender, and nation affect how people consumer and vice versa. While the last explains on how mass-media able to gain consumption through messages and how consumer react with the message that being delivered. (Arnould & Thompson, 2005 pp. 871 – 875).

According to Trentmann (2003 p. 142), tourist can be included in consumer culture because of: a) the popularity of tourism after post-industrial society, b) the academic realization that tourist is considered as active consumer who able to pick and choose and c) tourist is the most classic example of consumption in its quest for authenticity. Understanding this approach can help to understand how traveller can be perceived as consumer. For this study, the approach helps to explore how consumer able to construct identity in general and later constructing tourist identity. The individual approaches help to explain how traveller can identify themselves with certain products or behaviour to their past experiences. It means, when they are travelling outside their country, the can recognize, purchasing, or bringing product or services that related with their past experiences including their experience in their home country. While for sociocultural approaches it helps to understand of how an object or behaviour that the traveller purchase, bring, or experience able to explain consumers in general thus generalized common identity such as national identity.

3.3 Ethnocentrism, Consumer Culture, and National Identity in Tourism

Ethnocentrism is used as a way for creating a pivot for culture, value, and behaviour (Keillor & Thomas M. Hult, 1999). In the perspective of consumer behaviour, Samiee (1994) stated that ethnocentrism is influencing consumer to make decision regarding purchasing by country-of-origin phenomenon. As mention before, consumption is no longer about product but also service and marketing. Creating a nation brand is important for country since it make people from outside country to purchase the product and in addition to invite tourist to come to the nation (Dinnie, 2015).

In relation of ethnocentrism and tourism, doing travel outside their home country create a space between home and destination where the common way of life and socio-cultural norms is different (Hannerz, 1990; MacCannell, 1973 as cited by Bardhi et al., 2010) and also create a tension between two destination which shaping the consumption during the travel. From this statement, it means at some point tourist have to negotiate their identity when they travel, therefore, they create a new identity that also represent them during travel and might affect their identity after the travel. Consumer Culture Theory point out that the theory affect consumer in all level and dimension including tourism. The consumption changes the behaviour of tourist on making decision when they are travelling. The changes affect tourist including their motivation to travel, their identity, the decision of purchasing something when travelling, and their way of understanding culture.

Another point about consumer is regarding the globalization and how the way of people consuming is changing. Based on Social Identity Approach and national identity dimensions, consumer behaviour can be identified by using ethnocentrism that create ingroup/outgroup behaviour. The *consumer ethnocentrism* is based on how consumer has morality obligation to purchase non-foreign products to protect their own national economy (Zeugner-Roth, Žabkar, & Diamantopoulos, 2015). In tourism context, national identity and consumer ethnocentrism has been there for quite some time for example when government in some country try to promote and campaign about being tourist in their own country instead of travelling overseas. Due to the globalization, consumer ethnocentrism shifted into *consumer cosmopolitanism* where they usually (1) shows acceptance toward foreign nation and the cultures, (2) appreciate the difference that brought from another nation, and (3) willing to consume products from foreign nation

(Riefler et al., 2012 as cited by Zeugner-Roth et al., 2015). The keyword of what they consider as consumer cosmopolitanism is: they consider themselves as world citizen rather than certain nation. However, regardless how people perceived themselves as a global citizen, the way they see their world remain the same. Which mean they are comparing (social comparison) their home country—ingroup—to another country—outgroup—in this manner (Thompson & Tambyah, 1999 as cited by Zeugner-Roth et al., 2015) just for the sake of differentiating foreign and non-foreign product. In tourism point of view, the consumer cosmopolitanism concept pointed out that despite the citizen identifies themselves as global citizen where they can travel to another country or consume other culture without having moral obligation. At the same time, they also acknowledge that they are having own national identity by trying to identify and consume other national identity culture hence ethnocentrism.

In summary, it is important to understand that consumer is no longer consumed products as service at it is. Instead, they able to evaluate themselves in every aspect. In tourism, people that travel is treated as a consumer where they are not just consuming the place—both place as a physical and place as an idea—in economic point of view but in sociocultural point of view. It is undeniable when people travel they are consuming things and they become what they consume. However, the way people consume is different from each other. They have their own factors to determine consumption such as: personal factors (motivation, perception, and profession); social factors (social class, culture, and family); and situational factors (time, physical ambience, and social ambience) that influence them (Fratu, 2011). As far as they want to be recognized of global citizen where they do not belong to some group (in this case nation). Ironically, they are in the motion of ethnocentrism. Ethnocentrism gives understanding about how people able to process the evaluation of their consumption when they are travelling especially overseas travel by comparing it to their own home country both conscious and subconsciously and being used as a pivot for learning national identity.

3.4 Media as national identity building

Fornäs, Becker, Bjurström, and Ganetz (2007) stated that consumption and communication are two separate things but in the modern society, they tend to cross each other often. This is happened because business and industry need media to reach their customer where the communication acts as interpretation of people to share their

intention. Fornäs et al. (2007) also mentioned that consumption in media is increasing in two ways: (1) media has share in development of consumption and (2) media is generally used as connection to expand the market hence the name of media (medium). They also stated the importance to understand what and which one is media from three perspective which are: (a) material sense such as stone, wood, paper, light waves, and electromagnetism. (b) Technological perspective where media can be described as specific tools that mediate symbolic forms and contents such as musical instrument and computers. (c) From social or institutional perspective which are sets of genres, professions, and practices such as telecommunication, television broadcasting, and the Internet.

Despite the perspective, they do not exclusively to only one of own. For example, internet, they are in material form of electromagnetism with specific tools of computer. The Internet as part of the media is being chosen specifically with several reasons such as: (1) although they share the similarity, each of them has their own functionality that different from each other. (2) The study is focusing on internet research which means (3) it tries to find out how internet affect consumption in tourism and how it builds up identity. Kucuk (2002), emphasizes that consumers are using Internet as shopping tool and they are growing exponentially. He also stated that the definition of consumerism is changing with the rise of The Internet. Although the study is more focus on how marketer strategize and adapt themselves with customer in internet, it also shows that how people in general using internet as source of everything including information and building identity

Standing, Tang-Taye, and Boyer (2014) reviewing the impact of internet in travel and tourism from 2001 – 2010. The study created seven major categories of the published papers ranging from analysis of the industry inside the internet into the design and the purchasing behaviour. In term of information search of tourism through internet showing how significance the role of social media impacts the data gathering for travel. He also stated that internet as source of information is not the transformation of advertising from traditional one by using brochure as an example that it works effectively for verbalizer while internet works effectively for visualizer. Furthermore, in term of internet and consumption in tourism, Parra-López, Gutiérrez-Taño, Diaz-Armas, and Bulchand-Gidumal (2012) mentioned the important role of internet in three stages which are: (1) *pre-consumption* that stated how tourist collecting information in order to plan the holiday, created expectation, device several plans to compare and pick what interest them

the most. On (2) *consumption* phase where tourist find deeper information on the web for specific activity, and (3) *post-consumption* where tourist share the experience and documentation.

Media including internet is without a doubt part of identity building. As internet and identity, Weber, Mara, and Appel (2014) stated that human must engage in self-exploration to discover social issues such as lifestyle, relationship, political, and religious values. Internet changing their exploration that typically coming from parents or teachers into social media where they are being forced to be critical to ask about 'who am I'. This isB shown specifically for national identity on Foster (2002) study about how media able to build a nation in term of consumption. By using advertising as approaches, he stated that the spread of images and objects of mass consumption brought even newly arrived immigrants into a shared understanding of memories, tastes, and habits of the nation. He also notes that advertisement become the connector between unrelated buyers and sellers by sharing common consumption and ideal practices.

In summary, internet as media has different forms and should be treated separately as the internet has their own way of introducing consumption. There is no doubt how media particularly internet has influence on tourism starting from pre-travel to post-travel. As media has many forms and function, internet is being chosen since it connected with the methodology. Media also play an important role of building identity in a nation. The media including internet created a shared understanding of how people to things including in tourism. By looking up other experiences of traveller in the destination, it influences the potential traveller into making decision.

