

REPRESENTATION OF NATIONALISM VALUES IN FAOZAN RIZAL'S *HABIBIE & AINUN* MOVIE SCRIPT

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Abstract

This research explores the nationalism values shown in the movie *Habibie & Ainun*, directed by Faozan Rizal. The story focuses on the life of Indonesia's third president, B.J. Habibie, and his wife, Ainun. The film also portrays nationalism through civic, romantic, and economic lenses. Using a qualitative method with content analysis, the research found various types of nationalism values in the movie, such as civic nationalism, romantic nationalism, cultural nationalism, and economic nationalism. These values are reflected in Habibie's dedication to building the nation, establishing Indonesia's airplane industry, and his deep love for his country. The research also identifies the purposes of nationalism in the movie, such as building national pride, unity, and a sense of responsibility to the country. This research demonstrates that movies can be powerful tools for promoting national values, particularly among the younger generation. This study contributes to film and cultural studies by revealing how cinematic narratives can construct national identity

Keywords: *Civic nationalism; film analysis; Habibie & Ainun; Indonesian identity; nationalism values*

1. Introduction

Indonesia is a great nation with many cultures, languages, tribes, religions, customs, and values. One such value is nationalism, which is very important for the Indonesians. The concept of nationalism in Indonesia is rooted in a love for the homeland and the country. The application of nationalism in Indonesia aims to promote the development of the nation, fostering a sense of love, obedience, and willingness to sacrifice among its citizens for the country. Nationalism has existed in Indonesia since the 19th century, and at that time, nationalism meant a struggle carried out by the Indonesian people to expel and fight against colonizers (Wulandari, 2018). Nationalism in Indonesia is an aspect of Pancasila's values. The inculcation of the nationalism value is very large for all groups of people, including the agencies or institutions included in it (Barker, 2008, as cited in Mutiani et al., 2023).

The movie *Habibie & Ainun* by Faozan Rizal is one of the movies based on the novel *Habibie & Ainun*, which tells about the life journey and true love story of former Indonesian President BJ Habibie and his wife Ainun Habibie. The movie narrates the true love story of Indonesia's third president, B.J. Habibie, and his wife, Ainun, which

unfolds like a modern-day fairy tale. *Habibie & Ainun* leave a message of Nationalism and nostalgia for our pride as Indonesians when Habibie and Indonesia successfully conducted the first test flight of the N250 airplane. This message is reinforced by the display of the original footage of the first flight.

Faozan Rizal is an Indonesian movie director and cinematographer, known for his work in movies such as *Habibie & Ainun* (2012), *Hujan Bulan Juni* (2017), and *Abracadabra* (2019). He started his career as a cinematographer before transitioning into directing. His directing style often includes a strong visual focus, and he has received several awards for cinematography. Faozan's movies usually explore personal sacrifice, love, and national identity, blending emotional storytelling with technical artistry.

The researcher chose this topic due to their interest in exploring how movies, as an audiovisual literary work, can be an effective medium for promoting and reflecting national values. The movie *Habibie & Ainun* not only presents a romantic biographical story, but also displays a strong spirit of patriotism and love for the country, especially through the figure of B.J. Habibie. In the era of globalization and the growing influence of individualism, understanding and embracing the nationalism value of nationalism is crucial for maintaining the identity and national spirit of the younger generation.

In addition, this research contributes to the development of literary criticism by including aspects of ideology, especially nationalism, in the interpretation of movie narratives. By analyzing values such as devotion to the nation, the spirit of self-sacrifice, and national pride reflected in movies, it is hoped that this research can inspire the younger generation to foster a sense of pride in the homeland and appreciate the sacrifices of national figures raised in popular culture. Thus, movies are not only entertainment, but also a tool for strengthening national identity that is relevant in the modern era.

This research centers on two primary research questions that are thoroughly examined. The first focuses on identifying the various types of nationalism depicted in the movie *Habibie & Ainun*, while the second investigates the underlying purposes of these nationalistic elements as portrayed through the characters, dialogues, and storyline. By analyzing these aspects, the research aims to uncover how nationalism is represented and what messages or intentions are conveyed through its inclusion in the movie.

The significance of this research can be viewed from both theoretical and practical. Theoretically, it provides a valuable reference for future researchers interested in examining how nationalism is represented in literary and audiovisual media. It contributes to the field of literary criticism by offering insights into how ideological values, particularly nationalism, are expressed through elements such as narrative structure, character portrayal, and dialogue in movies. Furthermore, it enhances literary studies by incorporating the analysis of nationalism within the context of contemporary media. Practically, this research encourages viewers, especially the younger generation, to develop a stronger appreciation for national values as presented in movies. It serves as a tool to foster patriotism, promote national identity, and inspire love for the country through accessible and emotionally engaging storytelling. Additionally, it highlights the role of movies as cultural instruments that can influence civic awareness and reinforce unity within society.

