

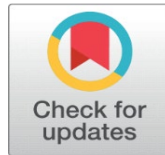
LOCAL WISDOM MODEL BASED ON TECHNOLOGICAL SOVEREIGNTY AND CULTURAL SHOWCASE FOR THE DEVELOPMENT OF NUSANTARA CAPITAL CITY

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ABSTRACT

Background: The relocation of Indonesia's capital to Nusantara was announced in 2019, with a vision to create a sustainable, economically significant, and culturally diverse world-class city. This qualitative research explores the development of Nusantara by formulating a model of local wisdom, focusing on technological sovereignty and cultural representation.

Method: Data collection techniques were employed to develop this model. It emphasizes the realization of technological sovereignty aligned with national interests and the representation of Indonesia's cultural diversity. The study also assesses the absence of social friction among people from various cultural backgrounds, highlighting unity and cooperation as guiding principles.

Results: The study found that technological sovereignty, when aligned with local cultural values, contributes to Nusantara's potential as a global problem-solving model. Furthermore, the cultural showcase, embodying the diversity of the Indonesian nation, is a unifying force that fosters cooperation, rather than conflict, among culturally diverse residents.

Conclusions: In conclusion, Nusantara's development model, rooted in technological sovereignty and cultural representation, aligns with local cultural values, and has the potential to address global challenges. It serves as a symbol of unity and cooperation, positioning Nusantara as a worthy "world city for all."

Keywords: Cultural Diversity, Cultural Showcase, Local Wisdom, Nusantara City, Technological Sovereignty

1. INTRODUCTION

After Indonesia became independent in 1945, Jakarta was established as the capital city due to its important role in the process of the Indonesian independence and the considerable amount of the vital objects of the Dutch Indies government located there, which was regarded as facilitating the process of post-independence transfer of power. In the early years of independence, more precisely from 1946 to 1950, the Indonesian capital was moved to Yogyakarta due to political and security

considerations. However, on 17 August 1950, the Indonesian capital was moved back to Jakarta until present day (La Dossa & Riffi (2018), Malik (2012), Sabandar (2016)).

Jakarta went on to become not only the center of government, but also the center of trade, finance, service, entertainment, sport, culture, transportation, and education. Therefore, it was not a surprise that Jakarta went through a very fast urbanization process. The population of Jabodetabek increased from 16,8 million in 1990 to 28 million in 2010. This population size represents nearly 12% of the total population of Indonesia. However, this is a case of overpopulation because the size of Jakarta itself is only approximately 0.3% of the total Indonesian territory Ajriah (2019).

This rapid urbanization in Jakarta and its surroundings obviously was not accompanied with sufficient development of urban facilities and infrastructure, which caused many problems such as flooding, traffic jam, and slums, and these become harder to overcome. These increasingly complex problems prompted an idea to move the capital city from Jakarta to another city. In fact, this is not a new idea. Long before the independence, such as in 1906, the Dutch Indies government had planned to move the capital city from Batavia to Bandung Yulianto (2020): 59. Besides that, at one point during Yogyakarta's status as the capital of Indonesia in 1946-1949 period, Bukittinggi was designated as the city where an emergency government was run which was known as the Emergency Government of the Republic of Indonesia or Pemerintahan Darurat Republik Indonesia (PDRI). This happened as a result of the Dutch Military Aggression II that led to the capture and exile of President Soekarno and Vice President Mohammad Hatta to Bangka Island.

As previously mentioned, Jakarta became the de facto capital again on 17 August 1950. In 1961, Jakarta became the de jure capital of Indonesia with the enactment of Presidential Decree Number 2 of 1961. Jakarta's status as the nation's capital was then affirmed through Law No. 10 of 1964. Since the enactment, many proposals have been made regarding the relocation of the capital from Jakarta to another location. For example, in 2008, Jonggol, West Java, was proposed to become the new Indonesian capital. The plan was reaffirmed through Presidential Decree (KEPPRES) No. 1 of 1997 on the Coordination of the Development of Jonggol Area as an Independent City Anonimous. (2020). Besides Jonggol, other cities that have been proposed to become the Indonesian capital were Karawang, Kertajati, Maja, Palangkaraya, Banjarmasin, Pontianak, Balikpapan, and Palembang.