3.5 National Heritage as national identity building for the tourists and the destination itself

According to Keillor and Thomas (1999), national heritage is considered as the "*part of the overall construct*". However, heritage itself is a broad concept. It can be defined both in tangible such as: sites, monument, museum; and intangible such as: myth, language, and tradition. When heritage is combined with national heritage, the concept can be influence by different aspect. Prista (2015, p. 311) defined national heritage as a process of electing, neglecting, intensify, and appropriating history that suits to the present narratives of the nation. It means defining national heritage is not always about in essentialism point of view but it also depends on which heritage able to construct national

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identity that suit the best with the current condition of the nation itself. National heritage has significance on building national identity by binding people to value of their national group which also a key aspect of maintenance of national identity (Gieling & Ong, 2016). As example, museum as national heritage which in specific historical contexts creating a national identity and able to promote national interest (McLean, 1998). As the concept of national heritage is constructed in political and social way, it creates a difficulty to gain a common understanding within citizen and government or within the citizen itself to decide which heritage that belong or suitable with their national identity and which are not.

The difficulty is getting worse when tourism added to the dimension. As tourist coming to consume experience about other nation heritage, they tend to ignore deep knowledge about how certain national heritage is constructed and only 'see what they see' therefore *stereotyping* is present. These stereotyping is also happened because of the way nation brand and market themselves to other nation. Nation choices of which one of heritage that worth promoted is affecting their identity for both the people who live and the people who visited (Pitchford, 2008). The selection of national heritage shapes the understanding of which part of the past and history that the nation proud of and what they hope able to represent to other nation. Another problem that Pitchford (2008) found regarding national heritage is the dilemma between education and entertainment. By using museum as the case, she argued that most of tourist seek only what information that is fun for them without bothering the purpose of the museum which is to educate about nation history and past. This problem is added by the home citizen that not mentioning a story that considered 'embarrassing' for them while the story might add dimension of education and entertainment into the museum.

Despite the problem of the national heritage and tourism in political point of view. It is also wise to see it from socioeconomic and cultural point of view. The availability of tourism to access to national heritage might have create economic impact and heritage at the same time by taking interest in buying arts and handicrafts that able to provide labour for the traditional occupation (Pitchford, 2008). Another point that she mentioned is about how tourist taking interest in heritage and cultural heritage of indigenous in certain area where the tourist will be taken into rural area that creates depopulation that always threaten the rural community. She also mentions that tourist interest can bring live

abandoned art. Pitchford (2008) also stated that the revenue generated by the tourist in national heritage can improve infrastructure in the nearby that can be use by resident.

In summary, national heritage plays an important role of constructing national identity through memory and history from the past. The problem surface when national heritage construction is not just history alone but also political. It does not get any better since tourism which usually called as heritage tourism also play important role in shaping the national identity. Although there are problems in constructing national heritage, it is also wise to see it from other point of view. Light and Dumbraveanu-Andone (1997) in term of heritage tourism is questioning who actually consuming heritage tourism. Based on their study on European heritage industry, heritage resources must satisfy two different groups of people which are: political role internally such as citizen and economically by external consumers such as tourists. It could also mean that heritage can create identity both for citizen and tourist.

4 NETNOGRAPHY

*"Netnography is an excellent resource for the seasoned qualitative
researcher and useful entry point for the newcomer to qualitative
research"*
Gary M. Bowler, Jr.

As the world become more digitalized, research practice especially in social science need to adapt with the situation in order to have understanding about the current situation. Netnography approach—a new emerged of research methodology—is adopted for this study. Although netnography formerly developed for marketing and consumer research, the digital information and communication have spread to such extent that it able to address other issues such as identity, relation, or creativity (Kozinets, 2010). Netnography and digital ethnography may been used interchangeably but they are different. They have the same fieldwork (internet) and gaining some data from same source such as blog. However, unlike digital ethnography that treat the data as extensive source and keyword, netnography focus on humanity aspect and cultural fluency of the site and the people who write it.

Netnography is chosen for this study because netnography able to access the physical issue (Mkono, 2012) and for this case is the distance between the researcher and the blogger that live all across Indonesia. Another reason is the travel happened few years back where the blogger might forget what happened if they are being asked in the current moment. By using the previous written, the data can be treated as more detailed and honest since the writing were done and shared voluntarily to public. By using previous written content, it also makes the analysis faster since the study does not need to wait the writer to finish the story. It also means, a favourable story such as a story that only make them look good or edited story just to satisfy the study is not possible.

Netnography has some issues to tackle such as anonymity that makes the identity of participant become unknown. It creates a trouble for example when child pretended to be adult in age-range specific. Another challenge is non-verbal communication and the way of confirming is not possible. Also added that there might be some website that manipulated by the writer in order to gain benefit for their own and the content cannot be directed by the researcher (Mkono, 2012 p. 554). For this study, personal identity such as age and gender are not needed since the study focusing on national identity that can be

identified by profile, picture, text, and symbolic meaning. The research context of travelling overseas create second verification for national identity and also age range problem since passport and visa are required. As for manipulation of blog owner, the guidelines are created to do proper selection of blog and last challenge of non-directed content is substitute by providing extra data to fulfil the research purpose.

In term of research participation, *lurker* is used. Lurker is one of a netnographic role developed by Bjork and Kauppinen-Räisänen (2012) (see Figure 1) where they take more passive role as an outsider and do not reveal themselves nor involve in the online community. Lurker is being used since the travel and the writing already happened therefore active participation is unnecessary. Additionally, the blogs are available for public on web and no login details needed to access the blogs.

The study follows *five core steps of netnographic research* (Kozinets, 2002; Kozinets, 2015; Kozinets, 2010) and following the adjustment for tourism linked topic (Wu & Pearce, 2014). The five steps are: entrée, data collection, data analysis, data interpretation, and ethical consideration.

4.1 Research Entrée: Data Selection & Collection

Data selection is important for this research since internet as fieldwork has large amount of data. As the data has been there, creating requirement for the data is needed to get proper dataset. Blog is chosen as the fieldwork because it is suitable with the study. The reasons are: (1) ready read market to read; (2) genuine personal communication; (3) inexpensive; (4) interactive (Newson, Houghton, & Patten 2008). Blog create an opportunity to share their personal ideas to peoples at once while their writing is straightforward and honest since it is not edited by another person (Wolfe, 2014). This study is looking for understanding human experience and how the construct of their identity therefore personal blog is the most suitable data for this study.

Blog is chosen as the site based on Kozinets (2010) guidelines for choosing sites which are *relevant, active, interactive, substantial, heterogenous,* and *data rich*. The guidelines created not to be followed strictly as it depends on how researchers conduct the study. For this study, blog is chosen because they are *relevant* to research purpose, *active* in a sense that the blog is updated regularly. It is *substantial* since people read the blog to gain knowledge of certain thing, in this case is travel experience. Blog is *data-rich* because the

post usually content thick text that offer detail information about the experience. *Interactive* is not a requirement for this study as the travel experience on blog is 'rhetorical' it means is based on personal experience of each traveller and the study is focus on the post destination where the person have been travelled and community is no longer able to influence the decision of the traveller. However, the communication or the feedback between the traveller and the reader is considered if it is related to the study. *Heterogeneous* is reached by collecting several blogs written by several people to get variety of Indonesian participants.

Since netnography is used, it is safe to say that the data is treated as *study case*. Saldana (2011) defined study case as a study that focus on single unit (person, group, event, or organization) where it is usually has in-depth examination and not necessarily to represent the chosen case as the explanation on broader term. For this study, the single unit is defined as the bloggers who are Indonesian that writes about their experiences while travelling outside Indonesia and is being analysed in-depth, but the result of the analysis does not necessarily represent the Indonesian as a whole. The nature of netnography is researching online but treat them as human in a new community as online. However, online social network is *too* heterogeneous both as people and the medium itself. Understanding this concept is important since the study is trying to find Indonesian who are doing overseas travelling share their experiences in online community (blog).