2. Literature Review

2.1 Sociology of Literature

The sociology of literature views literary works not merely as works of art but as cultural products that are born and developed in a particular social context. Literature reflects various social dynamics, including ideology, conflict, and the process of societal change. Faruk (2017) mentions that literature is a social institution that emerges from interactions with the historical and cultural conditions that surround it. Literary works, in this case, become a medium between the author's expression and the collective consciousness of the society in which they are created.

The relationship between literature and society is reciprocal. Damono (2018) asserts that literary works are influenced by the author's social setting-such as the political situation, class structure, and dominant ideology-but on the other hand, literature is also able to shape the reader's perspective, feelings, and critical awareness of social reality. This dual role makes literature not only a mirror of society but also an agent of social change.

Griswold (2020) expands this understanding with the concept of the “cultural diamond”, which places literature as an important node in the interaction between the social world, culture makers, and audiences. In this framework, literature serves to construct and disseminate meaning in society while absorbing changes in cultural attitudes, power relations, and identity construction.

In conclusion, literature not only functions as a work of art but also as a part of social life that mutually influences society. It is born out of certain social, political, and cultural conditions, and at the same time, can shape people's way of thinking, values, and consciousness. Literature serves as a bridge between the author's personal experience and the wider social reality, while also playing a role in creating social change and shaping cultural identity.

2.2 Nationalism Value

One of the nations with the biggest populations worldwide is Indonesia. Every one of these Indonesians is supposed to possess nationalistic principles that can be applied to protect the country if an internal or external threat materializes. The nationalism value is the belief that each person should have the utmost loyalty to their nation-state. People who exhibit loyalty, patriotism, and profound love for their nation and country exhibit nationalism in their thoughts and actions. In this regard, nationalism's worth motivates people to prioritize the needs of the country over their own or their group's interests and to develop a sense of pride in their nation's identity, culture, history, and accomplishments. Sacrifice is another aspect of nationalism when a person is prepared to contribute their everything to preserve the integrity and advancement of the country (Mustari, 2014).

Nationalism value is one of the most important values in the life of the nation and state. Given that nationalism is a manifestation of love and respect for the country and state, this virtue is particularly important for the younger generation. A sense of pride in one's national identity, an understanding of the value of preserving state sovereignty, and an obligation to support the advancement of the country are all components of nationalism. This value serves as the cornerstone for fostering a feeling of national cohesion, bolstering social cohesion, and teaching a service-oriented mindset in the next generation. The younger generation may take the lead in preserving the

integrity and stability of the country in the face of globalization's problems by being taught the importance of nationalism (Dwi, 2020).

Before independence, nationalism existed and developed through various movements, such as the Youth Pledge. In the era of globalization and individualism, the current generation has become increasingly disrespectful of national values, so understanding the history of nationalism is essential to enhance its spirit and contribution to national sovereignty. The article also discusses the difference between the concepts of "nation" and "state", as well as the role of Indian nationalism in fostering Indonesian identity (Alfaqi, 2016).

2.3 The Types of Nationalism

Many scholars argue that nationalism comes in many forms. Nationalism can manifest in aspects of citizenship, ethnicity, culture, religion, or ideology, and can emerge as a popular (non-state) movement or as an official part of state ideology. According to Sigit Sapto et al. (2021), various forms of nationalism are categorized based on the definitions used by the state.

The types of nationalism are :

a. Civic nationalism (or civil nationalism)

Civic nationalism is defined as a concept that emphasizes the importance of the active participation of all people in the life of the nation. Membership in a nation is not determined by ethnicity, religion, or cultural heritage, but rather by an individual's awareness of and commitment to universal values such as democracy, justice, equality, and human rights.

b. Ethnic Nationalism

Ethnic nationalism, or ethnonationalism, is a form of nationalism rooted in the cultural, historical, and ethnic identity of a people group. In this concept, the political legitimacy of a state comes from the cultural or ethnic similarities that form the basis of a nation's togetherness. Membership in the nation is hereditary, meaning that a person becomes part of a particular nation based on blood heritage, culture, or ancestral identity.

c. Romantic Nationalism

Romantic nationalism, also known as identity nationalism, is explained as a form of nationalism rooted in the idea that the state is a natural manifestation of the soul, identity, or spirit of a nation. This concept emphasizes that the nation is an organic entity that has a distinctive character, culture, and history that distinguishes it from other nations. Political legitimacy in romantic nationalism stems from the belief that the state is an authentic expression of the collective identity of a nation or race.

