

## Neglected Digital Archiving: An Ideological Critique Towards the Roadmap for Indonesian Education 2025-2045 and Cultural Sustainability

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### ABSTRACT

#### Keywords

Digital Archiving,  
Indonesian Education  
Roadmap,  
Cultural Sustainability,  
Educational Ideology

*This study critically evaluates the Indonesian Education Roadmap 2025–2045 from the perspective of educational ideology, focusing on the absence of a digital cultural archiving strategy as a foundation for sustaining national identity. In the era of technological advancement, digitizing cultural heritage is essential for intergenerational knowledge transmission. Yet the roadmap emphasizes system efficiency, workforce competencies, and market readiness, while cultural preservation is mentioned only symbolically without operational strategies. Using Norman Fairclough's critical discourse analysis, the research examines dominant narratives, lexical choices, and silences in the Bappenas document. The findings are contrasted with international frameworks, including UNESCO's Charter on the Preservation of Digital Heritage (2003) and cultural education policies in South Korea and Japan, which integrate digital cultural archiving into education systems. The analysis shows the dominance of technocratic and neoliberal ideologies, positioning education primarily as an instrument of economic growth rather than as a custodian of cultural memory. This absence undermines the role of education in safeguarding arts, languages, and cultural expressions, leaving them vulnerable in the digital era. The study concludes by emphasizing the urgency of embedding digital cultural archiving in the curriculum, teacher training, and cross-sectoral collaborations to ensure education contributes to both workforce preparation and the preservation of national identity.*

### INTRODUCTION

Education does not only function as a tool for producing labor, but also as the main means of preserving the collective memory and cultural identity of a nation. Education acts as a space for reproducing the values, norms, and historical narratives that are alive in society. In the context of a developing country such as Indonesia, which is rich in cultural diversity, the cultural role of education is very important, especially to ensure the sustainability of local knowledge and traditional arts that are often marginalized by the tide of globalization (Martadi & Sampurno, 2025; Valencia Arnica et al., 2023).

In the current digital age, cultural preservation faces both challenges and new opportunities. One of the urgent needs is the archiving of culture through digital media. Technology has opened new opportunities for the conservation and dissemination of culture, enabling both tangible and intangible cultural heritage to be documented, accessed, and studied across generations and regions (Kleftodimos et al., 2023; Galani & Vosinakis, 2024; Koutromanos et al., 2023). UNESCO (2003) in the Charter on the Preservation of Digital Heritage emphasizes that digital heritage is part of humanity's collective memory and must be safeguarded by educational and cultural institutions.

However, in the Indonesian Education Roadmap 2025–2045 document prepared by Bappenas, there is no strategy that explicitly supports cultural archiving through a digital approach. This is despite the fact that this document is designed as a long-term strategic plan that will shape the face of national education ahead of Indonesia's centenary of independence. The absence of this issue indicates a significant gap between the vision of educational modernization and the protection of national cultural substance. Similar

findings are reflected in international studies on heritage education, which emphasize the importance of the cultural sustainability dimension (Romera et al., 2024).

Instead of highlighting cultural heritage, the roadmap places greater emphasis on digital transformation in the context of system efficiency, strengthening STEM, and preparing the workforce for the 21st century. The dominant narrative in this document focuses on building a digital learning ecosystem, big data-based training, and digital literacy aimed at improving work competencies (Wang et al., 2025; Anwar et al., 2025). This reflects a pragmatic orientation that narrows the function of education to its instrumental and productive aspects.

According to Michael Apple (2019), education policy is never neutral; it always reflects power relations and ideological interests. When education is designed solely to support the labor market, its emancipatory, expressive, and cultural dimensions are at risk of being neglected. In this context, the absence of digital cultural archiving in the roadmap reflects an educational ideology that tends to be technocratic and neoliberal, emphasizing efficiency, productivity, and global competition (Immonen & Sivula, 2024; Davoodi, 2024; Sepe et al., 2025).

