

## **ANALYZING NATIONALISM IN DIGITAL MEDIA : A RECEPTION STUDY OF REMOTIVI VIDEOS**

**Tazza Tsalisa Haq<sup>1</sup>, Vinisa Nurul Aisyah<sup>2</sup>**

<sup>1,2</sup>Faculty of Communication and Informatics, Universitas Muhammadiyah Surakarta

**Corresponding author, E-mail:** 1100190196@student.ums.ac.id

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### **Abstract**

This research aims to analyze the reception of nationalism narratives in Remotivi videos. This research uses the theory and method of reception analysis proposed by Stuart Hall. Qualitative descriptive research is a research method that examines the state of natural objects and the main instrument is the researcher. The data collection technique in this research is by conducting interviews. The data was then analyzed using reception analysis techniques and validated using source triangulation. The research results are divided into two, namely the encoding and decoding processes. In the encoding process, this research found a narrative of nationalism wrapped in criticism so that we as young people do not feel too proud to be Indonesian. This is different from the narrative of nationalism which usually seeks to foster pride in one's own country. In the second result through the decoding process, it was found that the nationalism narrative was perceived with oppositional, dominant hegemonic and negotiated positions. Future research can look at nationalism from the communicator's perspective to see how the narrative of nationalism is produced.

**Keywords:** *Nationalism, Digital Media, Reception, Video Narration*

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### **Introduction**

The development of information and communication technology has changed the habits of every individual around the world. This phenomenon is characterized by the development of the internet, which almost dominates all human activities. With the development of the internet, the public has a space for expression based on visuals, audio, video, graphics and a combination of all these elements. (Avida, 2022). The internet is not only a place to find information but also a source of income for every individual and institution (in Tamburaka, 2013: 75). Information exchange can occur without the constraints of place and time. The message conveyed can be received and responded to at the same time. In addition to exchanging information, the internet is also used by people to get entertainment.

Youtube is an online video viewing platform founded by Steve Chen, Chad Hurley, and Jawed Karim in 2005. Youtube can be used as a means to listen to music, download music, view entertaining content, get information, and learn new things. (Pires et al., 2021). According to Wearesocial and Hootsuite, Facebook is the media platform that ranked first with the most users in October 2022 and Youtube took second place. According to Business of Apps data, Youtube users in the third quarter of 2022 reached 2.67 billion from all over the world (Annur, 2022).

Youtube provides an opportunity for each user to be able to create and share their own videos to be enjoyed by other users. This makes Youtube have a variety of content such as educational content, product reviews, vlogs, video tutorials, etc. The features presented by Youtube facilitate communication between content creators and audiences so that viewers can provide criticism and suggestions for the

video. Educational content contains knowledge or information that is created to add insight to the audience. Examples of educational content include knowledge of history, science, technology, opinions on a topic, facts in the world, and other things.

Remotivi, a media study and monitoring organization that was established in 2010, chose the Youtube platform as one of the means to disseminate opinions and ideas on criticism of issues in the media. Remotivi is concerned about the lack of media literacy in society, so Remotivi creates literacy content on its Youtube channel so that people remain aware of media exposure amidst the swift media flow. (Sabir, 2022). The Youtube channel, which has been created since 14 October 2011, has 220 thousand subscribers and has shared more than 100 videos.

Until now, Remotivi has made videos that can raise public awareness of media and communication issues and developments as part of the new media-based media literacy movement. (Sabir, 2022). Remotivi shapes people's minds to be more critical of media messages, especially television. One of the videos uploaded by Remotivi entitled "Selama Ini Kita Tidak Nasionalis, Tapi Narsis!" discusses the phenomenon of overproud that occurs on the internet. The video uploaded on 6 October 2022 received 45,540 thousand viewers and 4.6 thousand viewers pressed the like button.

The video is about how Indonesia's beginnings attempted to show the splendor of the Indonesian nation in the eyes of the world. However, this goal was not accompanied by efforts that could raise nationalism with full pride. This has led to a growing symptom of overproud that is widely produced by the media or arguably collective narcissism. The overproud attitude arises from a sense of inferiority and shame that has existed since the colonial period. Overproud is characterized by an exaggerated perception of Indonesia as great

and unique from other nations. At the end of the video Remotivi conveys the message that nationalism does not lie in our readiness to defend the country from abuse but in our ability to recognize failure and learn and grow from it.

