

Actualization of Nationalism thought in Indonesian Civil Society Development

(Phenomenology Study of Moh. Natsir Thought in The Development of The Citizenship Values)

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ABSTRACT - This research is motivated by the tendency of nationalism disintegration in some Indonesian citizens who feared could fade patriotism and love for Republic of Indonesia. The attitude that is feared the disintegration and dissolution of the Republic of Indonesia. To prevent this there is need for strengthening nationalism in education, especially in Citizenship Education. One of the efforts to strengthen nationalism is featuring national figures that nationalism has been tested. In this research, which figures subject is Mohammad Natsir. Problem statement in this study is: How the concept of nationalism Natsir? The specific objective is: to obtain information about rationale Natsir nationalism. This research used a qualitative approach with a phenomenological method. Technique data collecting are by the study of literature. The results showed that: The concept of nationalism that developed Islamic religious nationalism. From these results, the authors recommend to researchers and practitioners in order to develop it by exploring the civic education potential that exists in the national figures, and to practitioners Citizenship Education are expected to develop a democratic attitude of theistic in educating and showing a history of the figures that cover all aspects of the personality so that the learners imitate the characters.

Keywords : character education, nationalism, tolerance, values of citizenship education

I. INTRODUCTION

Nationalism is a view that illustrates spirit and love to the nation, consciousness in order to ally as a nation. It was born naturally because of history, struggle aspiration, the same of ideas and expectation, or importance. Nationalism is association imaginative that always presents in people mind as imagined communities (Anderson, 1983:p.48).

Indonesia as a pluralistic nation the presence of a feeling as a nation indispensable as a pluralistic nation, very vulnerable schism if it is not bound by a binding reference a unitary state. Indonesian Nationalism emerges as an effort how to support the strong to push down the colonialism domination. It can be created with unity state namely Unity State of Republic of Indonesia. (The Constitution of Republic of Indonesia 1945, Chapter article 1). Indonesia as plural nations, existence of feeling like the nation is very required

To prevent NKRI separation, must be implanted sense of reasonable nationalism to Indonesian people

through character education of subject in the school especially Citizenship Education (PKn). In independent age, nationalism is very needed to maintain NKRI existence, realize high culture, the strong, achieve the big country, and guarding respectability and status of people (Budimansyah & Suryadi, 2008 : p. 164).

An attempt to develop sense and Indonesian nationalism attitude in Citizenship Education namely with representing prominent figure that has moral integrity as well as the love to Indonesian people and nations which can be become as leader. With the leader, a citizenship does not suffer from figure orientation as an education element. They are nation leader, constitute the guide for people attitude, leader attitude will be imitated by the community that becomes imitator. It is expressed by Albert Bandura (Shaw & Constanzo, 1982: p. 50) "...set up the bases for imitation of leader by the imitator"

They can be become reference in maintaining NKRI as three leaders Republic of Indonesia. They are Soekarno, Hatta, and Natsir. In this study that became research subject is Mohammad Natsir (furthermore written Natsir), a figure that ever occupy as prime minister and recognized as national hero (Subrata, 2011 : p. 42).

Based on the background as mentioned above, examined main problem is: How about the thinking, activity and nationalism thought from Natsir in developing values of Citizenship Education as well as his reflection to civic society development. The main problem presented in discussion question as follow as "How the nationalism conception from Natsir ?

Especially this research has the objective to "Obtain the empirical information about thinking and comprehension from Natsir concerning with nationalism which can develop values of Citizenship Education "

II. NATIONALISM

The first nationalism term emerges in Europe after French Revolution. In century 20, it is considered as harmful political attitude. They suppose World War II incident caused by Nationalism movement in Germany. (Cottam, et all, 2012:p.383). Early, nationalism concept raises in Europe on nineteen centuries, nationalism appears as alternative ideology of nations that restrained in colonialism power and effort to free from colonialism handcuff and developing the entity of new nations. (Hikam, 1999 : 96).

Nation, according to Renan (1994: p.51) is something forming spiritual base that caused by past time and present day. On past time such as inheritance glory and regret collectively experienced. Nation is collective solidarity where the conscious to sacrifice can be visible, in other words for life together.

Nationalism is modern phenomenon, with nationalism the relationship between government and citizen based on acknowledgment and degree sameness. According to Kohn (Synder (ed) : p. 9) "Nationalism is a state of mind, in which the supreme loyalty of individual is felt to be due the nation state". But, according to Fukuyama (2004 : p. 399) that sameness demanded by nationalist not degree based on universal human, but rather degree for themselves. Nationalism is very rich with industrialization product and ideologies democratic and egalitarian that accompanies them. Based on economic logical from modern science, coercive all communities to become egalitarian.

Keyword from nationalism is loyalty, where previously it is not purposed to nationalistic, but also to various social power, political organization, feudal king and totality of ideology. Crosby (2011: p. 6) explains that nationalism term refer to conviction group about nation. Sukarno (2001 : p.94-95) explains that nationalism refuses all bourgeois and nobility, it is called sosio nasionalism. In other book, Sukarno (1963: p. 3) explains that nationalism is e people realization, where them are a group, one "nation".