When education neglects its strategic role in cultural preservation, what is at risk is not only performing arts or regional languages but also the loss of a nation's collective memory. Without adequate documentation and digitization, intangible cultural heritage such as rituals, music, oral narratives, and traditional social practices are at risk of disruption and extinction. This directly impacts the disconnect between generations and their cultural roots. Gamification and game-based learning approaches, for example, have proven effective in enhancing historical and cultural awareness among young people (Camuñas-García et al., 2023; Camuñas-García et al., 2024; Rosser & Soler, 2024).

Various countries have made digital archiving an integral part of their education systems. For example, South Korea and Japan have cultural digitization programs involving schools, universities, and local communities. UNESCO emphasizes that education must be the primary driver in ensuring the sustainability of digital heritage, as educational institutions are responsible for managing long-term knowledge transfer (UNESCO, 2003). Other studies also indicate that integrating digital storytelling, social media, and participatory approaches can enhance young people's engagement in cultural preservation (Kasemsarn & Nickpour, 2025; Ulutaş et al., 2025; Armiyati et al., 2025; Listiarum et al., 2025).

This roadmap document, while technologically ambitious, substantially lacks a cultural dimension. There is no discussion on how the curriculum can be integrated with local cultural documentation, no strategic programs involving cultural communities in education, and no vision for the utilization of digital archives as contextual and locally-based learning resources. Conversely, recent literature indicates that education connected to local wisdom and digital innovation significantly contributes to character formation and cultural awareness (Saddam et al., 2025; Nafiati et al., 2024; Ni Wayan Rati et al., 2025; Odja et al., 2025).

Neil Selwyn (2016) emphasizes that digitalization in education is not neutral. The selection of technology, its use, and its content are always linked to specific values and ideologies. When digitalization is directed solely toward efficiency rather than

preservation, technology accelerates the loss of local knowledge rather than saving it. This is further emphasized by studies on the role of personal digital archiving and cultural innovation strategies, which demonstrate how digital documentation can serve as an effective preservation tool (Artanto, 2023; Jiang et al., 2025). Gert Biesta (2010) reminds us that good education is not merely about making individuals qualified and socialized, but also subjectified—capable of acting as reflective and critical cultural subjects. Without connection to local culture and community knowledge archives, education will only produce individuals alienated from their own identities.

Against this backdrop, the integration of digital archiving strategies into education policy has become urgent. The national curriculum must provide space for students to access, produce, and reflect on local culture through digital technology. Additionally, collaboration between the Ministry of Education, national archives institutions, and cultural communities must be systematically facilitated.

This article aims to critique the Indonesian Education Roadmap 2025–2045 from an educational ideology perspective, focusing on the absence of a digital cultural archiving strategy. Through a critical discourse analysis approach, this article will show how the dominant narrative in the document reflects technocratic interests that neglect the cultural dimension of education. This paper also offers recommendations for integrating cultural preservation through digital archiving into a more contextual and culturally equitable education system.

## RESEARCH METHOD

This research adopts a qualitative-critical approach using policy document analysis. This approach was chosen because the research objective is not to measure or test quantitative relationships between variables, but rather to interpret the meaning, ideology, and representations contained in educational policy texts. This critical qualitative research allows for an exploration of the ideological and discursive dimensions of state documents, particularly in understanding how educational discourse is constructed and what is omitted in that construction.

The main source of data in this study is an official document entitled Roadmap for Education in Indonesia 2025–2045, compiled by the Ministry of National Development Planning/Bappenas (2024). This document is considered to represent the strategic direction of long-term national education development that will shape the design of education in Indonesia for a century after its independence.

The main focus of the analysis in this study is on the diction, dominant narrative, and absence of representation related to digital archiving and cultural sustainability issues in the road map. The author identifies and categorizes keywords that appear (e.g., digitalization, efficiency, work competencies) and notes topics that are absent, such as digital heritage, cultural archives, or the preservation of local arts. These absences are analyzed as ideological markers, reflecting the discourse that shapes the boundaries of what is considered important and what is overlooked in education policy.