d. Cultural Nationalism

Cultural nationalism is defined as a form of nationalism that places a shared culture as the primary source of political legitimacy and national identity. Unlike ethnic nationalism, which is hereditary, cultural nationalism is more inclusive as it does not rely on biological attributes such as skin color, race, or lineage. Instead, national bonds are built through commonalities in language, traditions, values, and cultural practices shared by the people.

e. State Nationalism

State nationalism is described as a form of nationalism that is a variation of civic nationalism, but often combined with elements of ethnic nationalism. In this concept, the nation is considered a collective community responsible for contributing to the state's maintenance, stability, and strength. State nationalism emphasizes that the existence and survival of the state depend on the active participation of the people as a unit with emotional, social, and political ties.

f. Religious Nationalism

Religious nationalism is explained as a form of nationalism in which the political legitimacy of a state is based on the religious similarities among its citizens. In this concept, religion becomes the main foundation that unites people and builds the collective identity of a nation. The state is seen as a place to implement the values, teachings, and laws of the religion adhered to by the majority of the population.

According to Drew (2023), the concept of nationalism can take many forms, depending on the context, historical background, and socio-political dynamics. 14 different types of nationalism, each representing a unique way of understanding and expressing national identity.

Here is a brief explanation of the 14 types of nationalism:

a. Civic nationalism

A more liberal kind of nationalism, known as civic nationalism, defines the country not by race or bloodlines but by its shared principles and dedication to civic democracy. Ethnic nationalism, which maintained that a country should be defined by its racial or ethnic character, gave rise to this kind of nationalism in Europe throughout the 18th and 19th centuries.

Instead, civic nationalists maintained that if a person shared the nation's beliefs and customs, they may all be considered a part of it, regardless of their background. Since it guaranteed that every citizen would be treated equally under the law, this inclusive concept of nationality played a crucial role in the growth of contemporary democracy.

b. Cultural nationalism

A kind of nationalism known as cultural nationalism holds that a country's common culture, not its ethnic background, defines it. Cultural nationalists often work to uphold and maintain their country's culture, frequently by promoting the arts and traditional values. By encouraging pride in the country's past and accomplishments, cultural nationalists may also aim to strengthen a feeling of national identity.

c. Economic nationalism

Economic nationalism is a school of thought that supports protecting a country's economy over globalization. Proponents of economic nationalism believe that a country should focus on producing the goods and services it needs domestically, rather than importing them from other countries. This can help the country become more self-sufficient during times of war or other times of disruption. It is a form of defensive nationalism designed to protect the nation-state, rather than a belief in the country's superiority.

d. Ethnic nationalism

Of all nationalisms, ethnic nationalism is the most blatantly racist. It is the idea that a country ought to be homogeneous in terms of ethnicity. Ethnic nationalism's fundamental tenets include that one ethnic group is superior to all others, that ethnic groupings cannot coexist peacefully, and that a country would function best when it is made up of just one ethnic group.

e. Expansionist nationalism

According to expansionist nationalism, a country should use force to enlarge its borders. Through colonization, it promotes the annexation of nearby nations and the settlement of its citizens there. Otto von Bismarck, the German Chancellor of the 19th century, was the most prominent proponent of expansionist nationalism, which he employed to bring the German-speaking states together.

f. Linguistic nationalism

The belief that a nation should be identified by its shared language is known as linguistic nationalism. Other kinds of nationalism, on the other hand, could emphasize a common culture or ethnicity more than this. Linguistic nationalism frequently contends that a common language is an essential component of a country's identity and that it is required for social cohesiveness and communication.

Critics counter that linguistic oppression and prejudice can result from language nationalism. They also note that forced assimilation into a single language would be unfeasible and may be detrimental, given that many countries are already bilingual.

g. Left-wing nationalism

According to left-wing nationalism, a country's distinct identity must be protected from the capitalist and imperialist aspirations of other countries by embracing socialism and left-wing principles. The working class must take the lead in this fight, according to left-wing nationalists. Marxist groups and organizations have frequently been associated with left-wing nationalists.

h. Liberal nationalism

According to liberal nationalism, a nation-state should uphold Western ideals, such as democracy and liberalism, inside its boundaries. This is frequently accomplished by implementing illiberal policies. For instance, in the francophone world, liberal nationalists have passed legislation restricting people's ability to wear religious clothing in public places. Here, the underlying idea is that since religions are illiberal, they shouldn't be accepted in a liberal society.