In order to achieve same quality for each blog, a guideline is created to choose which blog that can be used as data. It is determined based on: whether the blog is owned by personal or organization and whether the blog has been published in other media such as radio, book, and television to avoid manipulated story to gain benefit for their own content. There is no specific platform of blog chosen as long the blog being open to public, has traffics, and feedback from the readers. Blog is found by putting term in Indonesian language: *jalan-jalan ke luar negeri* (travelling overseas); *pengalaman travel ke luar negeri* (experiencing travel overseas); and adding destination on keywords such as: *Eropa* (Europe), Asia, and *Amerika Utara* (North Amerika) in the search engine. In addition, some blog was found based on read recommendation from another blogger.

Based on the guideline for choosing the blog, there are total of 6 bloggers that with total of 26 entries or posts collected from 25 June – 30 June 2018. Since blog allow the writer to add, remove, and delete the entries, the content on the date collected were saved in

word file to make sure the writing remains the same. The file is organized by folder and named based on the website of the folder. There are total 6 folders and each folder have different total file depend on how much the entries are being used for the research. The file itself is renamed with same format to ensure there are no double file or skipping file. The format is "[NUMBER]-[REMARKS]-[DESTINATION]". The [NUMBER] is used for ordering purpose in the file to make sure the file are in the correct order since the data is arranged alphabetically. [REMARKS] is based on how the writer of each blog write their entries. Some writers separated the trip into several entries by the day and some even separated 1 day into two parts. For blogger whose travel in one big trip and visit several countries, the remarks are based on the country itself. For example: [DAY 1] or [DAY 1-PART 1] or [CHILE]. The [DESTINATION] is based on how the writers wrote the whole blog as one. Some writers dedicated the whole story as one country destination and some as the whole continent for example: [JAPAN] or [SOUTH AMERICA] or [EUROPE]. Despite the difference, one thing all the entries have in common is, the travel only consists of onetime flying from Indonesia to one of the destinations and one time flying back to Indonesia from the destination.

All 26 entries were carefully read to make sure it follows the guidelines and it connected through each entry to avoid mistake from the blogger such as misplaced the titled and the content. A travel profile was built to define the demographic. In term of checking national identity of the writer, a profile was being checked and in addition, another link in the website that promote their own and another social media were also checked. Other content in the blog that does not being analysed were being looked up too for more valid information about their nationality. By total there are 28 documents that converted into 206 pages of Microsoft Word pages.

The blogs have 16 countries visited and written in total: Austria, Australia, Belgium, Brazil, Czech Republic, England, France, Germany, Hungary, Italy, Japan, Malaysia, Netherland, Peru, Qatar, Thailand, United States. In term of travelling type, 5 of the blogger travels individually and 1 of the blogger travels by group. The year of travel is ranged from 2013 – 2017. Most of the writing is written in Bahasa Indonesia while there are some words or sentences written in English and local languages such as Javanese. Age, gender, and race were ignored since netnography writing usually based on anonymity therefore specific demographic might not be accurate (Mkono, 2012). Most of the blog writes by combining text and images using mostly their own photographs while

sometimes they are referencing a picture from official website or other blogger who have been visited the same place and has better image.

The study is conducted in qualitative means the study is focus more about understanding rather than explaining (Tuulentie & Mettiänen, 2007). Qualitative research is suitable for this study since qualitative research try to search hidden meanings, subtle features, several ways of explaining, indirect, connotations, and unheard voices (Ten Have, 2004) that this study trying to find. There is question raises in netnography about how many cases or blogs are considered as sufficient in qualitative study and one way to measure it is by comparing it to other netnographer (Wu & Pearce, 2014). Wu and Pearce (2014) study on netnography of RV for China oversees resulted in 37 detailed blogs with total of 117 pages while Bjork and Kauppinen-Räisänen (2012) found 63 threads that they considered as quite short except for some of the thread. Ye (2015) also found 90 discussion posting with average 10 pages of text. Based on these studies, it can be concluded that the data for this study is rich enough. After the font, spacing, and size the contains become around 199 pages. In addition, the destination of the entries all varied to gain more insight.

4.2 Data Analysis and Interpretation

Analysis of the data was done manually because the data set was at reasonable size and the research was done in native language so cultural fluency is sufficient (Kozinets, 2010). To assist the analysis, a software for analysis Atlas.ti were used to help handle the archive and categorization. First, the data is read several times for purpose of gaining general sense of type of writing from each blogger and to make sure the data is valid and rich enough to be coded. Second, the coding was based on inductive approach by using initial coding (Saldana, 2013). Initial coding is a process where the qualitative data were break down into discrete parts, examine and comparing them for similarities or differences and to keep open to possibility of theoretical direction based on own readings. (Strauss & Corbin, 1998; Charmaz 2006 as cited by Saldana, 2013 p. 100). The process of initial coding started by reading the data and put the code by looking on the similar and repeated phrases that suit to previous research on national identity dimensions (chapter 2.4). During the initial coding there are some phrases that has value of Indonesian national identity but does not recorded on any former national identity dimensions due to different data with because of untranslatable, uncommon, and unique word that only works for specific Indonesia culture also the constant changing of culture in regard of nation. This

coding come from a theory that built between the connection of national identity to tourism (Chapter 3). Lastly, the coding system were re-checked, examined, polished, and refined (Ye, 2015).

While initial coding was an effective method to go through all the data in a systematic way, the analysis will be done by using interpretative analysis. The interpretative method is based on Jokela (2014) understanding of cultural meaning. The analysis is relying on cultural knowledge of own nationality. It starts by acknowledging that myself also as a part of the research. There is also a risk of "over-identification" with the phenomena (Jokela, 2014) so it has to be carefully maintain an analytic distance from the data also try to find earlier study that can be show how other people had interpreted the same issue. The interpretative analysis is also used to find connection between travelling and national identity. For this study, the connection that can be found are related to consumption; media; and national heritage as Indonesian influence for motivation and decision in term of understanding national identity. In short, initial coding is utilized to examine and comparing each of data and previous studies while analysis is written based on own interpretation and founding that does not surface on previous studies due to: different and constant changing of nation and the cultural fluency of the researcher to the subject nation.

4.3 Ethical consideration

Since the study is based on netnography, it means it involved human research instead of merely text analysis. There are issues in conducting online research especially regarding consent, however most of authors agree that asking consent is not needed except the gatekeeper where the website that being use is protected (Mkono, 2012). For this study, terms and conditions of website provider are being checked to make sure how to handle information provided. In addition, since the research participation is based on *lurker* (Björk & Kauppinen-Räisänen, 2012) approach, and the writing is already being seen for public, the privacy is not being violated.

In term of research on internet, ethic guidelines for internet media research is used (British Psychological Society, 2017). Four principals of main ethics issues in the internet is utilized by (1) respect for the autonomy and dignity of persons; (2) scientific value; (3) social responsibility; (4) maximizing benefits and minimizing harm (Hewson & Buchanan, 2013). The *respect for autonomy and dignity* is utilized by not paraphrasing

nor changing word of the blogger. For *scientific value*, the word is used as honestly as possible, by that mean, that even though what the writer saying are considered not true or not suitable with the researcher, the word remains and interpreted the same for scientific purpose. *Social responsibility* by treating the data as private and try being mindful as national identity is considered as political and try to avoid word or writing that can done harm to social. *Maximizing benefits and minimizing harm* by using the data as it is and trying not to expose the privacy or something that considered as too political in national identity instead by showing the way it is.

A direct contact is needed for this study as few exceptions such as confirming the validity of the story, finding missing information that have not been written, in example: whether the trip is sponsored or are they belonged to certain company. The store information will be treated confidentially and anonymously. It does not affect the result of the data directly since the purpose of contacting the person is to help gaining validity of story. If there is some personal data such as name or link of the blog that being out in the study, the consent is gained from the participant.

5 FINDINGS

5.1 Belief Structure as national identity dimension

Keillor and Thomas (1999) defined belief structure where religion and supernatural beliefs has a role in cultural participation and solidarity that makes them identified with their national identity. This belief structure can be found across the data. Some of the data also include the belief of supernatural.