Even though there have been many discussions on the relocation of the capital city with a lot of alternatives, it looks like the idea will only be realized in 2024. On 26 August 2019, President Joko Widodo announced that the Indonesian capital will be moved to a location covering parts of the administrative areas of Kabupaten Penajam Paser Utara and Kabupaten Kutai Kartanegara in East Kalimantan Province. The new capital city will be called Nusantara. The choice of location was based on the result of a Bappenas study that shows that the East Kalimantan Province has low risk for disaster. Besides that, Nusantara is also close to Balikpapan and Samarinda that are already more developed with more complete infrastructure.

On its official website (www.ikn.go.id/), it is stated that the Nation's Capital is built to achieve Indonesia's target of becoming a developed country, according to the Indonesia 2045 Vision. Built with a national identity, it is also stated that IKN will change the development orientation to become Indonesia-centric, and also accelerate the Indonesian Economic Transformation. The website also mentions the stages of the relocation and how Nusantara will be built in the future. In 2022 – 2024, there will be an initial stage of relocation to Kawasan Ibu Kota Negara (K-IKN),

development of main infrastructure such as the Presidential Palace, MPR/DPR RI building and residential, and will also include initial stage of ASN relocation, development, and operation of basic infrastructure for the first 500 thousand residents. The President of the Republic of Indonesia will celebrate the 79th Anniversary of the Republic of Indonesia in K-IKN on 17 August 2024.

Next, in 2025 – 2035, it is envisioned that IKN will become a strong core area, by developing the next phases of the city such as innovation and economic centers, completing government center relocation to IKN, developing priority economic sectors, applying incentive system for priority economic sectors, and achieving Sustainable Development Goals. After that, in 2035 – 2045, it is written that in IKN will be built infrastructure and Three-City Ecosystem, with a vision of becoming the leading Foreign Direct Investment (FDI) destination for priority economic sectors in Indonesia, and becoming a top five main destination in South East Asia.

Finally, from 2045 onwards, Nusantara aspires to earn a reputation as the “World City for All” and to become the leading city in terms of competitiveness, to be in the top ten Best Livable Cities and to achieve net zero-carbon emission and 100% renewable energy at rated capacity, to become the first city in the world with more than one million population to achieve this target.

The nation’s capital relocation is legislated through the Law of the Republic of Indonesia Number 3 of 2022 on Nation’s Capital. With regard to this forward vision of this relocation, Article 2 states that Nusantara Capital City has a vision of becoming the world city for all which is built and managed for the purpose of (a) becoming a sustainable city in the world; (b) becoming the economic driver of Indonesia in the future; and becoming the symbol of national identity that represents the diversity of the Indonesian nation, based on Pancasila and The Constitution of the Republic of Indonesia 1945.

Whether in the laws or on the official website, there is not a single mention of the concepts of technological sovereignty and cultural showcase. Before discussing the definition of technology, it is important to discuss the general definition of technology first. Technology is generally differentiated from anything natural. Therefore, technology is broadly defined as anything that is made by human. More specifically, technology is defined as a system created by human who uses knowledge and organization to produce objects and techniques to achieve certain goals [Volti \(2009\)](#): 6.

Such a definition is considered by Volti as too broad. Long before Volti, Bigelow made a definition of technology that contains application of science, namely a product that contains principles, processes, and nomenclatures from an art that involves the application of science that is considered useful, by promoting its use to the society, and values to those who use it [Bigelow \(1829\)](#). Referring to the Bigelow statement, it is evident that he is explaining that technology, conceptually, has a number of aspects, namely physical (process), metaphysical (principles), sociocultural (nomenclature), function (application of science), benefit, goal, and economy. In a more complete definition summarized by [Carroll \(2017\)](#), technology is defined as (a) something that is made as cleverly as possible for function, made to work, or interpreted as having functions that can only be used by intelligent beings (humans or others); (b) something that is designed or invented, that serves a certain secular purpose, without requiring mankind to be responsible for it; (c) something that is useful, that is derived from knowledge that is used for a certain purpose, without needing to be interpreted as something physical or material (may be a process, idea, method).