This kind of liberalism is so violent that it has twisted into an illiberal ideology. Because they think the free market is the most effective means of fostering economic growth and development, liberal nationalists also frequently favor a small role for government in the economy.

i. Liberation nationalism

A political philosophy known as "liberation nationalism" arose in the middle of the 20th century in reaction to the process of decolonization. Liberation nationalists contend that every country should be free from foreign rule and have the right to self-determination. Liberation nationalists want to establish a sovereign state and gain

independence for their nation. Liberation nationalists have frequently aimed to advance autonomous social and economic development inside their nations.

j. National conservatism

National conservatism supports the preservation of traditional institutions and values, including the nation-state, the family, and religion. Additionally, they frequently want an assertive foreign policy and a powerful military. This kind of nationalism seeks to maintain a society's traditional culture and is very resistant to change.

It might show up as an anti-immigrant sentiment based on the notion that immigration brings about change and diversity. Since a globalized world results in the importation of many cultural ideals, it is also dubious of globalism. On the other hand, proponents of national conservatism contend that its focus on upholding traditional values can aid in preserving such traditions, which may safeguard their families and children.

k. National Socialism

Early in the 20th century, national socialism often abbreviated as Nazism became a popular political philosophy in Germany. The extreme type of nationalism known as national socialism is based on the idea that the Aryan people are destined to govern the globe and that they are superior to all other races. A fervent believer in racial purity, national socialists used anti-Semitism and eugenics to try to establish an Aryan society in Germany.

l. Pan-nationalism

Pan-nationalism is a type of nationalism that transcends national boundaries to envision nations based on ethnic background. It aims to undermine and redraw the boundaries of nations. This type of nationalism is particularly popular in colonized nations where superimposed boundaries were drawn against the will of local ethnic groups.

m. Religious nationalism

The belief that a common religion should define and unite a nation is known as religious nationalism. Religious nationalists may advocate for laws that actively uphold the prevailing faith and encourage non-Muslims to convert (or be expelled) from the nation.

n. Romantic nationalism

Romantic nationalism promoted a country's return to a fictitious past when it was ostensibly more idealistic than it is now. It frequently manifests as an emotional bond with recognizable icons, such as old buildings or traditional attire. Romantic nationalists frequently minimize the significance of other civilizations to advance their own culture, language, and ideals. This can occasionally result in racist or xenophobic sentiments toward people from different communities.

2.4 The Purpose of Nationalism

According to Permanto (2012, cited in Fauziah & Dewi, 2021), "Nationalism is defined as the knowledge that every Indonesian person is a member of the country and

must love and protect it. The ideology of the Indonesian nation, known as Pancasila, reflects the country's nationalism.”

In addition, Permanto (2012, cited in Fauziah & Dewi, 2021). also explains that the purposes of nationalism include:

a. To cultivate and strengthen affection for the homeland, state, and country.

This entails encouraging a strong feeling of national identity and emotional ties among the populace. Strong patriotism increases a person's likelihood of upholding national ideals, defending their nation's sovereignty, and making constructive contributions to national progress. Love for one's country entails respecting and preserving its history, customs, and culture. It also entails a readiness to defend the nation from both internal and external challenges and to assist in its advancement. By fostering a stronger sense of national identity, people are more likely to uphold their allegiance to their nation, respect its institutions and laws, and cooperate to bring about prosperity and unity.

b. To create a peaceful and harmonious interaction between people and society.

When everyone in society can build strong communication, recognize individual diversity, and promote the principles of unity, harmonious relationships may be formed. Tolerance and empathy must also be given top priority for all members of society to feel appreciated and welcomed. As a result, a social environment that is harmonious, wealthy, and united will be established, allowing everyone to live side by side in safety and comfort.

c. To foster and fortify a sense of fraternity among a nation's residents.

Regardless of differences in socioeconomic standing, religion, culture, or nationality, everyone in society has to be able to build positive connections with others. Furthermore, the most important factors in fostering brotherhood are empathy and tolerance for others. People may create a quiet and harmonious environment by encouraging a sense of compassion and unity. This will bolster a nation's sense of togetherness and promote social stability.

d. An endeavor to eradicate extremism and unreasonable demands made to the government by communities or citizens.

Ensure that people's wants and concerns are recognized and suitably handled, which involves encouraging open communication between the public and the government. Governments may stop citizens from feeling alienated and frustrated, which frequently results in extreme demands or actions, by enacting laws that support social justice, equality, and economic welfare.

e. An endeavor to cultivate an attitude of selflessness for the country, state, and homeland.