> *"The heavy thing (for me when I am about to leave for travel) is when*
> *I see three of my gems (children) sleeping tightly. I kiss each of them*
> *while whispering a pray for Allah to protect all of us"*

Indonesian has *external control* in term of national cultural. Nardon and Steers (2009) by using Trompenaars's dimension, describe this as an extent to how the nation relationship is with nature. External control itself means that a country believe that nature or environment control them. This can be shown in the data in a lot of action during their travel. The Indonesian considered deity called God or *Allah* or *Tuhan* as the one who control them.

During the finding, a word that usually related with deity are mentioned. Word such as *Bismillah* that means 'in the name of God', an expression that use to asking a blessing from God; *Masya Allah!* an expression to praise the God while seeing something amazing and magnificent that considered as impossible to create by human only; and *Alhamdulillah* that means 'thank to God', an expression to give gratuity to God after getting out from trouble or hardship or receiving good thing. Although the word does come from Arabic language, the meaning and the form is used differently. One of the examples is *Masya Allah* where the original word is *Mashallah* and it means God willing but it expressed differently by Indonesian.

> *"On the way to meeting point, we encounter another shop in front of*
> *the market. There is one wall decoration seller that selling exactly*
> *what we just bought. I become curious and ask how much it is. "Only*
> *one hundred bath (Thailand Bath). "Cheap…cheap…" said the seller*
> *while speaking in half Indonesian language. Wow, I got scam by that*
> *lady (previous seller). She was saying, "you can check other places,*
> *no one is cheaper than mine!" I just got lured by that lady word. Even*
> *without bargain the price is already 100 THB, how (cheap) it would*

While for *rezeki*, it means that something that you got unexpectedly. This word is also used to avoid disappointment if they do not get what they wish for. It just simply means that everything that happen right now is because God allow or not allowing it. They might get it someday or will never get it so there is no point for excessive happiness over getting something good or being disappointed over something that they do not get. This word come a lot when the Indonesian got something unexpected good such as: getting a free trip from one of the publishers to travel abroad; able to get free accommodation and nice host during the trip even giving an acknowledgment to another person. This word also come a lot when Indonesian do not get something that they been planning such as: cheap ticket for going to destination they want, restaurant or tourist attraction that closed during their visit, and the wishful hope to visit the places again since it cost them a lot of time, effort, and money to visit.

This national identity dimension of religious belief can be found pre-travel, during travel, and post travel. It can be shown during their wish and pray through several activities on their travel notes. However, these wishes and prays do not have ritual or specific prayer since it is the Indonesian way of responding toward external control. Despite non-ritual or definite prayer, the wishing is clearly addressed toward Deity for example:

“So this is it, I have to say goodbye to a famous temple known from
the stack of red Torii, hope next time, Allah gives a chance to visit
that place.”

Pre-travel activities such as wishing by praying to be able to get the destination and be thankful while got the wish can be found. There are also praying to get to the destination safe and nothing bad happens. During the travel wishing by praying are found in many activities such as wishing that the food ordered is suitable with their dietary or religious belief since they do not understand the language nor able to speak clearly what do they want in the food. Wishing to not get lost during the travel also found in the data due to unfamiliar road and not being able to navigate the area. For post travel, the praying and wishing are mostly in hoping that God allow them to come back

to their destination or they can go somewhere else too after the trip. They also wish that whatever they write about their travel will be useful for the reader.

5.2 Art as national identity dimensions

Art is a broad term. It can range from anything to everything and it can be seen as art for one people or tradition for the other people, it has no definitive meaning (Dissanayake, 1988). However, in term of national identity, art can be categorized as national heritage as Prista (2005) defined that the process of selecting it based on appropriating history that suits to present narratives of the nation. This is present in the data and can be recognized by Indonesian. However, the Indonesian do not consider art as national identity that much especially on literature or visual arts.

Throughout the data, there are only several mentions about art where they consider them as national identity. In fact, they mostly treat the art as part of the story. One of the example is about one statue:

> *"While watching people busy crossing Shibuya Crossing, second*
> *thing that tourist do is taking picture with the dog statue of Hachiko.*
> *This statue become the most famous meeting point in Shibuya because*
> *of the strategic location"*

The writer did not mention why the statue become famous for the reader because Indonesian people are understand what the statue means through movie and story. Although it makes the place become famous and wanted to be visited it simply because of the story behind the statue instead of how this statue has effect in nation. However, in term of statues, Indonesian would be able to recognize the connection between a statue and national identity as a whole. It means Indonesian able to identify how such certain country create identity by mixing religious beliefs and statues. It can be shown in some data such as: recognizing Buddha statues all across Bangkok and considered Thailand as a Buddhist nation, recognizing religious statue in several cities in Japan such as Buddha and *Tori* and considered the country as religious. Indonesian also recognizing statues such as Cristo Redentor or some Lady Mary that being sold over the street as part of Brazil identity in term of being religious.

The only thing that Indonesian considered national identity in the data is performing art. In this case are dance and festival. There are no proper data to explain how the dance are

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part national identity for Indonesian however, they able to distinguish that the festival belongs only to certain nation and showing their national identity. This can be shown in data such as: *Hanatouro* festival in Japan where the blogger thinks that this can only happen in Japan and *Corpus Christi* festival in Peru. Where he claims that although the festival happens not just in Peru, but this festival holds special identity where they mix with Andean culture as their identity. One thing to note are both festival have different view of national identity. *Hanatouro* festival was created in order to invite more tourist while showing Japan national identity to people hence constructivism. On the other hand, Corpus Christi Festival is a primordialism festival for the citizen as part of their national culture but the festival attracting tourist to see while introducing Peruvian national identity.

5.3 Architecture as national identity dimensions

Indonesian considered heavily on architecture as a national identity based on the data. They able to distinguish architecture from their own country to country of their destination. They considered the unique architecture as part of national identity since they do not have it in Indonesia and treat is as a prove that they are visiting the destination. Although, most of the data do not write the reason specifically about the reason why architecture is one of the national identity dimensions. The one thing to note is they do not see the architecture just in historical point of view but also visual point of view. It means they do not separate cultural heritage and modern building as long they have their own uniqueness where they not be able to see the architecture anywhere else both in Indonesia and other countries that they have been visiting or know from internet.

The architecture is separated based on how it functions at the moment. Some of the architecture were built and function as normal infrastructure in former time but now only function for the sake of tourism. It can be separated based on how it functions currently, some of them were built for living resident centuries ago and now being preserved to show how a nation used to live. Another function is built purposely for tourism, the house is built not too long ago but it makes in traditional design where the nation used to live in that house. Another one is where the architecture was built and function as it is now and most of them are civil building such as bridge, gates, and religious site.

Another architecture that Indonesian noticed that belongs to certain nation is modern architecture. All of the infrastructure is functioning the way they supposed to such as:

airport, bridge, highway, skyscraper and government building. Although Indonesia has the same infrastructure and function, they still take difference such as: what are the reason the nation built the way it is now; how they decide and why our country (Indonesian) not trying to do the same way; and who (both nation and people) built or help to build this?

Although Indonesian notice the difference between architecture, the data also found that the architecture alone does not create a solid identity in national identity. Some of dimension are mixed within architecture dimensions in order to create a national identity. Architecture create a space where they contain many dimensions to show a national identity both tangible and intangible such as: national artefact, a natural territory that special to the nation, the people who were working and speaking their own national language or marketing that pre-determined how a certain nation should looks like and they confirmed it by visiting the place.

5.4 Food as national identity dimensions

> *"My first mission on Lima is to find authentic food. What I know,*
> *Peru is famous for ceviche, food based on raw fish with lemon juice.*
> *But, it is not that I do not want to taste the local food; but this mouth*
> *has not meet rice more than 36 hours. It always sandwiches on*
> *airplane. In the end I went to Chinese Restaurant"*

From the data, there are two things that can be concluded regarding food as national identity. First is Indonesian recognize that food is part of identity of one nation. This goes hand in hand with second conclusion that Indonesian recognize their own identity in food. Although the food might not be considered as their national food by they own country, Indonesian considered them as different from what they eat in Indonesia. Indonesian also strive to experience of how other nationality living their life by trying to find food that Indonesian considered as national food.