A recent case of overproud was when Jakarta and Indonesia were mentioned in the series "The Last of Us". In one of the scenes in the series, a character named Sarah mentions that Jakarta is the capital of Indonesia. This then became a topic of conversation for Indonesians. Starting from the mass media to social media, many people discussed it. A number of netizens felt moved, proud, and happy because the character in the series mentioned Jakarta and Indonesia. (Yuslianson, 2023).

In the video Remotivi also stated that the phenomenon of being proud when Indonesia is recognized by other nations and getting angry and bullying foreigners who denigrate Indonesia is often considered an expression of nationalism but there are also those who consider this phenomenon as overproud. Therefore, this topic is interesting to research.

The researcher wanted to find out how the audience received the video "Selama Ini Kita Tidak Nasionalis, Tapi Narsis!" by using Stuart Hall's Reception Analysis theory. According to Stuart Hall's Reception Analysis theory, the decoding and encoding of the message allows the reading of the text to be different from when the text was produced and delivered to the audience. Each audience's interpretation of a media message is based on their unique personality and background. Stuart Hall mentions that there are 3 (three) audience positions in receiving media messages, namely: Dominant Hegemonic Position, Negotiated Position, and Oppositional Position.

Previous research that discusses Reception Analysis in Alffy Rev's Video aims to find out the audience's position towards nationalism in the Wonderland Indonesia video using Stuart Hall's Reception theory. The Wonderland Indonesia video was produced to

celebrate the 76th Indonesian Independence Day which contains a combination of 10 regional and national songs with contemporary music arrangements displayed with stunning visuals. Research conducted on 6 informants showed that four informants were in the Dominant Position and the other two were in the Negotiated Position. Informants who are in the dominant position educate and accept the message of diversity conveyed and the visual beauty of Indonesia displayed with CGI effects. Two informants stated that in their opinion there were scenes that were not appropriate. The difference in informants' acceptance of nationalism in the Wonderland Indonesia video is due to the different age, education, and experience of each informant. (Zulatmiati, 2022).

Previous research that discusses how audience acceptance of a video containing Najwa Shihab interviewing an empty chair that should have Terawan Agus Putranto, the Indonesian Minister of Health. Najwa Shihab questioned the rare appearance of the Indonesian Minister of Health in front of the public to explain the pandemic that occurred in Indonesia. Stuart Hall's Reception Analysis Theory was used in this research by presenting 5 active students as informants. The results of the study stated that the five students fell into three positions of meaning in Stuart Hall's Reception theory, namely dominant hegemonic position, negotiation position, and opposition position with dominated by dominant hegemonic position and negotiation position. (Putri & Pramonojati, 2021).

Previous research focused on looking at the educational value of the process of forming text codes on the television show "Tau Gak Sih" and identifying the position of viewers' meaning of the educational value of the program broadcast by Trans 7 with informants of volunteer teachers who are members of KOMPAK (Komunitas Peduli Akademik dan Kemasyarakatan). (Nidha Amalia et al., 2022).

Research using Stuart Hall's Reception analysis resulted in the majority of audiences occupying the Dominant Hegemonic audience position where informants felt that the messages conveyed could be understood and agreed with the information contained in the "Tau Gak Sih?" programme.

The difference between this research and the previous research lies in the object and subject to be studied. If the previous research used the object of messages in television shows and the subject of KOMPAK teachers, then this research uses the object of Remotivi Youtube shows and the subject of the research is the general public with certain criteria.

## **RESEARCH OBJECTIVE (S)**

Based on the background explanation above, the problem formulation in this research is "How is the acceptance of soloraya students towards the video "Selama Ini Kita Tidak Nasionalis, Tapi Narsis!" on Remotivi's Youtube channel?"

## **LITERATURE REVIEW**

### **1. Reception Analysis**

The Reception Theory introduced by Stuart Hall is used to analyze audiences. This theory focuses on how messages are received by audiences. The fact that the media displays a message that is favored by the audience is not a reason to assume that the audience will accept the entire message delivered. (Griffin, 2012). The interpretation of message content is different for each audience, it depends on the life experience and cultural background of the audience.