Meanwhile, with regard to technological sovereignty, this concept contains a number of definitions. One of the definitions states that technological sovereignty is a political step that aligns technological infrastructure, information, and communication with the laws and interests of the corresponding state. In another definition, technological sovereignty is also defined as the ability of the state in facilitating independent engineering and innovation. However, based on the different definitions, it can be concluded that technological sovereignty is related to the ability of the state in facilitating independent technological engineering and innovation for the interests of the corresponding state.

With regard to this technology, the Indonesian government has enacted Law Number 11 of 2019 on the National System for Science and Technology which also revokes Law Number 18 of 2002 on the National System for Research, Development, and Application of Science and Technology. According to Article 2 of this law, the National System for Science and Technology is based on (i) respect for traditional knowledge and local wisdom. In addition, Article 4 also mentions that the National System for Science and Technology recognizes, respects, develops, and preserves the diversity of traditional knowledge, local wisdom, biological and non-biological natural resources, and culture as part of the nation's identity.

Besides relating to technological sovereignty, this research will also analyze the relocation of the nation's capital and its relationship with the cultural showcase. The cultural showcase terminology actually has not been commonly used in research. Therefore, the definition of cultural showcase shall start with the meaning of showcase first. Showcase comes from a French word *étalage* which means arrangement or exhibition. Based on Kamus Besar Bahasa Indonesia (KBBI), showcase (*etalase*) is defined as the place for displaying products for sale (usually at the front of a store). Therefore, a showcase is intended to attract the attention of passerbys in order to lure them to walk into the store and buy the products there. Similarly, cultural showcase can be defined as a place for displaying culture, in this case the Indonesian culture, to attract people to visit and scrutinize every culture being displayed in the showcase.

The discussion on technological sovereignty and cultural showcase will become the basis for the development of local wisdom for building Nusantara Capital City. Local wisdom is defined as the way of life, knowledge, and life strategy in the form of activities carried out by the local people to solve various problems in fulfilling their needs [Fajarini \(2014\)](#): 123. In another definition, local wisdom is the traditional customs and habits that have been practiced by a group of people for generations which until today is still being preserved by a given customary law community in a given region [Alfian \(2013\)](#): 428. Meanwhile, Samudra defined local wisdom as local ideas that are wise, sage, noble, that are instilled and followed by the members of the community. Local wisdom is a human effort by using their intelligence (cognitive) to act and deal with something, an object, or an event that takes place in a certain space [Samudra \(2010\)](#).

Based on these definitions, it is evident that local wisdom is contextual with the conditions of a certain community adhering to it. Local wisdom usually is not parallel with modern science. According to a study on agriculture system, a local wisdom that rests on social solidarity and environmental friendliness is considered ineffective in fulfilling food demands compared to modern technology that is able to accelerate production [Dewi et al. \(2017\)](#). Nevertheless, in some cases, local wisdom instead is capable of supporting and reinforcing modern science and technology, such as in architectural design [Suriastuti et al. \(2014\)](#) or development of creative economy [Azizah & Muhfiatun \(2018\)](#).

Despite being labelled as local wisdom, the impact of this locality may be a solution to a global problem. For example, a study conducted by [Fredayani \(2018\)](#) showed how the village of Glintung, a village in Malang City, East Java, managed to solve the flood problem in the area and was recognized by the world through the Award Urban Innovation 2016 in Guangzhou, China. Through the program called 3G or Glintung Go Green initiated by their RW leader, Bambang Irianto, Glintung transformed the village by raising complete villagers' awareness of sanitation and waste treatment. Before the presentation of the international award, the solution model of this Glintung village has been adopted by other cities such as Tangerang, Banten, and several areas in Sumatra. This research was conducted to build a proposal model for the development of Nusantara Capital City based on local wisdom. The local wisdom in this case is not only related to the noble values of the local community, but also has a connection with technological sovereignty and cultural showcase.