The analysis is conducted using a critical discourse analysis framework developed by Norman Fairclough (1995), which includes three main stages: Text analysis by observing linguistic structure, terminology, and forms of representation. Discourse practice by understanding how the document was produced, disseminated, and used in the policy

context. Social practice by interpreting policy discourse within a broader social, political, and ideological framework, including in the context of educational globalization and market pressures.

To strengthen the validity of the interpretation, the analysis of these documents is supported by triangulation of theory and sources. The roadmap documents are compared with relevant external sources, such as: Charter on the Preservation of the Digital Heritage (UNESCO, 2003) as a global standard for digital cultural archiving, academic literature on educational ideology by Michael Apple and Gert Biesta, as well as cultural education reports and policies from other countries (such as Korea and Japan) that have integrated digital archives into their education systems. This triangulation aims to show that the absence of a digital archiving strategy in the roadmap is not a technical issue, but rather a consequence of the values and ideology underlying the policy formulation.

## RESULTS AND DISCUSSION

### **The Absence of Digital Archiving Issues in the Roadmap Document**

An analysis of the Indonesian Education Roadmap 2025–2045 document shows that terms such as “digital archiving,” “digital heritage,” or “cultural preservation” are not found throughout the entire document. The main focus of digitization in this document is more directed at reforming the education system based on data and digital technology, with the aim of improving efficiency, ensuring quality, and strengthening connections between graduates and the world of work.

One quote that explicitly describes the direction of digitization is: “Strengthening the use of ICT in learning, developing a digital learning ecosystem, and strengthening data-based quality assurance systems.” (Indonesian Education Roadmap 2025–2045, slide 15).

There is no further explanation or guidance on how digitalization can be utilized for the preservation of cultural expressions, documentation of local heritage, or performing arts archives. This underscores that the approach to digitalization is technocratic and administrative, rather than cultural or humanistic. Even in the section discussing digital transformation in general, the statements lean more toward system efficiency: “Digitization of educational service business processes to ensure the efficiency and effectiveness of public services.” (Indonesian Education Roadmap 2025–2045, slide 17).

Thus, cultural archiving is not included as part of the long-term strategic vision for education. This absence indicates that the dimension of cultural knowledge preservation is not yet considered an educational issue, even though UNESCO (2003) emphasizes that the digitization of cultural heritage is the collective responsibility of educational institutions and the state.

Furthermore, in the section discussing the strengthening of character education and curriculum development, cultural aspects are only mentioned in general terms: “Strengthening character education through the internalization of Pancasila values, religious moderation, and cultural preservation.” (Indonesian Education Roadmap 2025–2045, slide 26). However, there are no concrete strategies on how cultural preservation can be integrated into the learning system, let alone in the form of digital archiving. The phrase “cultural preservation” is only present declaratively, without any operational

instruments and policies that can ensure its sustainability in the context of technology-based education.

Thus, the absence of a digital cultural archiving strategy in this roadmap is not merely an administrative oversight but reflects an educational ideology that prioritizes efficiency and market competitiveness over cultural values. Education is viewed as a means for economic mobility rather than as a guardian of collective heritage and a shaper of cultural awareness among the younger generation. This is the primary basis for criticism in this study.