This entails motivating people to put their nation's development and well-being ahead of their interests. A profound awareness of the common good, in which people contribute to the security and development of society not just for their profit but also for the benefit of the community and country as a whole, is necessary to cultivate selflessness.

f. To defend a state, country, and homeland against assaults by adversaries who pose a threat to the state, both domestically and internationally.

This covers both non-physical defensive strategies, like fostering national unity, bolstering law enforcement, and maintaining social cohesion, and physical defense strategies like using armed troops. A nation needs to be ready to defend itself against dangers that might come from inside, like terrorism or civil disturbance, or from beyond, such as military attack.

One concept that fosters love, devotion, and pride in the country is nationalism. It is crucial for fostering solidarity among individuals from diverse origins and for constructing a sense of national identity. Nationalism encompasses both the spirit of independence and defense and the establishment of a sovereign, independent, and developed nation. According to Kusumawardani and Faturachman (2004), nationalism has several important purposes, including:

a. Providing National Identity

Nationalism is used to define a country's identity that sets it apart from other countries. Every nation has a distinct idea of what it means to be a nation, shaped by its values, history, and culture.

b. Uniting Various Elements of Society

Ethnic, cultural, and religious distinctions are all brought together by nationalism, which serves as a glue. This is crucial for fostering citizen solidarity and togetherness.

c. Protecting the Rights and Duties of Citizens

Nationalism seeks to safeguard citizens' rights and responsibilities while also making sure that no one is subjected to tyranny by the state or other people.

d. Promotes State Awareness

Prioritizing national interests over individual or collective interests is encouraged by nationalism, which cultivates civic pride and awareness.

e. Builds Broader Loyalty

Nationalism aims to shift people's allegiances from restricted ones (like religious or tribal) to more general ones toward the country.

f. Upholding Sovereignty and Freedom

Nationalism served as a driving factor during the independence movement to combat tyranny and defend national sovereignty.

g. Promoting Economic Development

Nationalism may also contribute to economic growth by enacting laws that safeguard the country's financial interests and guarantee the security and comfort of its people.

3. Research Method

This research employed a qualitative method as proposed by Busetto (2020), utilizing a content analysis approach to examine the movie *Habibie & Ainun*, directed

by Faozan Rizal. The research aimed to identify and analyze the values of nationalism portrayed within the narrative and characters of the movie. Data were collected through careful observation of the dialogues and interactions among characters that reflected nationalistic ideals. The content analysis approach was applied to explore both explicit and implicit messages conveyed throughout the movie. By examining various elements such as dialogue, characterization, plot development, and visual support, the research sought to uncover how the movie communicated messages of nationalism to its audience.

To support this objective, the researcher adapted thematic analysis steps based on the framework proposed by Braun & Clarke (2006). These steps enabled a deep engagement with the movie script to identify patterns and meanings related to the representation of nationalism. The process began with repeated readings of the script for familiarization, followed by the recording of initial impressions. Significant passages and quotations that indicated nationalistic values were then highlighted to serve as the basis for further interpretation and analysis.

In the next stage, the highlighted data were labeled and categorized according to general types and specific purposes of nationalism. The categorization process allowed the researcher to identify and group similar representations in the movie. These grouped data were then interpreted using relevant theoretical frameworks, which helped construct arguments related to the movie's portrayal of nationalism. A final review and refinement were conducted to ensure the coherence and accuracy of the categorization and interpretation, thereby strengthening the validity of the analysis.

4. Discussion

4.1 Nationalism Reflected in the Movie

The movie *Habibie & Ainun* portrays nationalism not only as a political ideology but also as a deeply personal value embodied by the main character, B.J. Habibie. His actions, words, and decisions throughout the movie reflect a strong sense of dedication to the nation, which is expressed in various forms. To gain a deeper understanding of how nationalism is represented in the movie, it is essential to explore both the types and the purposes of nationalism depicted through the character of Habibie. The following sections will provide a more detailed analysis of these aspects.

4.1.1 The Types of Nationalism

a. Civic Nationalism

In the movie *Habibie & Ainun*, this form of nationalism is reflected through the characters' devotion to the country, not as a result of ethnic or ancestral obligations, but as conscious and voluntary acts of service for the nation.

This is seen, for example, when Habibie chooses to return to Indonesia after completing his doctorate in Germany to serve the country through his expertise. He says:

“I, Bacharuddin Jusuf Habibie, have just completed my doctorate degree. I would like to return to Indonesia and serve the country by creating airplanes for Indonesia (Choirul Reza, 2015: 17).”

This statement reflects his commitment to Indonesia based on a sense of responsibility as a citizen, aligning perfectly with the values of civic nationalism.

