

Measuring Patriotism and Nationalism of People's Commemoration on 17th's of August

Yeni Kurniawati Sumantri, Iing Yulianti

Department of History Education
Universitas Pendidikan Indonesia
Bandung, Indonesia
yenikurniawati@upi.edu

Abstract—Indonesia has experienced a long history of independence. The struggle of its people showed incredible heroism colored by the spirit of patriotism and nationalism. Nowadays, the reflection of Indonesian people in striving their independence encapsulated in the commemoration of independence which is held every August 17th. Indonesian people commemorate independence day by carrying out various games, festivals and carnivals. The game that held during independence commemoration was a very unique tradition and attracted many people's attention. A developed assumption in society highlighted that in every type of people's game that was conducted in commemoration of independence, reflects the struggle of Indonesian in gaining independence. And if it related with present Indonesian's nationalism, is there any relevance between people's game to the values of nationalism and patriotism? In this paper, the authors will examine the nationalism and patriotism in people's game at Indonesia's commemoration of independence.

Keywords—commemoration of independence; nationalism; patriotism; people's game

I. INTRODUCTION

Nationalism term often appears when talking about the history of Indonesian independence. Indonesia is a nation that born from the spirit of nationalism. This is due to the spirit to free The Indonesian people from the shackles of colonialism carried out by Dutch and Japanese. The spirit to form an independent system of life and free from colonialism that eventually sparked to the spirit of ethnicity, race, religion and class to unite and form identity politics and national solidarity namely Indonesian nationalism. The spirit of nationalism in Indonesia is basically born from resistance to colonialism. Escalation of nationalism in Indonesia was when the Indonesian achieved its independence. Thus, a commemoration of Indonesian independence that usually held every August 17 is considered a form of nationalism expression.

There are several articles that examine the link between the commemoration of independence and the development of a spirit of nationalism and patriotism. Madestam and Drott wrote that the July 4 of independence commemoration in the United States, traditionally formed a natural patriotic spirit. In this independence commemoration, the majority of United States people, raised a national flag and more than 30 per cent of the

population sang patriotic national anthems. Besides that, independence commemoration also gave social implications where there was social interaction during the commemoration festival series which reflected national identity and principles that supported the concept of the United States society [1].

In Africa, in this case in Namibia, as written in the article Akuupa and Kornes, the scientific studies on the formation of nationalism are still lacked. However, the commemoration of a national day (commemoration of independence) gives influence to the dynamic's values formation of nation-building and the negotiation of national belonging, history, and diversity [2].

In Cyprus case, the country that has two major groups of people namely Greek Cypriots and Turkish Cypriots. Both groups are very different and may likely to cross each other, by way of between right and left. However, these differences can be united through historical events that are chosen to commemorate together [3]. While the celebration/commemoration of "national day" in Hungary, according to Hyttinen and Na're (2017) that the explicit, outspoken, demonstrative and celebratory forms of nationalism are alive and well, and analyzing the visual and performative enactment of national days is a key way to unravel the continuum between 'banal nationalism' and the extraordinary, 'hot' forms of nationalism-as both forms are present during national day celebrations.

Thus, the commemoration of independence can be considered and used as a form of nationalism expression. Each country has its own way to commemorate their country's independence day, as well as the Indonesian State. What is typical from our country during the 17's is by the hold various kind of competitions such as areca climbing, eat crackers, sack racing, and so on. The competition was attended by many participants of all ages who certainly added excitement in commemorating independence. The assumption that has developed in society is that every type of folk games that held in the independence commemoration reflects the struggle of the Indonesian people in gaining their independence. And if it related to today's Indonesian nationalism, is there any relevance between the people's game to the values of nationalism and patriotism?

So far, there has been no study that historically academic studied on how of the background of the birth of folk games, that held in commemoration of Indonesia's independence. Thus, we are interested in conducting further studies on folk games in the commemoration of Indonesia's independence and its relation to the values of nationalism and patriotism.

A. Values of Nationalism and Patriotism: Relation to the Independence Festival

Nationalism and patriotism are two words that are closely related. In nationalism conceived patriotism, in other words, nationalism has its core patriotism. The form of nationalism and patriotism itself experiences a dynamic dialectic in which each generation is faced with different challenges that will lead to different responses. However, the essence of nationalism remains the same, namely a deep love for the nation and the country.

In Indonesia, nationalism is considered that not something that has always existed. Nationalism in Indonesia is often associated with the growth of national movement organizations that demand independence and a democratic system of national state governance. Thus nationalism in Indonesia was initially driven by intellectuals who had gained a Western education through the ethical politics applied by the Dutch colonial government. This nationalism continued to grow which transforms into the power to oppose colonialism and establish the establishment of the Unitary Republic of Indonesia. Nationalism in Indonesia is a living thing, which continues to move dynamically along with the development of society, even now. The meaning of nationalism itself is not static, but dynamically follows the rolling of society from time to time.