2. MATERIALS AND METHODS

This research is qualitative research aimed at model formulation. Qualitative research is the systematic construction, organization, and interpretation of textual material derived from an interview or observation. Qualitative research is used to explore the meanings of a social phenomenon as experienced by the individual themselves, in a scientific background [Malterud \(2001\)](#): 483. Meanwhile, a model is defined as a representation of an object, item, or ideas, in a simplified form from a condition or natural phenomenon. A model contains information about a phenomenon that is made with the purpose of studying the phenomenon of an actual system. A model may be an imitation of an object, system or actual event that contains only information that is considered important for studying [Achmad \(2008\)](#).

Meanwhile, the data collection technique in this research is literature study. In literature research, the data collected is literature data that has been selected, searched, presented, and analyzed. The data in this research is sourced from literature data whose substance requires philosophical and theoretical processing. The literature study here is without empirical test [Muhadjir \(1998\)](#): 159. The data presented is in the form of words that require processing to make it concise and systematic [Muhadjir \(1998\)](#): 29.

In literature research, there are two types of data sources: primary data source and secondary data source. Primary data source in this research refers to Law of the Republic of Indonesia Number 3 of 2022 on Nation's Capital, Law Number 18 of 2002 on National Research System, and various laws that state the importance of involving local wisdom in development policies. Meanwhile, secondary data in this research refers to the official website of IKN and other literatures related to technology and culture.

3. RESULTS AND DISCUSSIONS

The result and discussion in this research shall be divided into four parts. The first part discusses digital sovereignty, the second part discusses cultural showcase, the third part discusses local wisdom matters, while the fourth or the last part discusses the formulation of the development model of Nusantara capital city based on local wisdom.

- **Digital Sovereignty**

The Law of the Republic of Indonesia Number 3 of 2022 on Nation's Capital already contains a concept relating to the importance of local wisdom, especially in

Article 21 that states that spatial planning, land and transfer of land rights, the environment, disaster mitigation, and defense and security shall be implemented by observing and protecting individual rights or communal rights of indigenous people and cultural values that represent local wisdom. In addition, the law also includes concerns about technology, which is indicated in the elucidation concerning the concept of “smart city” which will later become a key concept in IKN. The elucidation defines “smart city” as a city that is comfortable and efficient for administering the government, business, and population through information, communication, and technology.

In the General part of the Law of the Republic of Indonesia Number 3 of 2022, the name Nusantara is described as a conceptualization of the geographical territory of Indonesia that consists of islands united by the ocean, while recognizing its geographical plurality and cultural plurality. The law also mentions that Nusantara is a unity concept that accommodates the wealth of Indonesia’s plurality. With the name Nusantara, the Capital of the Republic of Indonesia represents the reality the wealth of Indonesia’s plurality as a social capital to promote social justice and prosperity, towards an advanced, resilient, and sustainable Indonesia. Therefore, it is clear that the law already facilitates local wisdom based on technology and culture. This discussion will try to focus on the implementation proposal of the ideas in the law, specifically on the domain of technological sovereignty and cultural showcase.

Factors leading to the technological sovereignty of Indonesia can be narrowed to two, namely the research sector as a manifestation of science and the technology sector as a manifestation of science application. In the research sector, Indonesia relies on National Research and Innovation Agency/Badan Riset dan Inovasi Nasional (BRIN). According to the Presidential Regulation of the Republic of Indonesia Number 95 of 2019, BRIN is a non- ministry government agency under and answering to the President of Indonesia through the minister who is in charge of government affairs in research and technology. This agency was established by President Joko Widodo through Presidential Regulation Number 74 of 2019 that is attached to the Ministry of Research and Technology/Kementerian Riset dan Teknologi (Kemenristek), therefore the Minister of Research and Technology also acts as the Chairman of BRIN. At the moment, BRIN has a Head of Steering Board from BPIP, namely Megawati Soekarnoputri. According to Presidential Regulation Number 33 of 2021 on National Research and Innovation Agency, BRIN is an integration of four agencies, namely Badan Pengkajian dan Penerapan Teknologi (BPPT), Badan Tenaga Nuklir Nasional (BATAN), Lembaga Penerbangan Antariksa Nasional (LAPAN), and Lembaga Ilmu Pengetahuan Indonesia (LIPI).