Stuart Hall explains that there are two factors that determine the reception of audience messages, namely encoding and decoding. In the encoding-decoding model, Stuart Hall represents media messages as located between producers and audiences, where producers shape meaning in a certain way and audiences

"encode" meaning in their own way (McQuail, 2010). In the process of encoding messages, there are three factors that influence audiences in receiving messages, namely frameworks of knowledge, relations of production, and technical infrastructure. In frameworks of knowledge, the audience's background knowledge has an influence in giving meaning to a message. Frameworks of knowledge are obtained formally through school and college and informally through family and social environment. In this case, the field of study, level of education, experience and understanding of nationalism can influence the audience in receiving messages.

Relation of production is the relationship that exists between the audience and the object which in this study is Remotivi's youtube channel. Technical Infrastructure relates to how audiences access Remotivi's youtube videos and then interpret messages from the media.

In Reception Theory there are three audience positions in decoding media messages:

- a. Dominant Hegemonic Position: The audience will accept the overall meaning as desired by the message producer. In other words, the audience's interpretation is the same as the message producer's interpretation.
- b. Negotiated Position: Audiences have a role to adopt dominant messages but sometimes disagree and modify them according to their own background, experience and social interests. Audiences will accept the message in general but will refuse to apply it in certain matters. (Griffin, 2012).
- c. Oppositional position: Audiences understand the meaning of the message conveyed but they form their own thoughts on the content of the message. Audiences have beliefs that conflict with the dominant code.

Through Reception Analysis, the researcher wants to know how the audience understands and interprets the content of the message based on their experiences and perspectives when interacting with the media, especially the video "Selama Ini Kita Tidak Nasionalis, Tapi Narsis!". This research focuses on how the audience receives the code of the message content delivered according to one's subjective experience. Audiences act as active participants in choosing media and creating the meaning of the messages conveyed. Audiences can be determined based on the preferences of the message sender, audience membership, and the media used. (Wahid & Meilasari, 2020).

Previous research conducted by Fauzi et al. shows that the media constructs the image of Modern Muslimah based on content, image, and trends and concludes that Islamic content is well received by the public and helps them have a better view of Muslims. (Fauzi et al., 2022).

## **2. Nationalism**

Nationalism is an attitude that every citizen must have in order to maintain unity and integrity and achieve the nation's goals. Behaviors that can be done to show love for the country include maintaining and preserving the nation's culture, maintaining Indonesia's good name in the eyes of the world, implementing the values of Pancasila in daily life, and being tolerant of others.

Nationalism in Indonesia was fueled by a reaction to colonialism by the Dutch. (Armawi, 2019). Postcolonialism is an understanding that deals with the aftermath of colonization. Colonialism that lasted for 3.5 centuries had a profound impact on Indonesia. The Dutch came to Indonesia with cultures that originated from the west and overlooked Indonesian culture so that it unconsciously began to erode local culture. This colonialism produced a European-centric mentality, considering European culture a high culture and a benchmark for the truth and superiority of

customs (Suastika, 2012).

Colonialism is not only done in the form of controlling a territory but more deeply as a form of discursive colonialism. Discursive colonialism is done by colonizing the mind. In the perspective of postcolonialism, nationalism is an action to unite a common awareness of the importance of giving loyalty to various groups that are different ethnically, linguistically, religiously, tribally, and others (Fatimah, 2014). Postcolonialism aims to counter the construction of colonialist power, undermine the theories created by colonialists, and build an intellectual space for post colonialist figures to voice their aspirations (Hidayat, n.d.).

Nationalism during the struggle of the Indonesian people was able to generate enthusiasm in fighting and being free from colonialism. The feeling of fate was able to gather all Indonesian people regardless of racial, ethnic and cultural differences. Budi Utomo became the most important milestone in the process of Indonesian nationalism as well as the Youth Pledge which encouraged the birth of the concept of having Indonesian homeland, Indonesian nation, and Indonesian language (Kusumawardani & Faturachman, 2004).

## METHODOLOGY

This research uses qualitative research methods using Stuart Hall's reception analysis. Qualitative descriptive research is a research method that examines the state of natural objects and the main instrument is the researcher (Sugiyono, 2016). Qualitative research emphasizes meaning as the main focus (Pujileksono, 2015). By examining an individual or a phenomenon as a whole, descriptive qualitative research tries to describe, explain, and answer the problems to be studied in more depth.

The focus of this research is to find out how students in Soloraya interpret videos containing overproud attitudes that occur in

Indonesia. The data sources of this research are 2 (two), namely primary data sources obtained directly by conducting interviews with sources and also secondary data sources obtained from articles and scientific literature relevant to this research.