**Table 1. Thematic Analysis: Digitalization in the Roadmap and the Absence of Archiving**

Aspect	Content/Narrative in the Document	Absence/Weakness	Critical Notes
<b>Purpose of Digitalization</b>	“System efficiency”, “digital learning ecosystem”, “data-driven quality assurance” (slides 15, 17)	Does not mention cultural digitization or local knowledge archives	Digitization is placed within a management framework, not cultural preservation
<b>Culture in the Curriculum</b>	“Cultural preservation” in the context of character development (slide 26)	No explanation of its form; no mention of archiving or integration of digital cultural content in learning	Cultural preservation is normative, not operational
<b>Implementation Strategies</b>	Focuses on ICT, data, and digital system-based educational services	No specific programs for documenting digital-based art, language, or cultural expressions	The absence of concrete policy direction for archiving indicates the marginalization of cultural values
<b>Education Actors</b>	Teachers, school principals, local government, industry	No mention of the involvement of cultural communities, artists, or archival institutions	Indicates a bias toward formal and technocratic education
<b>Key Terms Used</b>	“Digitalization”, “digital literacy”, “data systems”, “digital ecosystem”	Not mentioned: “digital archives”, “digital heritage”, “digital preservation”, “cultural preservation”	The absence of important terms indicates a lack of orientation toward the preservation of national collective memory

Table 1 indicates that the narrative of digitalization in the Roadmap document has a managerial, technical, and economically focused character, while digital archiving of culture as an element of the educational function does not receive adequate attention. This analysis reinforces the argument that the policy document reflects a technocratic ideology, where cultural and expressive values are not considered urgent in the process of digital education transformation.

### **Technocratic and Neoliberal Ideology in Education**

The dominant narrative in the 2025–2045 Indonesian Education Roadmap strongly emphasizes strengthening global competitiveness, graduate employability, and mastery of digital technology as indicators of the success of the education system. This is reflected in the many terms used in the document, such as “development of superior human resources,” “improvement of work competencies,” and “digital literacy for the business world.” This focus indicates a framework that views education as an instrument of economic development rather than a means of humanization or cultural preservation.

In this context, the ideology at play is technocratic ideology, which believes that the education system should be run based on principles of efficiency, calculation, and objective measurement of results. Digital technology is seen as a neutral tool that can solve various educational problems, ranging from teacher quality to learning distribution. However, as emphasized by Selwyn (2016), technology in education is never value-free; it always contains political and ideological decisions about who is served, what is valued, and what is neglected.

Furthermore, neoliberal ideology is also present in education, with the view that the primary goal of education is to prepare individuals to compete in the job market. This is evident in the use of terms such as “link and match with the world of business and industry” and “enhancing graduate employability.” Within this framework, students are positioned as human capital that must be efficiently shaped to meet market needs, rather than as cultural subjects with value, identity, and collective expression.

The result of the dominance of these two ideologies is the marginalization of the cultural dimension in the education system. Arts and culture only appear symbolically in the road map, for example in the section that mentions “character building and cultural preservation,” without any details on strategies, resource allocation, or implementation mechanisms. Art is not considered knowledge, but rather a tool for shaping attitudes or morals. This shows that arts and culture education is not seen as having epistemic value or contributing to national development, but merely as a complement.

Furthermore, this technocratic and neoliberal approach also influences the understanding of cultural preservation in the context of education. Instead of encouraging the creation of digital cultural archives, documentation of traditional arts, or the integration of local wisdom into the curriculum, the road map approaches cultural education as part of a homogeneous moral and nationalist narrative. There is no room for diversity in local cultural expression or community empowerment through digital participation. Thus, education no longer functions as a medium for cultural reproduction, but rather as a mechanism for standardization and control.

From the perspective of Michael Apple's theory of educational ideology, this situation indicates that educational policies are aligning with the hegemony of market values and global capitalism. The education system is geared toward meeting economic needs, while the need to preserve cultural identity and build historical awareness among the younger generation is sidelined. This is a form of ideological selectivity, where only certain values are accommodated in policy, while other values such as cultural diversity, artistic heritage, and local expression are marginalized or ignored.

Overall, the dominance of technocratic and neoliberal ideology in the Indonesian Education Roadmap has directly impacted the absence of policies that ensure cultural sustainability through digital archiving. Education is reduced to a technical and economic tool, losing its cultural function as a space for the transmission of values and collective expression. Therefore, criticism of this policy direction is important to rebalance the function of education as a means of holistic human development, not only economically productive but also culturally rooted.