Based on data most of blogger struggle to experience the food since it is not *halal*. Because of that, Indonesian trying to balance the national food and their dietary requirement. In term of halal food, they are trying to find other national food that consist only vegetable or find a restaurant that provide the national food but has halal certificate. If they do not need to experience national food, Indonesian trying to look their Indonesian restaurant in the destination since it can be considered as halal or

looking for other national food that share the same value in term of halal. Food that blogger recommended to eat while travelling aboard are: kebab and Indian food.

Indonesian also able to distinguish food that do not belong to Indonesian nor the destination they visit. It means Indonesian considered food as identity to certain nationality and not considered food as global (Zeugner-Roth et al., 2015). This can be found on data such as: recognizing sushi as Japanese food despite sold by American; recognizing Chinese food despite sold by Chilean; and acknowledge the mix of Indian and Malaysian food in Malaysia. This also conclude that Indonesian able to recognize their own identity through food. Constructivism play an important role on how rice considered as important food for Indonesian. Across the data, Indonesian is always trying to look up for rice during their travel as not every place they visit provide rice. There are many ways for Indonesian to find for rice such as: buying the rice in supermarket and cook it themselves; looking up for Indonesian restaurant in the destination; or by recognizing other national food in the destination that using rice as their staple food such as Japanese Restaurant or Indian Restaurant.

5.5 Territory as national identity dimensions

As Guibernau (2007) stated that one of seven dimensions about national identity is territory. Based on the data, Indonesian considered territory as national identity dimension. They considered other destination as national identity by combining territory and political dimension. Since there are political border to reach the destination, they consider everything that required identification to reach the territory as other national identity. They recognize it by: purchasing airlines ticket, changing currency, applying for visa, changing sim card for network connection, and progress through immigration.

Beside territory as political, Indonesian also visiting a specific place inside the territory as part of recognizing national identity. The place is considered as common landscape that can be seen somewhere else such as: mountain, beach, lake, and sea. It is not created by human initially but human might involve in developing the area such as: road access and public facilities. However, due to many reasons such as uniqueness feature, marketing, and accessibility, the place become part of national identity. Another reason is because of other dimension nearby the places such as national history surrounding the

place, the people that living nearby, or personal preferences toward some landscape from the Indonesian itself.

> *"While laying down (on a cruise boat), cast a glance on Fuji mountain, enjoying Lake Ashidan, a beautiful garden. Hmm, feels like a king's holiday"*

The data describes common mountain and lake in Japan. However, another dimension such as the situation of travelling abroad and having holiday also have a different experience of enjoying holiday in above case is feels like a king make the place become special and create their own identity. There are also possible explanations that makes this area feels different from Indonesia such as signboard on different language, different climate, and another visitor or people that surrounding that person.

> *"Even Visari (the name of the local host) took me to see from Phristinaserta (city's name) to tourist attraction that does not show up in Google such as this 'lake' (pointing to one of unnamed lake in the city)"*

The data also describe common landscape which is lake in one of the cities in Kosovo. There are no uniqueness nor history shown in the story that makes the lake become part of the national identity. However, since the host who lives there showing the place, the Indonesian recognize it as part of the national identity where she thought that this kind of lake is where Kosovo people like and use to hang out. The only explanation is the lake has their own characteristic that has their mountain and the colour of the water that looks almost the same as in Dutch lake.

According to data, there are many landscapes that can be considered as part of the identity. For Indonesian, if they do not go to this place and taking picture of it, they considered themselves as not visiting this country. Beside mountains and lakes, there are other landscapes such as ocean, beach, river, and island. There is one special case where weather considered as part of national identity which is snow. This is due to few reasons such as: first experience of snow, the realization that Indonesia do not have snow as weather and media influence such as picture or television that showing the image of snow as entertaining.

5.6 Constructing Indonesia national identity through consumption

As Trentmann (2003) mentioned that tourist is the most classic example of consumption in its quest for authenticity. Tourist who travel aboard are looking for something different that can enhance their experience. This enhancing experience could also add some depth to their current identity including national identity.

> *"(Once a man said) 'If you want to know the live of one nation, come to their market' forgot who said that. Yup, beside the image of shopping, I want to see markets in Bangkok."*

Based on the data, all of the bloggers write about their experience visiting some market or shopping centre. It shows that how important it is for Indonesian to visiting a place where they sell something whether the Indonesian decided to purchase it or not. Some of them decided to just look around to see how people of different nation behave in the market, some want to look something different that Indonesia do not provide whether the item can be functional in the country or serve for decoration only, some want to buy something specific, some also buy something they need currently for travel.

In term of purchase decision for travel, Indonesian have preference to choose less expensive needs including: transportation, accommodation, and food. There are many cases in data where the Indonesian buying airline tickets not depends on their own free schedule during their normal life. Instead they buy it based on time period where it has discount. Some of them also decide the destination best on how worth the airline prices to destination normally. Although they still have some destination in mind, they either change the destination or change the time to fit the desired price. In data, there also some promotion from the airlines company to specific place in specific period of time where the Indonesian decided to follow along, buy, and go despite there was no intention to go to the place or on that time. Beside airlines, other transportation in the destination also being prioritize, the way they choose national transportation is based on the price instead of comfort or faster duration of travel. There are only several cases where they have to choose transportation based on duration such as late to go to the airport or no other method of transportation at the place.

For accommodation, there are no specific reasons mention how Indonesian choose to which place they stay. The only reason found is because it is less expensive compare to

other accommodation nearby. It could also mean that location where to stay is important but it does not mean Indonesian assume location has to be strategic location such as close to tourist attraction or city centre. It just has to be in considered as a good place for Indonesian individually.

On the other hand, Indonesia has a specific preference for food. They always try to find something that considered as halal and has rice. Sometimes they mentioned about the decision of purchase because it is not too expensive. There are some cases where they decided to enjoying food in some expensive restaurant to has some experience of eating. However, there is no mentioning on how this connected to national identity nor the reason why they choose this particular restaurant for eating experience. Indonesian also always try to look for a street food in the city where they visit especially a food that considered as 'national street food'. Ironically, although they may be able to find the food, most of the time they choose to just take picture without tasting it since the food might be non-halal. Indonesian also tend to be vegetarian in another destination since it is safer to have vegetarian option since most of the time it might be halal.

Indonesian also recognize brand and somehow able to compare the exact same brand that available in Indonesia and make it difference. They also do not mind connecting a brand or a company to some nation although eventually it become the symbol of the nation too. This case can be found across the data where the writer mentioned the brand specifically. One of the example from the data is Glico-Man. Glico-Man is a company that has a neon sign in Osaka city that have been there since 1935. The purpose of the neon sign is to promote company product which are confectionaries. However, the neon sign now has many functions which are to promote product of the company hence by the name also to promote the nation by sharing common history through common food they consumed for 80 years. Since the neon sign become some symbol for nation it also become part of tourist attraction to prove that Indonesian are visiting the place.

Another case is based on how the brand is exist in both country both Indonesian and the destination. One of the example is when the Indonesian aware of chain food restaurant such as Kentucky Fried Chicken and McDonalds. The way they decide to purchase in the restaurant is different. One blogger chose to eat in the restaurant because: it feels familiar, it is within location, the price is affordable, and do not have to worry about the menu. On the other hand, another blogger chose to avoid the restaurant at all cost despite the

opportunity such as perfect timing for eating, cheap prices, and expected menu. The blogger avoids it because they feel familiar with the brand hence the feeling of eating in Indonesia as Trentmann (2003) mentioned regarding tourist quest for authenticity.

One thing to be note is, although they have the same brand both in Indonesia and the destination, Indonesian feels the need to distinguish the brand between each nation. The way they do it is by comparing several dimensions such as the size of the shop, the way they decorate the shop, the service, the furniture, and the people. Also, Indonesian able to separate the brand itself to the origin of the country. It means, Indonesian understood where the brand originally coming from. However, they do not exclusively saying that the brand is the representing certain nation. The dimensions inside the brand in the destination helps to build brand attach to nation. It goes in hand with Zeugner-Roth et al. (2015) that mentioned a consumer cosmopolitanism trend in consumption. However, it comes with the irony that they still trying to find the differences in the product despite the global brand.