The data collection technique in this research is by conducting interviews with Remotivi video channel viewers either by meeting in person or online through available media. Interview is a communication process that is at least carried out by two people in a scientific setting and aims to achieve predetermined goals by prioritizing trust as the main foundation in the understanding process (Sidiq & Choiri, 2019). The purposive sampling technique was used in this study. Researchers have certain criteria for selecting respondents. The research was conducted on informants with criteria:

1. Students in Soloraya
2. Be both male and female
3. Have you seen the video "Selama Ini Kita Tidak Nasionalis, Tapi Narsis!"

Students are a community that is critical and aware of the problems around them and are active in social media so that they know the phenomena that occur on social media. Students tend to be able to interpret their opinions in depth so that they can provide information clearly.

After conducting interviews, the next step is to process the data. Data processing is carried out through three stages, namely: (1) Data reduction by summarizing the main and important things from the data that has been obtained from the field, (2) Arranging data systematically so that it is easier to understand, (3) Drawing conclusions by categorizing audience positions based on Stuart Hall's Reception Analysis.

So that the information obtained is as needed and not out of context, the researcher checks the validity of the data using the source



triangulation technique. Source triangulation is done by rechecking the data findings with various sources, this technique is used so that researchers can ensure which data is correct (Ibrahim, 2015).

## RESULTS

### 1. Encoding

The researcher used a video from Remotivi Youtube with the title “Selama Ini Kita Tidak Nasionalis, Tapi Narsis!”. The 9-minute 34-second video features animation and narration of the origin of Indonesian habits in the phenomenon of being overproud or nationalistic.



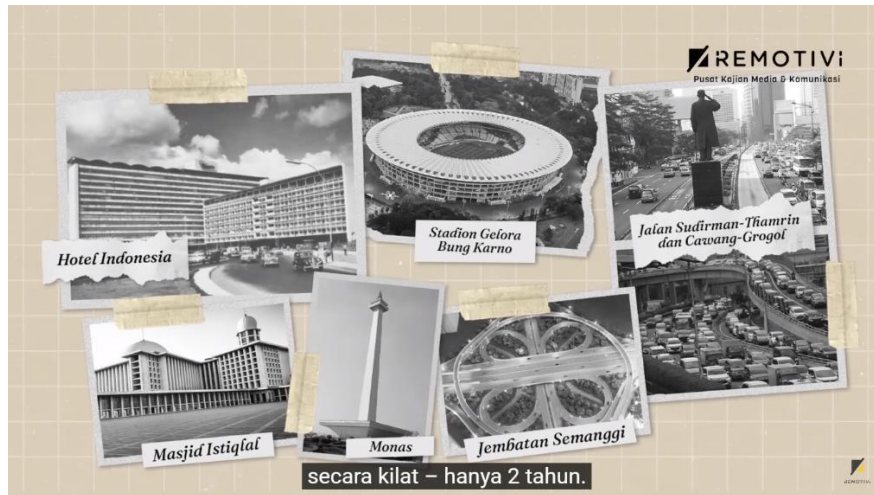
**Picture 1.** Scene 1 Nationalism

Source : Remotivi Youtube Channel

In the opening part of the video Remotivi displays a red and white flag accompanied by the narration "Have you ever felt proud when Indonesia received international recognition? Or have you ever been angry and bullied a foreigner who is considered to have undermined Indonesia". The question is followed by the statement "These two behaviors are increasingly common on the internet, and are often considered expressions of nationalism. But there are also those (albeit

fewer) who are cynical about this phenomenon. They call it "overproud" or being too proud and too easily offended when Indonesia is mentioned by foreigners".

This is intended to clarify that there are two views on this phenomenon, namely there are people who consider this phenomenon as a form of nationalism towards the Indonesian state and there are people who consider it an overproud attitude.