According to Presidential Regulation Number 78 of 2021 on National Research and Innovation Agency/Badan Riset dan Inovasi Nasional Article 4, clause (a), BRIN administers research, development, investigation, and application as well as invention and innovation in order to formulate recommendations for national development planning based on the results of scientific studies by adhering to the values of Pancasila; and then in clause (i), BRIN administers research, development, invention, and innovation of policies that recognize, respect, develop and preserve the diversity of traditional knowledge, local wisdom, biological and non-biological natural resources, and culture as part of the identity of the nation. Based on the Presidential Regulation, it is clear that the research map designed by BRIN cannot be separated from state ideology and also considerations of local wisdom, traditional knowledge, and culture. Through the statement, technological sovereignty is being pursued according to its definition as the nation’s capability of

independent technological engineering and innovation for the interests of the nation.

In the implementation of the regulation, in order that BRIN can be more focused on reaching traditional knowledge and local wisdom, the Provincial National Research Agency/Badan Riset Nasional Daerah (BRIDA) is to be established by each Provincial and Regency/Municipality Government according to the laws and regulations after receiving considerations from BRIN. However, according to national data in 2022, of the 34 provinces in Indonesia, only 3 provinces have established BRIDA, namely the Province of Bali, the Province of Nusa Tenggara, and the Province of Central Java. Meanwhile, at Regency/Municipality level, no BRIDA has been established. Therefore, this research among others will propose the acceleration of the establishment of BRIDA in all provinces and most Regencies/Municipalities in Indonesia.

Meanwhile, in the case of technology as an application of science, the government relies on the role of PT Telkom Indonesia or commonly referred to as Telkom. Telkom is an information and communication company as well as provider of telecommunication services and networks in Indonesia with 15 million fixed line telephone customers and 104 million cellular customers. As a state-owned company (BUMN), 52.09% of Telkom shares is owned by the Indonesian government, while 47.91% is owned by the public [Telkom. \(2022a\)](#). In March 2022, Telkom launched Leap-Telkom Digital (Leap) as a digital ecosystem that becomes an umbrella brand of Telkom's digital products and services to accelerate the digitalization of the Indonesian people. Leap, in this case, becomes Telkom's step to encourage digital innovation by providing solutions to facilitate people's activities. Aligned with the government's program, Leap is expected to support the growth of digital ecosystem in Indonesia to accelerate the achievement of Indonesian digital sovereignty. Leap's flagship products include PaDi UMKM, MySooltan in (UMKM) ecosystem, Logee in logistics ecosystem, Agree in agriculture and fishery ecosystem, Pijar for education ecosystem, Bigbox as a platform for big data analysis, and Antares as a platform for Internet of Things (IoT) [Telkom. \(2022b\)](#).

Out of the many Leap's flagship products, only several will be explained further, such as PaDi UMKM (padiumkm.id) or Pasar Digital Usaha Mikro, Kecil dan Menengah. PaDi UMKM is a digital platform initiated by the Ministry of State-Owned Company (Kementerian BUMN), and synergizes with BUMN, Kementerian UMKM, and also the Policy Agency for Procurement of Government Products and Services (Lembaga Kebijakan Pengadaan Barang Jasa Pemerintah). This PaDi UMKM platform was officially launched on 17 August 2020 to coincide with the 75th Anniversary of Indonesia's Independence. PaDi UMKM was made to open a larger market for UMKM for the procurement of government products and services, especially BUMN. Besides that, there is Agree which is one of the working units in Telkom Indonesia engaging in agriculture digitalization since 2019. The goal of Agree is to become a platform that brings together farmers, agribusiness companies, investors, civitas academica, and government agencies.

Both elements, namely research and technology in Indonesia, basically is already consistent with the government's efforts to achieve technological sovereignty. However, the next thing that needs to be done is to synergize both so that the science and its applications are aligned. Therefore, this research proposes a number of points, both for BRIN and Telkom, in the following explanations, starting with BRIN:

- 1)** Research should be focused on local problems that occur in Indonesian regions by referring to the situations and conditions in the respective areas.