Development in knowledge and information technology, where each and every information can be accessed beside that influences to nationalism sense. Capra (2009:p.107) have a notion that technology as human civilization which have the purpose to facilitate human life, not always useful for the existence and life and human culture. According to Budimansyah & Suryadi (2008

: p. 164) technology not again as only object, but also loaded with values.

Development in communication technology tend influences to nationalism sense, the problem as expressed by Huntington (2010 : p. 212) explains that knowledge development and information technology causes the world like join into global where have the impact scrapped and loosing identity values and nationalism sense with the result that emerges internal conflict, people disintegration and happening the rebellion which have purpose to separate self from unity state of Republic of Indonesia (Budimansyah and Syam (eds), 2006 : p. 214).

The impact from information technology development also expressed by Sassen (2007

: p. 13) that the impact from information technology in addition to globalization namely emerging inter-urban network with this becomes national borders of state easily break through.

A. Nationalism in Citizenship Education

Meanwhile Is in and Turner (2002: p. 3) defines citizenship "is producing analytical and theoretical tool with the which to address Reviews These injustices with the depth, sensibility, scope and commitment that they deserve demand" the Citizenship Education is a science

that examines product analysis and the theory as a tool that can show the feeling of injustice in depth, feeling, field and commitment to the needs of citizens, and they deserve it. Citizenship education according Winataputra and Budimansyah (2007: p. 4) is as a process of preparing the younger generation to take on roles and responsibilities as citizens. Mission Citizenship Education according Wianataputra (2001: p. 249) is a conservation education, social and moral development, and socio civic development. In the language of Al-Muchtar (2011: p. 1) Citizenship Education mission is to build the character of citizens who have faith and piety, and morality to educate life of the nation. In order to achieve the objectives and mission of the Civic Education, there needs to be a role model character, so that citizens do not lose orientation persona as one element of education. Wahab (Team Development Education Sciences Faculty of Education UPI, 2009: 157) explains that the new paradigm Civics is setting a good citizen has a national and global vision as citizens are multidimensional.

Modern citizenship education according to Is in and Turner (2002: p.3) is a right derived from the type of nation-state which contains the rights of civil society, political rights and social rights. Civil rights, namely the right to freedom of speech and activity of law. Political rights include the right to determine choices, visit the election office. Social rights, namely the rights to welfare, right to job security and health insurance.

Citizenship Education is one of the nation's missions to build the characters (Character Building), an embodiment of national mission as stated in the Preamble to the Constitution of the Republic of Indonesia, which educated life of the nation. Because of the systemic framework Citizenship Education according Budimansyah & Suryadi (2008: p. 68) built on the basis of: First in curricular designed to develop the potential of individuals become citizens noble, intelligent, participatory, and responsibility is. Second, theoretically designed as a subject of learning which includes the dimensions of cognitive, affective and psychomotor mutually penetrate and integrated. Third, programmatically as a subject that emphasizes the content that carries values and learning experiences are realized in everyday life in the community, state and nation.

There is complementary relationship between Civics, Character Education and nationalism. The relationship is described as follows:

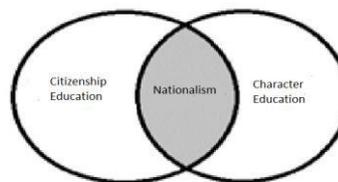


Fig. 1. Ven diagram between Citizenship Education, Nationalism and Character Education

B. Natsir and Nasionalisme

Full name from Natsir is Mohammad Natsir Datuk Sinaropanjang. Born in Alahan Panjang West Sumatra,

dated July 17, 1908, (Kahin, 1993: P.158; Noer 1980 P.100;

Dzulfikriddin, 2010:p.19) of a father named Idris Sutan Saripado who works as a clerk controller and his mother Khodijah (Saydam, 2009:P.184; Subrata, 2011:pp. 1;

Dzulfikriddin.2010: P.19). Natsir died on February 6,1993 in Jakarta at the age of 84 years(Kahin, 1993:p. 158). When he was 8 years old, began School at Hollandsch Inlandsche School(HIS) Adabiyah Padang, then moved to his Solok.In1923 Natsir continued his education at Meer Uitgebreid Lager Onderwijs (Mulo) in Padang. After completing primary and secondary education First in Padang, in 1927 Natsir went to Bandung to study at Algemene Middelbare School (AMS). A-II.Westers Klasse Cambodgien.Got deepening Islamic religion of Ustadz A.Hassan.

Natsir according Kahin(1993: P.2), "... he had a well-deserved reputation for personal integrity and political probity. He always lived simply with respect to house and attire, even in 1950 as prime minister ". Natsir has a reputation for moral integration, sincerity, and simple.

Natsir befriending the familiar albeit against political opponents. Natsir may cooperate with other religious leaders such as the Kasimo and Tambunan as Christian leaders. Although politically opposed, Natsir outside the courtroom remains friends with his political opponents. Dewanto (2011: p.