5.7 Media as influence of national identity building

> *"My first introduction about Japan came when OSHIN is on TV when I was a kid. Although it is a sad story, the background has given enough the beauty of scenery there. The second introduction was stronger, when I was in junior high school, I started to read novel Musashi that I still read until now."*

From the data, it can be certain that media play influence how Indonesian perceive national identity. The media can come in many medium such as television, book, music, painting, and internet. Despite enjoying the story of what the media given, Indonesian able to distinguish what they saw in the media is different from what they experience in their life. This goes hand in hand with Barrett et al. (2004) that stated children has a sense of national identity since young where they able to distinguish themselves from out-group. The Indonesian recognize it by certain dimension that being shown in media such as: clothes, scenery, language being use, name of the character, food, and the plot of the story.

However, internet as media play different role in introducing national identity for Indonesian. While other media function as the first introduction of other national identity, internet play as deeper knowledge to gain understand of national identity. Indonesian gain

introduction of certain nationality and getting attached to certain country where they find interesting. They learn the food, culture, language, a place where the character visit and the history from the television show, books, and novel. This first introduction motivated Indonesian to travel. Based on the data the motivation is diverse such as: watching food shows that show other food from other nationality; following a main character in the novel that has adventure in ruins in one of the country; seeing news; and postcard sent from other country and seeing the picture of the scenery from other country.

Although they do not exactly follow what they are being shown, Indonesian wanted to have at least some of the dimension from that in their life when they visited the country. Internet is being use by Indonesian as extended knowledge of the certain country and their identity. It comes from the realization that some of them are fiction and romanticize while the real live of the nation might not be exactly like in the book or television. Indonesian also realize that they need more information since the other media do not provide detailed information such as address, verifying which place based on books is fiction, and weather. They also realize that they need more information based on personal needs and culture such as food of choice, place to stay, and things to see once they arrive in the destination.

There is only one different from the data how the media being used as an introduction to national identity. One of the Indonesia were having good memory from watching television about World Cup in childhood. The euphoria of watching the match with friends and preparing snack to watch where they dreamed of visiting the place and watch it together physically. The dreamt of visiting the place in person motivated him to travel to country where the World Cup being held. In addition, since the introduction is not specific to certain nationality or territory, internet is being used extensively to gain knowledge of each places.

5.8 Other dimension of Indonesian national identity

Based on the data, there are other dimensions that considered as part of national identity and cannot be categorized into one of the section because: (1) it is mentioned as key of national identity dimension from previous national identity dimension researches but mentioned only few (e.g. only mentioned by one blogger) to made it into a section and; (2) it is mentioned several times by several bloggers but do not belong to any category because it comes from the empirical data instead of the theoretical framework.

National flag can be considered as key of how to recognize national identity. However, based on the data, it only mentioned once on the occasion: they see a national flag (Argentina) that do not belong to the territory (Brazil) that they are currently at that moment and making a remark of how they confuse whether they are in Brazil or Argentina. Another data is about national song where one of the Indonesian decide to experience a custom in Thailand where every evening in certain places such as park or cinema there will be national song played and both Thai and foreigner must stand up and pay respect to the national song. Although the Indonesian only know this because of Thai people that explain it to him which means they do not know nor experience how to behave once the song coming out.

Another dimension is how memory as part of national identity dimension. Memory in this case is about how Indonesian realize that they are not in their territory and they might not have a chance to visit the place anymore. Therefore, they somehow find a way to create a memory to relive the experience again in the future. This memory can be found all across the data and most of them including a picture as part of the memory. Beside memory for themselves, Indonesian also try to share the memory to other Indonesian that they considered close in form of a souvenir. Indonesian consider souvenir as a meaningful object (Collins-Kreiner & Zins, 2011). The reason that this does not belong to any previous dimensions is because this dimension can only be found during empirical data analysis.

Indonesian applying social identity approach especially social comparison by Tajfel (1978) while travel. Beside tangible thing that they compare between their own nation and other nation, they notice the different behaviour, habit, and daily life of a nation that they visit. This can be found across the data such as where Indonesian reading a map created by other nation to guide tourist that told them to walk for 10 minutes. Somehow, they compare the different way and speed of walk between their own and the map recommendation. They decide that the 10 minutes' walk is based on their own nation not Indonesian nation. Indonesian also compare the etiquette of other nation while in public place such as: train, road, and restaurant etiquette. While they realize it is a common etiquette, they still compare it because they witness that other Indonesian tourist at the restaurant do not follow the etiquette as heavily as other nation.

Specifically based from data as a blogger who try to write to the reader. They tend to describe of what they experience in the other nation by finding equivalent similarity in Indonesia. It means, they try to give an image of what they experience as detail as possible by try to look for feature that similar in Indonesia while also explaining what the differences are. This also can be found across the data such as explaining a shopping mall outside their nation where they want to explain how luxurious it is by finding some comparison between shopping mall in Indonesia. They also try to explain the road and how does it look like by finding some road that similar in Indonesia such as: the length and the surrounding of the road with building and trees. However, they also try to make the difference such as: road is bigger, there are more streetlight.

6 DISCUSSION AND CONCLUSION

The study was meant to find out how Indonesian construct national identity on this case while they are travelling aboard. In this regard, the study shows that the Indonesian able to notice their collective identity which is national identity among other identity as one of them (Brubaker & Cooper, 2000). Flying abroad from their own country provide Indonesian a chance to verify themselves as individual and many social groups and for this particular study is a chance to learn their national identity. Social Identity Approach (Jenkins, 2014) are utilized to understand how Indonesian able to discriminate themselves as identity from other nation identity.

During the travel, Indonesian able to notice their national identity both consciously and subconsciously. By using social comparison (Tajfel, 1974), Indonesian able to identify themselves through comparing their identity of their own nation with a nation they visited (Håkanson & Ambos, 2010; Ahn & McKercher, 2015). However, in contrary of Tajfel's social comparison that lead to discrimination against certain group (nation), this case does not apparent at the study. The possibility reasons are: (1) during travel aboard the Indonesian are temporarily free from judgment of their own society therefore it is unnecessary to look down upon other nation (Seongsop & McKercher, 2011); (2) The form of tourist itself that least likely to develop attachment to place because of the superficial nature of experience (Hinch, 2006). (3) The phenomenon of nation branding where government involved in creating image of nation (Jordan, 2014). Because of this, nation branding helps a nation building through harmony and resolve that reduce the negative image of the group (Dinni, 2005) which result in less aggressiveness toward the nation.

As travel aboard are the main subject. The question of how Indonesian decide which nation for their destination to understanding national identity arise. From the data, there are two main factors that decide how Indonesian chose: consumption and media. Consumption dictated how Indonesian shifted their initial destination because of external reason such as promotion and familiarity of certain brand produced from other nation. Meanwhile, media introduced an initial memory of specific national identity since they were young (Barrett et al., 2004) by book, television, movie, and story that works as motivation to visit the country.

These two factors are different from other national identity previous studies since most of studies are focusing on national identity within themselves (Gelişli, & Teknikokullar, 2004) while this study is comparing a one nation to other nation. Another reason is tourist as consumer culture (Trentmann, 2003) just emerge due to globalization; and the role of internet are getting wider since the rise of internet (Kucuk, 2002) which include identity building.

Consumer culture can be found on data and by using Thompson (2016) explanation on five major change in consumption culture that can be applied one of the Indonesian activities of buying a gift which are: (1) buying a gift that they like (self-expression); (2) in order to gift to their friend, family, colleagues (improve social standing); (3) but, the gift has also the meaning to themselves such as name of the place they visited or name of the sender (creating own identity and find their own identity even outside of their own nation); (4) in addition the gift also has to be respectful or useful for the recipient at home (wanted to be identify as part of the group). However, in modern society as Wang (2004) stated that consumption is shifted from external object into feeling and experience, that can be seen throughout data such as when Indonesian trying to find best location to take picture or find spot to look for a sunrise.