**Table 2. Indicators of Neoliberal and Technocratic Ideology in the Education Roadmap**

<b>Narrative Elements</b>	<b>Content in the Roadmap</b>	<b>Ideological Indicators</b>	<b>Description</b>
<b>Educational Objectives</b>	“Highly skilled and globally competitive human resources”	Neoliberal	Education is geared toward producing competitive individuals in the global market
<b>Relationship with Industry</b>	“Aligning the curriculum with the needs of the business world and industry (DUDI)”	Neoliberal	Curriculum is designed based on labor market needs
<b>Utilization of Technology</b>	“Data-driven assessment for learning efficiency”	Technocratic	Technology is used for performative control, not cultural meaning or expression
<b>Character and Cultural Education</b>	“Cultural preservation” (mentioned briefly without concrete strategies)	Symbolic, not ideologically operational	Culture is mentioned as a moral value, not as knowledge or a system of expression
<b>Educational Innovation</b>	“Digital ecosystem, learning technology platforms, big data, system-based school management”	Technocratic	The narrative of innovation is managerial and focused on system efficiency, without touching on cultural substance

Table 2 shows that the direction of education policy outlined in the roadmap is very much in line with the neoliberal and technocratic framework. In this context, education is positioned as a tool for adapting to the demands of the market and technology, rather than as a space for preserving culture, expressing identity, or shaping collective meaning.

### **Cultural and Generational Implications**

The absence of a digital archiving strategy in national education policy has a significant impact on the sustainability of local cultures in Indonesia. Without systematic efforts to document and convert cultural heritage into digital formats, various cultural expressions such as performing arts, traditional music, oral narratives, and traditional rituals risk losing the opportunity to be passed on to future generations. In the context of a multicultural society like Indonesia, this poses a direct threat to the diverse national identity.

Oral cultural heritage, for example, exists in spoken practices, folk songs, and folk tales that are not archived in formal text formats. Similarly, performing arts such as wayang, ketoprak, ritual dance, and keroncong or gamelan music rely on intergenerational transmission that is practical and contextual. When young people lack access to documentation of these forms of expression in formats familiar to their digital world, the generational gap widens. The absence of educational infrastructure that facilitates digital archiving causes the process of cultural regeneration to slow down, or even come to a halt.

Education disconnected from local cultural context loses its humanistic value. Gert Biesta (2010) states that good education is education that not only enables individuals to meet the requirements and integrate into society, but also empowers them to become subjects who are aware of their existence, traditions, and the values that shape them ( ). Without cultural roots, students will only become part of the global productive machine, not individuals who understand themselves as part of collective history and culture.

The generational impact of neglecting cultural aspects in education is also evident in the weakening of cultural affection and identification among the younger generation. A study by the Ministry of Education, Culture, Research, and Technology (2021) shows that teenagers' interest in traditional arts has declined dramatically in the last decade, along with a lack of exposure in schools and the media. When the curriculum and educational ecosystem do not provide space for living cultural experiences, young people tend to internalize foreign values that are irrelevant to their environment.

Furthermore, the cultural impact of the absence of digital archives also includes the loss of documentation of local knowledge that is highly relevant to contemporary issues such as environmental sustainability, community solidarity, and ethics of living together. Many local cultural practices contain ecological knowledge, philosophies of life, and survival techniques that can offer alternatives to modern exploitative ways of thinking. When this knowledge is not digitally archived and absent from learning spaces, education loses the opportunity to restore balance between modernity and local wisdom. Furthermore, education that does not place culture as an important part of digital transformation also overlooks the participatory opportunities of cultural communities. Digital archiving should not only be a technical project, but also a social project involving indigenous communities, local artists, and cultural institutions in the creation of contextual educational content. Without their involvement, digital education will only become a channel for cultural homogenization, not the democratization of knowledge.