92) writes that beyond the trial Natsir remain friends with Aidit of PKI, as well as IJ Kasimo FS Haryadi J Leimena and AM Tambunan from the Indonesian Christian Party. Yudi Latif (Hakim (eds): hlm.135) writes that Natsir in forming a coalition cabinet did not hesitate to involve the political opponents of the elements of non- Muslims and nationalists, such as the Catholic Party, the Indonesian Christian Party, PSI and PIR. Natsir died on February 6, 1993 in Jakarta at the age of 84 years (Kahin, 1993: 158), for his services in independence, on November 10, 2008 Natsir declared a National Hero (Subrata, 2011: 40).

On the establishment of a unitary state, Natsir on 3 April 1950 addressed submit a proposal to the government for taking the initiative to find a solution or at least prepare a conception of a solution to the problems which grew warm as political developments by means of integral and certain programs (Natsir, 1957: p. 7). Unitary Republic of Indonesia is from Sabang to Merauke in Nieu Guinea (Natsir, 1957: pp. 11-12). Natsir denounced the occupation which exploit human beings by human beings (exploitation of man by man) in the form of capitalism, colonialism, communism and fascism (Natsir, 1957: 124-125).

Although Natsir fight for Islam as a basis the country, and criticized the secular government but Natsir not want Indonesia into a theocratic state. For that Natsir develop Islamic democracy that could be called Theistic Democracy (Natsir, 2001: p. 220).

Natsir as an Indonesian national figure, developed a theory of nationalism called "Islamic Religious Nationalism", which is a sense of Indonesian nation hood based on Islam. The emergence of Natsir theory about the Islamic religious nationalism, because Islam in view

Natsir not only regulate the system of worship, but Islam is a system of complete and perfect culture, including in the affairs of state. It was revealed Natsir (1957: hlm.157; 1973: hlm.15) by quoting the words of HAR Gibb: Islam is much more than a religious system. It is a complete civilization. Islam it is more than a system of worship. He is a perfect and complete culture ". Islam is a philosophy of life, a philosophy Levens, an ideology, a system of livelihood, for human victory now and in the hereafter. On another occasion, Natsir describes the understanding of Islam. Natsir (1973: hlm.436) writes: Within the meaning of Islam, called "religion" is not merely the so-called "worship" in colloquial terms such as prayer and fasting, but the so-called "religion" within the meaning of Islam is covering all kaedah-kaedah, hudud-hudud (limits) in muamalah (association) in the community, according to the lines that have been laid down by Islam.

According to Natsir, Islam forbids the human colonization by other humans. In some writings, Natsir (1957: p. 125) writes that Islam is a religion that rejects each of exploitation of man by man in any form. Was named the exploitation of capitalism, imperialisms, colonialism, communism, or fascism. In Islam non-Muslims' rights are highly respected, according Natsir (1957: hlm.146) Islam teaches its adherents to respect and uphold the conviction and private establishment others were different.

Islamic nationalism did not mean to bring up feelings of racism and xenophobia, nationalism precisely Islami seeks to eradicate racism and xenophobia. Natsir (1957: hlm.147) holds that God made man nations and tribes of the nationis to know each other, appreciate the price. Differences in skin color is not a measure of high and low degree of one of the nation, the level of a nation depends on her taqwa to God and the value of his life against fellow human beings. Furthermore Natsir (2001: hlm.167) states that Islam opposes the occupation of man by man (exploitation of man by man). Rudimentary religion when letting himself exploited by groups or other nations.

As a nationalist, Natsir very proud of the country and Indonesia nation, pride Natsir against Indonesia nation is to be grateful for his blessings into a nation of Indonesia, about the Natsir (2001:p.187) writes:

Indonesian nation, O my people, develop the capabilities and your potential in all fields. Feel the joy of becoming a member of the Indonesian nation which God endowed with rich soil and the wateris pretty attractive.

III. CONCLUSIONS

Natsir nationalism concept of Islamic religious Renan adopted the view of the concept of the formation of national feeling, combined with the view that Islam is not only a system of ritual alone but as a complete source of civilization. Based on the concept Natsir, concluded that the observance of a person against the teachings of Islam that was followed kaffah not hinder the growth of feelings of love for his people (nationalist). Precisely with the observance of her Muslim faith, can be used as inspiration and grounding creative in developing Indonesian civil aspired.

IV. RECOMMENDATION

To researchers, developers and practitioners should develop a Citizenship Education Citizenship Education which includes knowledge, attitudes, and skills grounded in religious values that have been developed in the community that has been exemplified by its predecessors. It is necessary for the system to be able to develop citizenship education as an integral part of the life of the nation, the repertoire of knowledge, and insight of Indonesia and not be separated from religion.

For Indonesian citizens are Muslim, should not be stuck to question the form of state, but the spirit of Islam to be fought for coloring the laws in force in Indonesia in a way to channel their aspirations through democratic channels, not to impose the will to others with violence and terror.

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