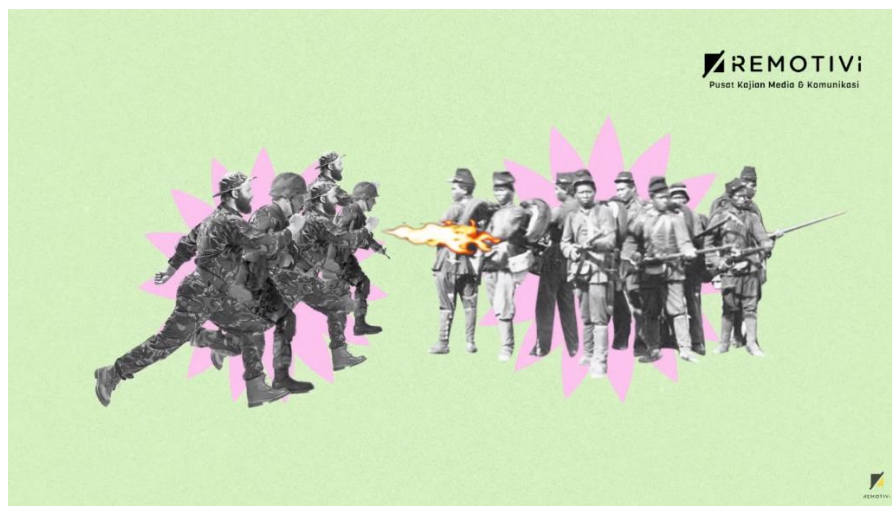
**Picture 2. Scene 2 Nationalism**

Source : Remotivi Youtube Channel

Remotivi mentioned that to host the 1962 Asian Games, Indonesia went into debt to the Soviet Union in order to carry out massive construction in just two years. Indonesia built Gelora Bung Karno Stadium, Hotel Indonesia, Sudirman-Thamrin Road, Cawang-Grogol Road, Istiqlal Mosque, Semanggi Bridge, TVRI television station, and Monas. This development aimed to show the splendor of the Indonesian nation in the eyes of the international community.

This was followed by the statement

"This seems to define our nationalism to this day, our sense of nationalism is burning because we feel that the world knows us, the world recognizes us". Remotivi shows that Indonesia's nationalism is nurtured by the desire to be recognized, to show the beauty of Indonesia so that this is embedded in Indonesian society until now that when we get recognition from other countries we feel proud. Getting recognition from other countries is necessary but if it is excessive, it is a narcissistic attitude.



**Picture 3. Scene 3 Nationalism**

Source : Remotivi Youtube Channel

Narcissism may be possessed by someone who has low self-esteem. It leads to an overproud attitude characterized by an exaggerated perception of Indonesia as great and grand. This symptom, which has been

ingrained since colonial times, stems from a sense of inferiority and shame so that when we manage to show something to the world and there is a foreign narrative or video discussing Indonesia we consider it a great achievement.



**Picture 4.** Scene 4 Nationalism

Source : Remotivi Youtube Channel

At the end of the video Remotivi gives a statement "Indonesia's pride does not lie in how many people get angry when Indonesia is mentioned, but rather the ability to catch and reflect on criticism and laugh at the rest", the

meaning of this statement is that we do not need to be angry if Indonesia gets criticized by other parties but we can accept and find solutions to the criticism or ignore it because not all criticism needs to be heard.



**Picture 5.** Scene 5 Nationalism

Source : Remotivi Youtube Channel



The statement continued with the message that nationalism does not lie in our readiness to defend our country from abuse, but rather in accepting our failures and learning and growing from them.

Data collection in this research uses the interview method. The researcher has conducted interviews with 5 informants who are students and have watched Remotivi videos. These informants include

## 2. Decoding

**Table 1.** Data Informant

No	Informants	Gender	Study Program
1	Septia Muliawati	Women	Science Education
2	Hanifah Leila Ratri	Women	Communication Sciences
3	Luthfi Nasiroh Khoirunisa	Women	English Communication and International Business
4	Biyas Tira Rahmawati	Women	Biology
5	Nova Dimas Prasetya	Male	Communication Sciences

Nationalism and overproud are two things that cause pros and cons in society, especially netizens. This phenomenon often occurs on social media and even online media portals. There are Indonesians who are easily proud of small things that offend Indonesia and consider this attitude as a form of nationalism and there are also people who consider this attitude to be overproud.

Remotivi often presents informative content that is packaged with voice over and equipped with interesting animations in each video. In its content this time, Remotivi discusses overproud and nationalism. In the video, Remotivi mentions that nationalism does not lie in our readiness to defend the country from abuse, but lies in the ability to admit failure and learn and grow from it. Based on the interview results, the five informants are in the dominant hegemonic position who agree with the nationalism conveyed by Remotivi.