Thus, the absence of a cultural digital archiving strategy in the education roadmap is not merely a technical issue, but also a deep cultural and generational issue. This reflects the state's weak commitment to the sustainability of cultural heritage and the formation of collective identity among the younger generation. Education that loses its cultural dimension will fail to produce well-rounded individuals—individuals who are not only capable of working but also capable of feeling, understanding, and appreciating their own cultural heritage.

## CONCLUSION

An analysis of the 2025–2045 Indonesian Education Roadmap shows that this document is not yet fully relevant in addressing the challenges of cultural preservation in the digital



age. Although digitization is a key pillar of educational transformation, the focus is more on system efficiency, data-based assessment, and relevance to the world of work. There are no clear strategies or policies that accommodate digital archiving of culture, documentation of traditional arts, or the involvement of local communities in efforts to preserve cultural heritage through education.

The Indonesian Education Roadmap 2025–2045 reveals that current national education policies are not sufficiently responsive to the challenges of cultural preservation in the digital age. The absence of a digital cultural archiving strategy in the document reflects the government's lack of attention to the sustainability of cultural knowledge in the education system. In the context of a multicultural society like Indonesia, neglecting this issue is not merely a technical oversight but also indicates a disregard for the role of education as a means of preserving national identity and collective expression.

The dominance of technocratic and neoliberal ideology reflected in the roadmap narrative shows that the direction of educational development prioritizes pragmatism and market orientation. Education is positioned as a tool to increase global competitiveness, system efficiency, and the production of skilled labor. As a result, the cultural, expressive, and historical aspects of education are marginalized. Arts and culture are only mentioned symbolically, without any concrete operational strategies. This situation risks creating a generation that is disconnected from its cultural roots and loses historical awareness of its identity.

In the digital age, cultural archiving has become an urgent necessity to ensure the continuity of knowledge across generations. Without the documentation and distribution of cultural knowledge integrated into the education system, various forms of intangible cultural heritage such as regional languages, traditional music, performing arts, and oral narratives will lose their relevance among the younger generation. Therefore, education must be repositioned as a vehicle for preserving values, not merely a tool for producing work skills.

Based on these findings, the author proposes several strategic steps, including: 1) Integration of Digital Cultural Archiving in the Curriculum. The government needs to integrate cultural archiving as a component in the curriculum for arts, language, history, and technology education. Students should be given the opportunity to recognize, document, and reflect on their local culture through school-based digital projects; 2) Training for Teachers and Education Personnel. Training programs are needed for teachers to understand the importance of cultural documentation and basic skills in digital archiving. This is important so that teachers can guide students in activities related to cultural preservation; 3) Collaboration with Cultural Communities and Local Archives. Education cannot stand alone. Therefore, the government needs to encourage collaboration between schools, arts communities, traditional institutions, and local archives to ensure the involvement of cultural actors in digital education. This collaboration can form the basis for a locally-based contextual curriculum; 4) Strengthening Cross-Sectoral Policies. Digital cultural archiving strategies must be part of cross-sectoral policies between the Ministry of Education, Culture, Research, and Technology, the Ministry of Education, Culture, Research, and Technology, the Ministry of National Development Planning/Bappenas, the Ministry of Communication and Information Technology, the Ministry of Education and Culture, and local governments.

This will ensure continuity between education policies and national cultural development; 5) Utilization of Inclusive Technology Platforms. The government can also encourage the development of open digital platforms that store and disseminate local cultural archives ( ) in an inclusive manner, accessible to schools, students, and the general public. This will strengthen the social function of education in the digital age. By implementing these strategies, it is hoped that the direction of Indonesia's educational development will be more balanced. The focus of educational development should not only be on efficiency and economic competence. More than that, issues of humanization and cultural preservation cannot be ignored. Education based on digital cultural archives will not only strengthen national identity but also encourage the active involvement of the younger generation in passing on the noble values of the nation.

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