The role of internet also apparent through the data. The role can be separated into three stages (Parra-López et al., 2012) and it shows on Indonesian activities such as: (1) collecting information before the travel (pre-travel); (2) looking for specific activity based on current condition of the places for example weather and crowd (during travel); (3) taking picture and share it over the internet about the experiences (post-travel). Specifically, for this study the Indonesian bloggers using role of internet to share their experiences during their visit. The interaction between the bloggers and the readers create interaction that resulted in initial introduction of national identity and a realization that 'the country these bloggers visiting is doable since other Indonesian have visited and they have good experiences from it'.

Although both factors are two separate things, both are intertwined in the tourism industry since business need media to reach their consumer especially in modern society (Fornäs et al., 2007). This can be seen from the data visibly such as the use of internet to check the price of airlines, restaurant, and hotel; deciding which activities that cheap and easy to do in their location currently; and sharing their experiences during and post-travel for

the reader. In term of business point of view country as nation brand act as external influence (Dinnie, 2005). It means, a country created a promotion via internet and influence the decision making of Indonesian to choose destination by creating article and suggestion of why they should visit the country and which place they recommend visiting to learn more about the country's national identity.

In term of national identity, it can be shown that Indonesian able to identify national identity when they are travelling aboard. Indonesian able recognize national identity based on three views of national identity: Primordialism, Civic Identity, and Constructivism (Verdugo & Milne, 2016). For dimension of national identity, Indonesian gain the knowledge of national identity by ethnocentrism that work as pivot (Keillor & Thomas, 1999) toward other national identity dimensions while they are travelling aboard. While, based on the identity dimensions, it can be separated into tangible and intangible dimensions.

Indonesian acknowledging national identity in three views which are Primordialism, Civic Identity and Constructivism. However, Primordialism almost not apparent during the study except the recognition that Indonesian are ethnically different from other nation based on different physiques. However, other two views are more apparent. Civic Identity explained how Indonesian acknowledge that they must travel in different ways compare to other nation (Kenedy et. al, 2013). This can be shown when the bloggers share the step by step for Indonesian to get visa or permit to visit country of their choices. Even though there are some countries that does not require visa therefore no need to tell the step by step, the bloggers share which country for Indonesian that they can visit without visa instead. Beside visa, they also realize that they need to make sure their passport is up to date since other ID that valid only in Indonesia does not work in other country. These differences include currency, telecommunication (sim card and Wi-Fi), and territory (maps).

While Civic Identity mostly deal with how Indonesian view their national identity in physical artefact, Constructivism address the abstract identity in Indonesian national identity while they are travelling. Constructivism approach is based on how state policy creates national interest for society (Lu, 2004) such as Indonesian language that works as unify the country (Abas, 1987). This result in two points which are: (1) It makes Indonesian understand that there will be differences in language whenever they are not in

their own country. It means, even before they decide to travel aboard they already knew this will be different unlike visa where they knew there might be exemption; (2) The potential Indonesian traveller able to find information from fellow Indonesian (bloggers) about certain nation and their identity in the bloggers own experience (constructing social identity) (Checkel, 2007).

National identity dimensions are found across the data. It can be classified into three main categories (see Table 2). Based on how the dimensions are sourced, it separated into two types: in-group and out-group. In-group are based on how Indonesian identify their national identity within themselves while out-group is based on how Indonesian recognize other national identity that different from them (Jenkins, 2004). Based on the type of the dimension itself, it separated into two categories: tangible and intangible. Tangible is based on the literal physical objects that Indonesian sense (seeing, touching, smelling, tasting, and hearing) while intangible is based on how Indonesian interpret their experience and memories. While based on how they learned the dimension it can be separated into voluntary and involuntary. Voluntary based on how Indonesian learn the national identity dimensions willingly such as: watching movies about other nation and learn the destination's etiquette through internet. While involuntary are based on how Indonesian learning national identity through experience or after realizing there are some differences before or during the travel such as: the need of visa and passport to visit other country and exchanging currency once they out of the destination's currency.

Table 2. Classification of Indonesian national identity dimension.

Category

Source	In-group	Out-group
Types	Tangible	Intangible
Learned	Voluntary	Involuntary

In general, Indonesian national identity in-group has the same result as theoretical framework such as: belief structure, national heritage, ethnocentrism (Herskovits, 1948; Huntington, 1996), language (Hayes, 1961; Dinnie, 2005), territorial (Guibernau, 2007), and politics (Verdugo & Milne, 2016; Zhong, 2016). However, this study added travelling aboard and tourism as variable into national identity that create differences. It creates dimension that tend to be overlook during their living within their own nation and it

became visible when they are not in the same country such as: belief, food, national marker (flag, national anthem, identity card, passport, telecommunication, and currency). Based on finding, the national identity dimension can be seen mostly from type classification of the national identity dimensions. It is due to tourist are the least to learning national identity therefore they are gaining the knowledge in surface way that suitable with tangible and intangible.

Both tangible and intangible national identity dimensions can be separated into two types. In-group and out-group tangible dimensions and in-group and out-group intangible dimensions. In-group tangible and intangible dimensions are the dimensions that Indonesian acknowledge about themselves. It can be found in two ways which are after they compare themselves to other nation or after they are reflecting themselves during the travel. While out-group tangible and intangible dimensions are based on social comparison between Indonesian and the other nation. The dimensions can be separated into three categories: (1) dimensions that Indonesian own and have similar feature; (2) dimensions that Indonesian recognize as national identity from other nation, have similarity in general but different specifically and; (3) dimensions of national identity that Indonesian does not own but they acknowledge as part of national identity.

To be noted that, the tangible and intangible dimensions are often overlap (see Figure 1) throughout the data since the place the Indonesian visited able to provide physical object alongside with the experiences and story. Indonesian consumption culture is in motion when they chose their places that they want to visit. For example, it can be found that Indonesian think that going to national heritage places is too expensive and boring although they realize it might provide valuable information in educating other nation history and identity (Pitchford, 2008). Therefore, they are limiting their knowledge by only look at the building or some free and easy information from the pamphlet, board nearby the area, and internet.
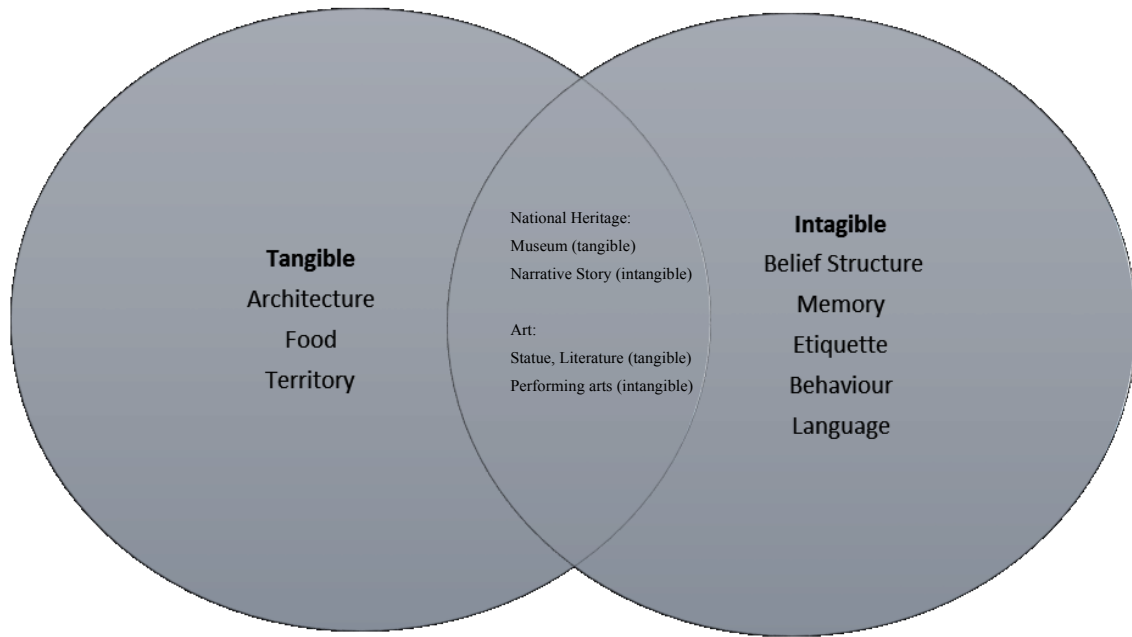
Figure 1. Intertwined of tangible and intangible dimensions.