".... according to what is explained in the video, it is very illustrative of nationalism at this time where as Indonesian citizens must have the ability to capture and reflect criticism and ignore things that do not need to be responded to." (Septia)

"Actually, according to me personally,

my understanding of nationalism is the same as what is said on this Remotivi channel, but the content of this channel has opened my horizons more about nationalism" (Biyas).

"If it changes, no, it's still the same, I think it's just how we interpret nationalism itself. For me, it's back to doing what we can to maintain the good name of Indonesia." (Hanifah)

In every city in Indonesia, there are monuments that have their own characteristics - one of them is in Jakarta which has Monas, Istiqlal Mosque, and Gelora Bung Karno Stadium. Behind the magnificent buildings, during the development period, the monuments were built by going into debt to other countries. In addition to building construction, the government also built roads. Remotivi mentioned that the monumental splendor seems to define our nationalism until today, which is a burning nationalism because we feel that the world knows us.

The experience of the audience can influence the audience in receiving the message. Informant 2 (Hanifah) who has visited Jakarta and enjoyed the facilities has the same opinion as the video. Informant 2 (Hanifah) stated that our country needs recognition that Indonesia is independent and sovereign. Informant 5 (Nova)

and Informant 2 (Luthfi), who have never experienced these facilities because they have never been to Jakarta and live far from the city of Jakarta, agreed with the feeling of pride in world recognition through monumental construction but a sense of nationalism cannot be fully shown from monumental splendor.

"In my opinion, nationalism cannot only be measured by the existence of many monuments, but this sense of nationalism can indeed burn or emerge because the world knows us" (Luthfi).

"Feeling proud of world recognition through monumental development is one of the good things because it is a way for us to introduce Indonesia to the world. But I don't think nationalism can be fully shown from monumental splendor." (Nova)

Both Informants, Informant 1 (Septia) and Informant 3 (Biyas) disagreed with Remotivi's statement, stating that the monument is only a reminder or symbol of the Indonesian nation having gone through colonialism, so a magnificent monument does not really define nationalism.

Excessive pride in something is called overproud. The feeling of being overproud makes it difficult for a person to accept criticism from others because they feel that they are already perfect and do not need improvement. In the video, remotivi states that the habit of overproud is characterized by an exaggerated perception of Indonesia as great and big, more special than other nations and the need to be constantly praised. From this statement, the five informants agreed with what remotivi said. All five informants have encountered people who are overproud of Indonesia on social media, they often encounter it in the comment section of a content.

"Well, that's in accordance with my understanding of overproud itself seen from the many phenomena that I see on the internet and social media." (Septia)

".... in the video it is also explained like

that, so the definition of overproud is indeed eee a lot on social media that mmm Indonesian netizens are too overproud of something related to Indonesia." (Biyas)

"In the video it is also explained in detail so that eee for lay people like me can understand what overproud is, and of course my view of overproud is the same as eee what Remotivi conveyed" (Nova).

Remotivi also stated that the government is immune to criticism and overproud people who have a sensitivity every time they talk about Indonesia are narcissistic symptoms that occur in Indonesia. The five informants who are students from higher education have a critical nature and are sensitive to issues in Indonesia agree with this attitude. This does happen in Indonesia, especially in the era of social media like now, it should be easier for us as people to voice our aspirations, but the government does not give a good response, instead on social media people are often found who are sensitive to criticism from outside.

"For me, I agree because in my opinion, yes, the current reality is like that .... but every time we voice these aspirations to them, they still often turn a deaf ear so eee.. while on the other hand, our citizens are sensitive to criticism from outside" (Hanifah).

".... when we give comments to the government, the government seems to be silent like pretending not to know, but when there is a slightly controversial post, it can immediately be crowded, it can immediately go viral." (Luthfi)

"Mmm I think sometimes the Indonesian government is immune to criticism .... and eee about the Indonesian people having the senggol bacok method well when talking about Indonesia, I agree because on social media, eee netizens in Indonesia, if someone talks about Indonesia in a negative context, they will immediately be attacked." (Biyas)

## DISCUSSION

### 1. Encoding

The encoding process is carried out by the media agency, namely the production team from Remotivi. The production team plans and chooses what ideas or social phenomena will be shown in the video. The result of this process is the codification of the phenomenon into a message packaged in the form of a video.