In other words, the researchers, in this case, must start with the material conditions of the local communities by visiting the field as much as possible to identify the real phenomena.

- 2) In the case of research result that is being proposed to be applied in the form of technology (among others via Telkom), the product recommendations must be based on the needs of the local communities being researched without assuming that they are applied nationally. Therefore, the research result can provide real solutions for certain communities specifically.
- 3) In order to increase the chance of problem solving appropriately and contextually for specific communities that are culturally unique, the establishment of BRIDA should be prioritized in all provinces and most regencies/municipalities in Indonesia.

Then, the recommendations for Telkom are as follows:

- 1) Using the results of the BRIN research as the main reference for accurate technological engineering and innovation especially for the provincial communities. It is important that Telkom considers this so that the digitalization efforts aimed at the Indonesian people are not focused on big cities and capitals only, and access is evenly distributed.
- 2) Providing support to Indonesian researchers, such as in the form of research funding, especially for research focusing on solving contextual problems by referring to specific situations and conditions in the region, by using a technology that is also contextual as a solution.
- 3) Finally, technological engineering and innovation must be able to be used for national interests, but not from national to local level, but the other way around, and even to global level.

In connection with IKN, the first and most urgent step to be taken is the establishment of BRIDA at the location of the new capital city so that research can be conducted immediately on existing problems, especially concerning information technology, in order to be relevant with the conditions of local communities and solving the core problems. Resolution of local community problems is expected to become the model for resolution of global problems if IKN later, according to its aspirations, becomes the “world city for all”.

- **Cultural Showcase**

The term “cultural showcase” actually has the potential to be negatively interpreted, because it gives the impression that culture is only for exhibition, like a display item. The adverse effect is that cultural diversity is considered as a spectacle and not for exploration, let alone study. However, cultural showcase here is not meant to be interpreted superficially because it has a deeper interpretation. According to the Law of the Republic of Indonesia Number 3 of 2022 on Nation’s Capital, a quote from Article 2 clause (b) states that “Nusantara Capital City has a vision of becoming a world city for all, which is built and managed for the purpose of (...) becoming a symbol of national identity that represents the plurality of the Indonesian people (...)”. Even though there is already a formal foundation of “representation of the plurality of the Indonesian people” that is more or less similar to “cultural showcase”, the application of this concept is still not clear enough and

concrete enough. Therefore, this research is conducted in order to produce more concrete propositions regarding the idea.

Cultural showcase that potentially leads to negative connotation is one that contains only superficial aspects of a culture, in a sense that the artefacts are packaged to merely become a commodity. Besides that, the cultural showcase to be understood in this research is not culture in the sense of celebrations that are displayed in short events. More deeply, the cultural showcase in question is a reality of life that is peaceful and coexistent despite having different cultural backgrounds, such as in terms of religion and ethnicity. In the context of IKN as a city that is expected to become a “representation of the plurality of the Indonesian people”, what is need to be implemented is the fact that demographically, IKN does consist of people with different cultural backgrounds, but there is no social friction that leads to horizontal conflict and what happens instead is the fulfilment of shared interests on the basis of unity and collaboration. To achieve such aspiration, IKN needs to apply several strategies as follows:

- 1) Besides planning the physical and infrastructure development, IKN must also have gradual and sustainable strategies with regard to human development. In this case, IKN must pay attention to education, which include education on tolerance and multiculturalism.
- 2) This tolerance and multiculturalism should not exist in educational institutions only, but must also be shown in daily life, with portions of pluralism in agencies, companies, civil societies, and other small groups.
- 3) Provincial governments or heads of authorities are responsible for maintaining harmony between religions and ethnicities by guaranteeing the right of every citizen to practice their faith while maintaining the principle of mutual respect.
- 4) Although it cannot be used as a tiered strategic plan like physical development, the human development in terms of tolerance and multiculturalism also needs to be planned, at least in the form of education at every level.

When these are executed, the cultural showcase concept is no longer a display and celebration, instead it becomes the spirit of everyday life. Those who come to IKN will find that amid the cultural differences in Indonesia, harmony continues to exist without any real issues. This view is expected to become the benchmark for the application of collective nationalism in the rest of Indonesian regions.