However, national heritage plays important part in understanding national identity for Indonesian. The process of introducing selective dimensions of national identity (Prista, 2005), make it able to build a key aspect of national identity that can be easily recognize (Gieling & Ong, 2016) by Indonesian. Although there is a chance where the nation trying to bend the truth due to political and tourism reason, national heritage still plays important role. Its projects memory and history from past where Indonesian able to understand despite the short duration of the visit. It shows in the data mostly based on one activity where government by using media introduce the etiquette of their own nation. At the same time, Indonesian able to confirm the information throughout the travel regardless that it actually about simplifying a group complex (Jenkins, 2004).

Although the data able to pull out the differences and comparison of Indonesian national identity dimensions to other national identity, the dimensions of other national identity cannot be presented. The reason being due to: (1) the study are focusing only on Indonesian nation identity; (2) the study are using several countries as national identity comparison therefore the data from specific country are not saturated enough and; (3) the

study are about Indonesian constructing their own national identity instead of comparing Indonesian national identity to other national identity.

The implication of the study is beneficial on many layers. For academic purpose, it creates a new opportunity to study national identity by using netnography as the main methodology. Netnography works as a methodology for prior study to gain information faster and accurately. In addition, from this study it could be prove that national identity can be found and examined through travelling aboard. For policy maker implication, the government that relying on national heritage as their main source of tourism and education of nation identity building need to avoid creating selective narrative (Prista, 2005). The purposely avoiding embarrassing story of their nation create an impression of static and boring information of the nation. Instead, by balancing all story, it will create an educative yet entertaining story (Pitchford, 2008) that makes people in this case Indonesian are willing to visit the museum despite the price. The DMO of foreign country could also learn that each nation has specific needs and creating a specific guide while educating their own nation generally and Indonesian market specifically. For business implication, it shows that Indonesian relying internet as their source of information for pre, during, and post travel. By utilising internet and learning Indonesian nation identity, business owner can create a new market as additional revenue while gaining extensive promotion by Indonesian that post and share it post-travel. For community, this study provides additional information for people who are interest in Indonesian people in general and Indonesian tourist specifically.

The study also has some limitation and can be improved for future research. Since the data collected are around 199 pages but the resources and time are not allowed, more analysis and other dimensions can be found and done with the exact same of data. Both replicating the concept and method; or another approach will provide more deeper understanding. Although travelling aboard able to show national identity dimension, tourist has least exposure to learn deeper about national identity, other Indonesian that has longer and intense exposure will provide deeper knowledge such as Indonesian that lives; work; study; while travel in other country. Regarding netnography, even though it able to push through physical issues (Mkono, 2012), the netnography method works as pivot to create a better qualitative research, such as a guideline for interview to gain deeper knowledge of participant background and their identity as Indonesian. Quantitative research is needed to improve the validity of the study by increasing the total

participant. In addition, Indonesia national identity dimensions found in the study are not salient. It means, a study of another nation to create a comparison between nation are needed. A more focus study of each dimension or the other factor such as consumption and media that influence tourism could also be done as the main study.

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ACKNOWLEDGMENTS

APPENDIX: LIST OF ENTRIES OF INDONESIAN TRAVEL BLOG

Bloggers	Blog Title (translated)	Destination	Travel Year	Total Pages
Uncontactable	9 Days Travel Tokyo – Kyoto – Osaka	Japan	2013	4
Uncontactable	Day 1: Surabaya – Kuala Lumpur - Tokyo	Malaysia & Japan	2013	6
Uncontactable	Day 2: Tokyo (Asakusa, Tsukiji Market, Harajuku, Shibuya, TMG)	Japan	2013	13
Uncontactable	Day 3: Kyoto (Kinkakuji, Ginkakuji, Kyoto Museum, Traditional Craft,	Japan	2013	9

	Nishiki Market & Gion)			
Uncontactable	Day 4: Kyoto (Arashiyama & Higashiyama)	Japan	2013	10
Uncontactable	Day 5: Kyoto – Osaka (Nara)	Japan	2013	8
Uncontactable	Day 6: Osaka – Tokyo (Osaka Castle, Minami, Universal Citywalk, Kita)	Japan	2013	10
Uncontactable	Day 7: Tokyo (Hakone)	Japan	2013	8
Uncontactable	Day 8: Tokyo – Kuala Lumpur (Odaiba Island & Ginza)	Japan	2013	7
Uncontactable	Day 9: Kuala Lumpur –	Malaysia	2013	12

	Surabaya (Putrajaya & Bukit Bintang)			
https://omnduut.com/2013/01/26/thailand-negeri-pagoda-dengan-sejuta-pesona/	Thailand, Pagoda Country with Million Charm	Thailand	2013	3
https://omnduut.wordpress.com/2013/02/19/dag-dig-dug-pengalaman-pertama-ke-luar-negeri/	Thump- thump- thump First Experience Going Overseas	Thailand	2013	7
https://omnduut.com/2013/02/20/thailand-dari-suvarnabhumi-hingga-asiatique/	[Thailand] From Suvarnabhumi to Asiatique	Thailand	2013	8
https://omnduut.com/2013/02/23/thailand-bertemu-presiden-soekarno/	[Thailand] Meeting with President Soekarno	Thailand	2013	6
https://omnduut.com/2013/02/24/thailand-meninggalkan-jejak-di-grand-palace/	[Thailand] Leaving Trace at Grand Palace	Thailand	2013	5

https://omnduut.com/2013/02/26/thailand-keelokan-wat-pho-dan-kemegahan-wat-arun/	[Thailand] The Beauty of Wat Pho and The Grand of Wat Arun	Thailand	2013	6
https://omnduut.com/2013/02/27/thailand-rayuan-maut-di-pasar-chatuchak/	[Thailand] Deadly Seduction at Chatuchak Market	Thailand	2013	5
https://omnduut.com/2013/03/01/1011/	[Thailand] From Ikea Ended in Sophia	Thailand	2013	5
https://winnymarlina.com/2017/06/02/backpackeran-ke-eropa-sebulan-12-negara-nederland-france-belgium-england-scotland-germany-czech-austria-hungary-kosovo-italy-vatican/	Backpacker to Europe for a Month, 12 Countries: Netherland-France-Belgium-England-Scotland-Germany-Czech-Austria-Hungary-Kosovo-Italy-Vatican	Netherland, France, Belgium, England, Scotland, Germany, Czech, Austria, Hungary, Kosovo, Italy, Vatican	2017	28

URL	Title	Location	Year	
https://safitrisudarno.com/2017/01/29/first-date-traveling-ke-amerika-serikat-part-1/	First Date Travelling to United States Part 1	United Stated	2017	3
https://safitrisudarno.com/2017/04/24/first-date-traveling-ke-amerika-serikat-part-2/	First Date Travelling to United States Part 2	United States	2017	4
http://ranselkecil.com/catatan/perth-destinasi-terbaik-untuk-keluarga/	Perth, Best Destination for Family	Australia	2017	3
https://rifanoktavianus.wordpress.com/2016/05/14/adventurifan	#adventureifan Ep. Cuzco Vallegrande (part -1)	South America	2014	4
https://rifanoktavianus.wordpress.com/2016/05/14/adventurifan-episode-cuzco-vallegrande-part-0/	Travelling to South America (prolog) #adventureifan	Chile	2014	2
https://rifanoktavianus.wordpress.com/2016/05/14/adventurifan-ep-cuzco-vallegrande-part-1/	Travel to Peru and Machu Picchu #adventureifan	Peru	2014	10

URL	Title	Country	Year	Pages
https://rifanoktavianus.wordpress.com/2016/06/15/adventurifan-episode-cusco-cerro-san-cristobal-copacabana/	Travelling on Santiago de Chille #adventureifan	Chile	2014	5
https://rifanoktavianus.wordpress.com/2016/06/20/adventurifan-part-3-brasil/	Travel to Brazil #adventureifan	Brazil	2014	15
Total Pages				206