In this study, Remotivi compiled a message of nationalism wrapped in the issue of overproud. This is motivated by the fact that many people are too easily proud of Indonesia. The issue of nationalism and overproud is an issue that is often/rarely associated. In other research that discusses the overproud perspective of the Satu Persen YouTube video, it is mentioned that overproud is related to one of the psychological theories "inferiority complex". Inferiority complex is a feeling of inferiority or a feeling that considers ourselves bad. In addition, overproud attitudes can also occur due to past experiences that can even cause trauma, taken from research by the Satu Persen team it can be hypothesized that this is due to the trauma of colonization that occurred for decades so that it left a big impact (Nurmala & Asbari, 2023).

Meanwhile, in other studies, nationalism is usually only associated with the struggle for independence. In the research on Aice Indonesia advert, it is stated that nationalism in Indonesia is built through the history of independence and how we fill the independence at this time. On the other hand, nationalism is also a brand commodity. Based on two Aice Indonesia advertising videos, it is stated that nationalism in commodity value can be shown by the attitude of struggling to meet economic needs in each sector, working together in providing assistance to people affected by Covid-19, having an attitude of tolerance regardless of ethnicity and culture, remembering the struggles of heroes, celebrating independence in their own way

(Romli, 2022).

Remotivi provides a counter narrative to what is often found on the internet. Remotivi contradicts nationalism that focuses on recognition from other nations and is easily angered when Indonesia is offended by other nations. Recognition and acceptance from the individual level as well as the international political level are important, but obsessing over them leads to narcissism. Nationalism can be built with a high sense of self-esteem in the Indonesian nation. Self-esteem does not only grow from external validation but also internal validation, not only focusing on the recognition of others but also exploration and contributing to the welfare of the nation. According to Coopersmith (Laeli et al., 2018) said that self-esteem is the result of a person's evaluation of himself which is expressed in an attitude of acceptance or rejection and belief in how much ability and feel that he is valuable and meaningful according to his personal standards and values. So it is better to admit failure and focus on things that can lead to change. Failure is something that cannot always be avoided in the process of growth. By accepting this, it is better to be more adaptive and rise when things do not go as expected, learning from failure can also add deep insight and utilise the experience to grow and develop into a bigger person (Sauma, 2024).

The results of other research conducted by Zulfa Ishamah et al. show that the Indonesian nation needs a sense of nationalism by behaving positively such as interpreting historical events and the nation's cultural values to foster a sense of unity, having an attitude of responsibility according to their conscience, and having the ability to recognize problems and how to solve them (Ishmah et al., n.d.) The value of nationalism must be instilled as early as possible through school because students will find it easier to absorb and understand various things including nationalism. Nationalism means awareness and love of the homeland,

pride in being Indonesian, maintaining the honour of the nation and having a sense of solidarity with fellow countrymen. (Santoso et al., 2023).

## 2. Decoding

This research has presented data on the audience's interpretation of the video entitled "Selama Ini Kita Tidak Nasionalis, Tapi Narsis!" on Remotivi's YouTube channel. In this case, the researcher uses Stuart Hall's reception analysis theory to examine the meaning of the message from the audience. Reception analysis has a function to define how audiences perceive messages created by the media with different backgrounds from each audience (Durham & Kellner, 2006). Here the audience is positioned as an active audience to interpret media content.

In reception analysis, there is an encoding - decoding process. In this research, the encoding process occurs when Remotivi tries to put its thoughts and ideas into a video that will be delivered to the audience. The decoding process occurs when the audience tries to receive and interpret the message conveyed by Remotivi. According to Stuart Hall, decoding involves perception, thought and interpretation (Morrisan, 2010).

In Reception Analysis theory, Stuart Hall says that there are 3 kinds of audience categories in interpreting a message. Firstly, Dominant Hegemonic Position, where the message conveyed is accepted as a whole by the audience. Second, Negotiation Position means that the audience accepts messages in general and rejects messages that are not in accordance with their ideology. Third, Oppositional Position is when the audience understands the meaning of a message but interprets it in a different way, the audience rejects the message.

In this study, all informants who are Indonesian citizens born and raised in Indonesia occupy the Dominant Hegemonic Position in interpreting the meaning of nationalism

conveyed by Remotivi. Informants agree with the meaning of nationalism that nationalism is a sense of love for the country that must always be maintained by defending Indonesian culture amid the onslaught of modern culture entering Indonesia. This is in line with research conducted by Artyasto Jatisidi on the meaning of cultural nationalism in Grab #ModalPercaya and Shopee #ArtiNationalisme advertisements. Grab ads emphasize the spirit of nationalism among the lower class and Indonesian culture. Shopee advertisements illustrate the spirit of nationalism through the nation's children, educational progress, and increasing the economic value of MSMEs. The understanding of Indonesian cultural nationalism can be influenced by different life backgrounds. However, as the next generation of the nation, it is fitting to have a high sense of nationalism in the era of globalization and always apply the values of ancestral culture so that they can continue to preserve it for the next generation. (Jatisidi, 2023).