Another instance is when Habibie insists on fair and transparent procedures in national projects:

“If you want a project, you can participate in the bidding process. That’s how it is. That’s the procedure (Choirul Reza, 2015: 28).”

Here, his dedication to integrity and justice stands as a core value of civic nationalism, which prioritizes equality and the rule of law.

b. Romantic Nationalism

Romantic nationalism sees the nation as a spiritual and emotional entity, something sacred and soulful. In *Habibie & Ainun*, this concept is strongly reflected through Habibie's deep emotional attachment to his homeland, even depicting the country as a living, sacred entity.

“I have to come home. I want to build our country. I've made a promise (Choirul Reza, 2015: 12).”

Habibie's return to Indonesia was not out of formal obligation, but out of a calling of the soul and a sacred promise to his beloved homeland, an expression of national identity that is typical in romantic nationalism.

“Laid down. Fallen. In pain. Angry. Dear Motherland. You are my guide. An ancient and powerful vow. Ruined. I keep walking. This great and holy soul. Shall take me to you (Choirul Reza, 2015: 12).”

This quote strongly represents romantic nationalism. Habibie saw Indonesia as a “Deer Motherland”, something more than just a political territory; it was a spiritual entity that he loved and was passionate about.

c. Cultural Nationalism

Cultural nationalism defines national identity through shared cultural practices, traditions, and values. This is evident in the movie through the depiction of Indonesian traditions, such as celebrating Lebaran and maintaining cultural family values.

“Take this cake to Ranggamalela with Fanny. Pay a visit to the Besar as well (Choirul Reza, 2015: 4).”

This reflects the importance of Lebaran traditions and the culture of friendship, as part of Indonesia's national identity, which comes from culture, not race.

“The rhythm of Javanese culture instilled with Islamic values made us husband and wife (Choirul Reza, 2015: 46).”

Their marriage is bound by Javanese and Islamic cultural values, not by ethnicity. This shows that shared culture is the basis of shared life and inclusive nationalism.

d. State Nationalism

State nationalism is demonstrated by prioritizing the stability and sovereignty of the state above personal interests. This is reflected in Habibie’s decision to return to Indonesia and accept the presidency during a time of national crisis. His commitment to strategic national projects and his metaphorical view of the nation as a plane that must not crash underscore his dedication to the country. As he affirmed:

"I have to come home. I want to build our country. I've made a promise (Choirul Reza, 2015: 12)."

Habibie put the country's interests above his international career. He felt he had a responsibility to build the country's strength as a civic duty.

"We have to develop strategic industries. It's vital for the country. Airplanes, to connect the archipelago as a means of transportation. We also need trains for land transport. Large ships for commerce, containers, and product distribution between islands. All of these will be the work of proud Indonesians (Choirul Reza, 2015: 21)."

It shows that Habibie did not just dream of building an airplane, but saw it as a means to strengthen the country's integration, economy, and sovereignty.

e. Religious Nationalism

Although not dominant, religious nationalism appears in the movie through the characters' integration of religious values into national identity. The use of Islamic phrases in state functions, such as presidential oaths, and the portrayal of prayer in times of need, highlight the religious spirit interwoven with nationalism.

"Oath of office as the President of Indonesia. In the name of God, I swear to fulfill my obligations... (Choirul Reza, 2015: 33)"

The oath of office using the name of God signifies that the legitimacy of political power is associated with religious values, reflecting elements of religious nationalism.

f. Economic Nationalism

Economic nationalism emphasizes domestic production, economic self-reliance, and reduced dependence on foreign countries, especially in strategic sectors such as technology and transportation. In the movie *Habibie & Ainun*, this form of nationalism is vividly demonstrated through Habibie's vision and struggle to establish Indonesia's airplane industry.

"Indonesia now has its own airplane. We can prove to the world that the Indonesian people are capable of making their own planes (Choirul Reza, 2015: 32)."

Building our airplane is a symbol of economic independence, national pride, and a real effort to reduce dependence on other countries in the strategic industry sector.

"We have to develop strategic industries. It's vital for the country. Airplanes, to connect the archipelago as a means of transportation. We also need trains for land transport. Large ships for commerce, containers, and product distribution between islands. All of these will be the work of proud Indonesians (Choirul Reza, 2015: 21)."

Habibie envisioned Indonesia becoming self-sufficient in the technological and transportation sectors, which reflects the core values of economic nationalism, producing independently rather than relying on imports.

g. Linguistic Nationalism

Habibie discussed with other officials the importance of creating an airplane made by the nation's children. In his dialogue, he consistently used Indonesian, although he could have switched to English to convince them.