- **Local Wisdom**

Local wisdom in this case is the most basic principle proposed in the development model of Nusantara Capital City. Local wisdom here is still defined as the way of life and knowledge practiced by local communities, but at the same time it is also based on other principles, namely technological sovereignty, and cultural showcase. The interconnection between local wisdom and the latter concepts is explained below:

- 1) Local wisdom based on technological sovereignty means that the way of life and knowledge practiced by local communities must also become the guidelines in academic research to solve the problems that exist in the local communities themselves and at the same time it becomes a model for solving national and even global problems. The implementation of the academic research later shall involve technology as a solution. For example, in the case of Glintung village, the problems in the village were solved

through research initiated by their RW leader i.e., Bambang Irianto who is a Bachelor of Agriculture from Universitas Brawijaya. The problem solving in the village subsequently became a model for problem solving in other areas in national and global environment. In this context of the development of Nusantara Capital City, various problems occurring in K-IKN must be intensively studied first by academics, and then the solutions are sought through technological approach by engaging tech companies that are considered to have decent track record (in this case it's Telkom). The research must really be based on what is believed by the local communities and involve them intersubjectively (not just as an object of research).

- 2) Local wisdom based on cultural showcase means that the way of life and knowledge practiced by local communities is respected as a uniqueness in itself, and also as part of culture that contributes to the formation of the nation's identity. In its implementation, all forms of development at K-IKN must involve the considerations of the local communities intersubjectively along with the principles that they adhere to, because the principle of IKN is always from local to global and not the other way around. What is more important is not to introduce globalization to local wisdom, but the other way around, to use local wisdom as a solution for global problems. The local wisdom in the light of this cultural showcase idea also does not come from one type of wisdom values only, but from various traditional ideas and philosophy adhered to by various ethnicities and regions in Indonesia. This means, K-IKN is not just a cultural showcase, but must also move further as a "wisdom showcase" or "philosophy showcase" from the values that have been practiced for generations by the local communities existing in Indonesia.

Development Model of Nusantara Capital City Based on Local Wisdom

Based on the points explained regarding technological sovereignty, cultural showcase, and local, the proposed model for IKN development is as follows:

Figure 1

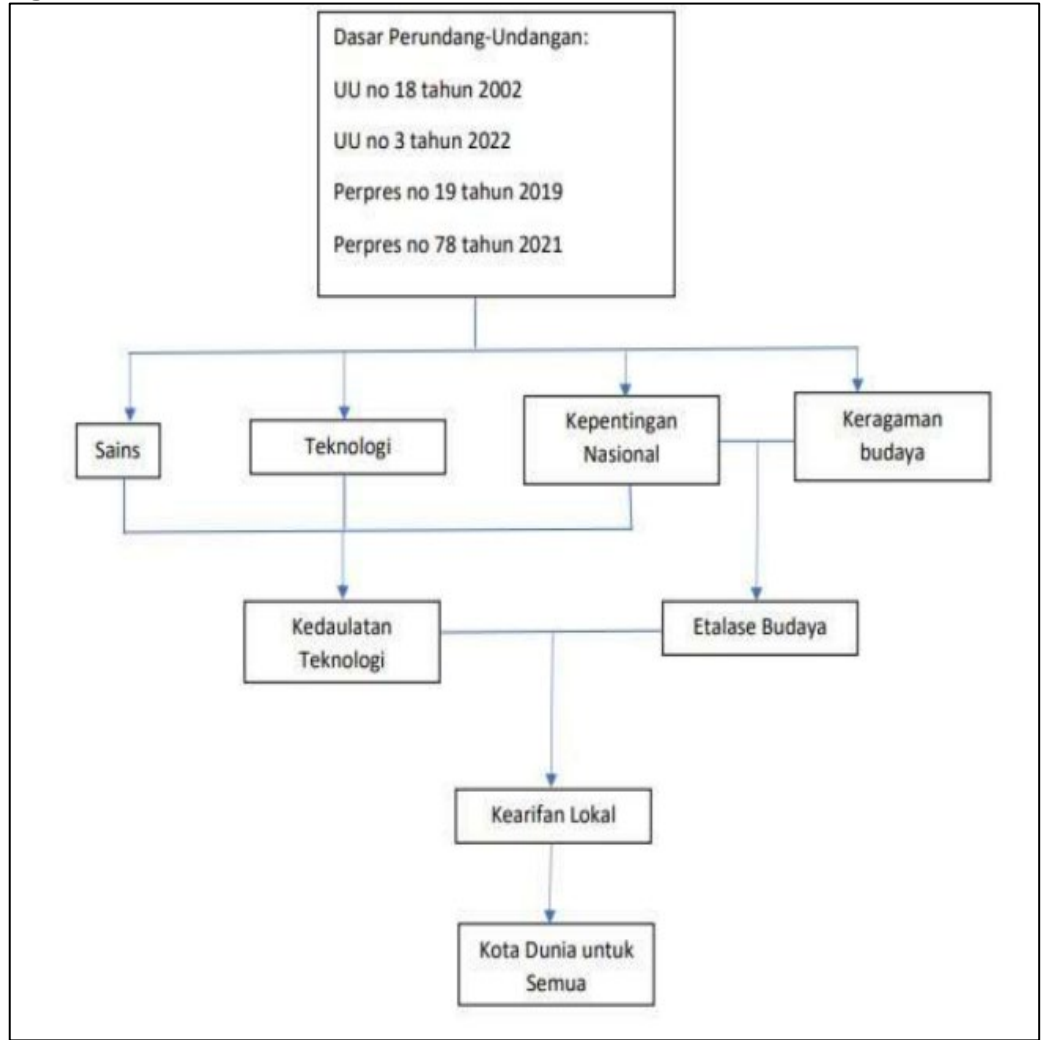


Figure 1 Legal Framework and Model Principles of Nusantara City

Based on the model, it can be explained that IKN development as the “world city for all” has a formal legal basis that refers to Law No. 3 of 2022. To support the answer to the questions of this research, other laws are also included, namely Law No. 18 of 2002, Presidential Regulation (Perpres) No. 19 of 2019 and Perpres No. 78 of 2021. The contents of the laws, in detail, can be categorized into four ideas relating to science, technology, national interest, and cultural diversity. Science, which in the discussion is represented through BRIN and BRIDA, must collaborate with technology, which in the discussion is represented through Telkom, in order to continuously be integrated with the national interests to formulate technological sovereignty. On the other hand, cultural showcase is formed by two ideas i.e., related to national interest and cultural diversity that shows that cultural uniqueness must be viewed in the framework of tolerance and multiculturalism for collective national harmony. The interfusion of the two ideas becomes the basis for the principle contained in local wisdom which means that both technological sovereignty and cultural showcase must start from local cultural values and also be aimed at the local culture itself. Starting from the intensity with the local culture, IKN is expected to become a model in solving various global problems in order to earn the nickname of the “world city for all”.

4. CONCLUSIONS AND RECOMMENDATIONS

In conclusion, this research has yielded several key findings that shed light on the development of Nusantara as the "world city for all." Firstly, technological sovereignty is realized by aligning science and technology with the national interest, exemplified through the establishment of BRIN, which channels research towards traditional knowledge and local wisdom via BRIDA, and Telkom's Leap program, serving as a digital ecosystem for the people of Indonesia. These components synergize to advance the national interest.

Secondly, the cultural showcase transcends being a mere exhibition and celebration, evolving into an integral aspect of daily life. Nusantara demonstrates that amidst Indonesia's cultural diversity, harmony thrives without significant issues, setting a benchmark for collective nationalism across the nation.

Lastly, local wisdom, founded on technological sovereignty and cultural showcase, emphasizes that local communities' way of life and knowledge should guide academic research in addressing local, national, and global issues. Additionally, it underscores the importance of respecting and preserving the uniqueness of local practices as a vital part of the nation's cultural identity. In essence, these findings provide a comprehensive framework for Nusantara's development, positioning it as a potential model for resolving global challenges while celebrating Indonesia's rich cultural tapestry.

CONFLICT OF INTERESTS

None.

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