The results of audience message interpretation of a media message are not always the same. Each audience has different experiences and knowledge. This is one of the factors for the difference in the results of message interpretation in each audience. According to Hall, reception focuses on how audiences receive and interpret media texts based on their age, gender, culture, education, and environmental background (Hall et al., 2003). In this study, Dominant Hegemonic, Negotiated, and Oppositional audiences were obtained. Negotiated Position is an audience that basically accepts the meaning conveyed by Remotivi but refuses to apply it in certain matters. In this case, informants from general student backgrounds agree that they feel proud if they get world recognition through Indonesia's monumental splendor but nationalism cannot be fully demonstrated through monumental splendor. Instead of relying on monumental splendor alone to show

the world, Indonesians must also do positive things to show nationalism.

Another informant with a background as a student active in Student Activity Units fully agrees that monumental splendor can show that Indonesia is already independent and sovereign. This is natural because it reminds us that Indonesia was once colonized by other nations so that recognition of Indonesia's grandeur is considered important. Other informants who were in the Oppositional Position stated that the monument is only a reminder or symbol that the Indonesian nation has been through colonialism, so the magnificent monument does not really define nationalism.

Another study conducted by Afandi et al. discusses the development of nationalism in the context of history. Nationalism is something that a person must have as a form of devotion to his country and nation so that he has a feeling of bonding to his homeland with the socio-cultural traditions of his nation. The discussion about nationalism cannot be separated from Dutch colonialism that colonized Indonesia for centuries. Colonization by the Dutch triggered the emergence of a sense of nationalism in Indonesian society. The development of nationalism is influenced by internal and external factors, internal factors include the return of the middle class and the educated and external factors can be influenced by modern ideas from Europe to Japan's victory over Russia which proves that Asian countries can win against western nations (Afandi et al., 2023).

In the meaning of overproud, all informants agreed with Remotivi's statement where overproud is characterized by a sense of pride or excessive pride in Indonesia. They agree with Remotivi's statement because such things are often encountered on social media. Informants have encountered the content of Korean idols who are visiting Indonesia then in the comments column many comments appear

using Indonesian, one of which said that he felt very proud when he saw batik clothes included in the video content of Korean idols. Other informants have also encountered videos of foreigners containing Indonesian food which are busy watching because they are related to Indonesia.

In addition to being overproud, Indonesians are known for being sensitive and the government is immune to criticism. All informants with a higher education background agreed with this. With their critical attitude as students, they are certainly sensitive to issues in Indonesia. Indonesia as a democracy frees the people to express their opinions. However, the government, which should listen to people's opinions, does not respond well. On the other hand, there are people who are sensitive if someone talks about Indonesia in a negative context.

In line with the research on adolescents' reception analysis of cultural and religious values in Marjan syrup, informants are in a Hegemonic Dominant position by accepting the meaning conveyed by Marjan advertisements. The Baruna the guardian of the Ocean edition of the Marjan advert conveys a message about protecting the ocean from being polluted by rubbish by carrying cultural and religious values (Tutiasri, 2023).

## CONCLUSION

The conclusion that can be drawn from this research is that there is an encoding and decoding process in students' acceptance of the meaning of nationalism and overproud in Remotivi's video entitled "Selama Ini Kita Tidak Nasionalis, Tapi Narsis!". The encoding process occurs when message producers try to put their ideas into a video that will later be delivered to the audience. The decoding process occurs when the audience tries to receive and interpret the message conveyed. By using Stuart Hall's reception analysis, the audience occupies three positions, namely Hegemonic Dominant



Position, Negotiated Position, and Oppositional Position. Two informants were in the Hegemonic Dominant position because the informants accepted all messages and gave the same meaning as Remotivi conveyed. One informant is in the negotiated position because the informant accepts the message in general but refuses to apply it to certain things. The other two informants were in the opposition position, where the informants completely rejected the message conveyed by Remotivi.

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