“Not to mention that this plane, I'm sure, will make Indonesia proud. Especially since it is the work of Indonesians (Choirul Reza, 2015: 22).”

Language is not only a means of communication, but also a representation of a nation. This shows that language remains the glue of national identity.

h. Liberation Nationalism

Although Indonesia had already achieved political independence at the time depicted in the movie, *Habibie & Ainun* demonstrates this spirit in its emphasis on technological and economic liberation from external influence.

“I would like to return to Indonesia and serve the country by creating airplanes for Indonesia (Choirul Reza, 2015: 17).”

Habibie turns down opportunities abroad and chooses to serve his homeland by building a national airplane industry, signaling a strong desire to liberate Indonesia from reliance on foreign technology.

“Then why are you busy helping a foreign country's industry? Aren't you ashamed that with all your intelligence, you've done nothing for your own country? (Choirul Reza, 2015: 20)”

This dialogue underlines the liberationist urge to redirect talent and effort toward national development rather than bolstering foreign powers.

4.1.2 The Purposes of Nationalism

a. To cultivate and strengthen affection for the homeland, state, and country

Habibie received a visit from representatives of the Indonesian government who said that President Soeharto's leadership needed him to build a national strategic industry.

“Our country is calling for you. Be grateful for that (Choirul Reza, 2015: 20).”

Habibie accepted the offer with full responsibility. Ainun also supported her husband's decision, even though it meant temporary separation and facing many challenges in the country.

b. To create a peaceful and harmonious interaction between people and society

Ainun felt tired and wanted to return to Indonesia because she felt lonely and burdened while living in Germany. She expressed her desire to return home to reduce Habibie's burden.

“You're a strong woman, Ainun. We're like train cars. Entering a tunnel, it's dark and long... But every tunnel has an end. And there is light at the end. I promise, I'll take you to that light (Choirul Reza, 2015: 16).”

Habibie encouraged Ainun with empathy and compassion. He did not blame or force, but strengthened Ainun's feelings with warm and soothing communication.

c. To foster and fortify a sense of fraternity among a nation's residents

In a moment of sincerity, Habibie revealed his ideals not only for himself but also for the nation's progress. He assured Ainun that his struggle would not stop abroad, but would return to his homeland to build Indonesia's future.

"I have to come home. I want to build our country. I've made a promise (Choirul Reza, 2015: 12)."

Habibie's statement shows that he has a strong determination to return and serve his homeland. He does not only think about his career abroad, but also wants to make a real contribution to nation-building. This spirit reflects the value of togetherness and the spirit of gotong royong as a form of brotherhood in the life of the nation.

d. To eradicate extremism and unreasonable demands made to the government by communities or citizens

In stressful situations, Habibie still upholds the principle of integrity. When offered a gift as a form of disguised bribery, he was not tempted in the slightest and instead emphasized the importance of transparency in the government process.

"If you want a project, you can participate in the bidding process. That's how it is. That's the procedure (Choirul Reza, 2015: 28)."

This firm response shows that Habibie rejected any form of irregularity that could undermine public trust. By upholding a fair and open system, he helped prevent the emergence of unhealthy practices that could develop into extreme demands or irrational pressure on the government.

e. To cultivate an attitude of selflessness for the country, state, and homeland

After living a well-established life in Germany with his family, Habibie realized that his service was not finished. He felt called to return to his homeland and realize his big dream for the Indonesian people.

"I, Bacharuddin Jusuf Habibie, have just completed my doctorate degree. I would like to return to Indonesia and serve the country by creating airplanes for Indonesia (Choirul Reza, 2015: 17)."

This decision shows a very noble attitude. Habibie is willing to leave his comfort and glorious career abroad in order to realize the ideals of building the nation. This action is clear evidence of a selfless attitude for the progress of the country.

f. To defend a state, country, and homeland against assaults by adversaries who pose a threat to the state, both domestically and internationally

Habibie showed his passion and commitment to building the aviation industry in Indonesia. He believes that by developing the ability to produce its airplanes, Indonesia can achieve self-reliance and reduce dependence on other countries.

"I would like to return to Indonesia and serve the country by creating airplanes for Indonesia (Choirul Reza, 2015: 17)."

His commitment to building the country's independence and strength is in line with the theme of defense from domestic and international threats.

g. To provide national identity

When the N250 successfully took to the air for the first time, Habibie stood before the public and delivered a meaningful statement. For him, this moment was not just a technological achievement, but a symbol of national identity.

"Indonesia is capable of making airplanes. This is the proof. And the most important thing is all of you can see that this is the work of the Indonesian people (Choirul Reza, 2015: 30)."

Habibie emphasized that technological progress achieved by the nation's children is an important part of national identity. Not only does it show independence, but it also proves that Indonesia is able to compete and be recognized in the global arena through innovations and original works of its people.

h. To unite various elements of society

When asked to return home by government representatives, Habibie not only thought about the technical side of industrial development, but also saw it as a means to unite all elements of Indonesian society. He believed that technological progress should have a direct impact on people's lives.

"All of these will be the work of proud Indonesians. We'll utilize them, open their potential, as the young generation, to increase the quality of life for all Indonesians (Choirul Reza, 2015: 21)."

Habibie emphasized that industrial development is not just a matter of technology, but also an effort to unite various ethnic backgrounds, ages, and regions in one common goal: improving people's welfare. He sees the younger generation as the key to uniting the nation through real work and collaboration.

i. To protect the rights and duties of citizens

When faced with a disguised bribe offer from a businessman, Habibie remained firm on the principles of justice and transparency. He did not allow shortcuts that harmed the system and threatened the rights of the wider community.

"If you want a project, you can participate in the bidding process. That's how it is. That's the procedure (Choirul Reza, 2015: 28)."

With this firm stance, Habibie demonstrated his commitment to ensuring that all citizens are treated fairly. He ensured that obligations were adhered to and rights respected in the government system, without discrimination or abuse of power.

j. To promote state awareness

When Habibie began to hesitate between continuing his career abroad or returning to Indonesia, Ainun reminded him of the country's greater calling than personal ambition.

"Our country is calling for you. Be grateful for that (Choirul Reza, 2015: 20)."

Ainun's words touched my heart and made me realize that awareness as a citizen is not only about rights, but also about the responsibility to answer the nation's call. This is a deep and sincere form of patriotism.

k. To build broader loyalty

While at the peak of his career in Germany, Habibie received a stinging rebuke from an Indonesian government envoy who questioned where his loyalty lay.

"You are an Indonesian, right? Then why are you busy helping a foreign country's industry? Aren't you ashamed that with all your intelligence, you've done nothing for your own country? (Choirul Reza, 2015: 20)"

The question became a turning point that made Habibie realize that his knowledge and intelligence should be dedicated to the homeland. This was the moment that strengthened his loyalty to the nation and became the beginning of his long service in Indonesia.

l. To uphold sovereignty and freedom

After completing his doctoral education, Habibie was not tempted to settle abroad. Instead, he chose a more difficult path: returning to Indonesia to build the aerospace industry from scratch.

"I would like to return to Indonesia and serve the country by creating airplanes for Indonesia (Choirul Reza, 2015: 17)."

This choice is a tangible form of efforts to defend the nation's sovereignty, not through military power, but through technological excellence and industrial independence. Habibie proved that true freedom is born from the ability to stand on one's own feet.

m. To promoting economic development

In a strategic discussion with government representatives, Habibie explained the importance of building a national industry as the foundation for Indonesia's economic future.

"We have to develop strategic industries. It's vital for the country. Airplanes, to connect the archipelago... Large ships for commerce... All of these will be the work of proud Indonesians (Choirul Reza, 2015: 21)."

From this dialogue, it is clear that nationalism, according to Habibie, is not just a symbolic matter, but also concerns the welfare of the people. By developing strategic industries, he wants to strengthen connectivity, create jobs, and encourage economic equality throughout the country.

5. Conclusion

This study demonstrates that Faozan Rizal's *Habibie & Ainun* powerfully portrays nationalism, not just as a political ideology but as a lived value deeply embedded in the protagonist's character. The analysis reveals a multifaceted representation of nationalism, identifying eight distinct types manifested through B.J.

Habibie's actions and convictions. These range from civic and romantic nationalism to cultural, state, religious, economic, linguistic, and liberation nationalism. This spectrum shows that his devotion to Indonesia was expressed through a complex interplay of democratic principles, emotional attachment, cultural traditions, strategic state-building, religious values, economic self-sufficiency, linguistic pride, and technological independence.

Furthermore, the film illustrates the profound purposes that nationalism serves in nation-building. Through Habibie's narrative, nationalism is shown to foster love for the homeland, strengthen social harmony and unity, and cultivate a spirit of selflessness. It also functions to protect national sovereignty, shape a modern Indonesian identity, and promote justice and integrity in governance. Ultimately, the movie posits nationalism as an essential force for uniting a diverse population, defending independence, and driving economic development, presenting Habibie's life as a testament to how personal commitment can fuel national progress and pride.

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