Nationalism was originally related to a sense of love for a group of people in their original nation, language and region. Nowadays, such love is called the spirit of patriotism. So, at first nationalism and patriotism were the same meaning. But since the French revolution occurred in 1789, the notion of nationalism has experienced a variety of understandings, because the conditions are very diverse. Between one nation and another. Nationalism was no longer a product of European enlightenment but became a label of struggle in the Asian-African countries that colonized by Western nations. The meaning diversity can be seen from the following opinions. Smith interpreted nationalism as an ideological movement to achieve and maintain autonomy, cohesion and individuality for a particular social group recognized by some of its members to form or determine a real nation or only in the form of potential [4]. Meanwhile, Snyder defined nationalism as a strong emotion that had dominated the political thoughts and actions of most people since the French revolution. It is not natural but is a historical phenomenon, which arises in response to certain political, economic and social conditions. Meanwhile, Carlton Hayes, as quoted by Snyder distinguishes four meanings of nationalism: (1) As an actual historical process, namely the historical process of the formation of nationality as political units, the formation of tribes and institutional empires of the modern national state. (2) As an ideal theory, principle or implication in the actual historical process. (3) Nationalism is concerned with political activities, such as the activities of certain political parties, the incorporation of historical

processes and one political theory. (4) As a sentiment, which shows the state of mind between one nationality [5].

In this case, Indonesian nationalism initially fought to expel the Dutch colonizers, to demolish feudalism, primordialism and to form an independent, prosperous and democratic nation-state as a shared home for all citizens of Sabang to Merauke. The Indonesian nation-state is a shared home where diversity of ethnicities, cultures, religions and traditions is guaranteed so that all citizens of the nation can live in peace, prosperity and freedom. The strategic aspect requires the struggle of the nationalists in their struggle to realize common goals, that can be physical or diplomatic, moral or spiritual, can be moderate or radical, can be clandestine or blatant, and others. Which method is chosen will depend on the situation, concrete conditions and local time faced by a nation. For the Indonesian people, the revolution must indeed fight physically and diplomatically to fight the Dutch colonialists, but now after independence nationalism is no longer to fight the invaders but to fill the independence.

The revolution which became the instrument for achieving independence was not only a central story in Indonesian history but a strong element in the Indonesian perception of itself. All uncertain that attempts to achieve new identities, to unity in facing foreign forces, and to a more just social order, seem to have produced results in the post-World War II period. For the first time in the lives of most Indonesians, everything that was forced by the foreign power suddenly disappeared. It was not surprising that the result was not the emergence of a harmonious new nation, but a fierce battle between opposing individuals and social forces. Even so, behind the frequently of fierce battles, there was a longing for independence. The next national tradition which says that the Indonesian people were struggling shoulder to shoulder during the revolution has a little historical basis. However, the belief that it was the most brilliant era in Indonesian history, that Indonesia's right to independence was demonstrated by the sacrifices made in the name of the revolution was supported by many facts [6].

Even though Indonesia was independent, the spirit of nationalism was still needed to fill independence. For this reason, Anderson advocated the importance of revived the national spirit which had lived in real life among the movement and revolutionary fighters. He proposed the formation of a spirit of "populist nationalism" which was not elitist but instead favored the wider society, especially the weak and marginalized people. One of the main characteristics of populist nationalism is the stronger sense of togetherness and mutual support as a nation [7].

History has an important role in fostering the values of nationalism and patriotism. One way is to "repeat" memory of the struggle for independence. One of them, it can be done through the commemoration of independence. Commemoration of independence day can be used as a means to strengthen the nation-state bond. As mentioned by Roy who conducted a study commemorating 50 years of Indian independence that *During the fifth anniversary of Indian independence, the state reproduced the original assumptions about state-nation relations: assumptions about the state as guide/seer/facilitator/arbitrator; the nation as*

infantile/amnesiac/fragmented; and of state nation relations as a function of representation, understood as standing in for, as making the absence of the nation present in and through the institutional gure of the modern state. Faced with the task of organizing a yearlong nationalist event amid a landscape of rapid social and political change, the Indian state resorted to old, familiar and fundamentally 'safe' versions of the official nationalist formula, choosing to tread a time-worn path [8]. Thus the commemoration of independence day is quite effective in rebuilding the values of nationalism and patriotism.

Commemoration of Independence Day in each country is held in a variety of unique ways in accordance with the tradition that developed in the country. However, how to commemorate Independence Day is often expressing cultural aspects that develop in the country. Like the commemoration of independence in Zimbabwe, one of them with the performance of "music gala". *Through the specific genre of the 'music gala', cultural nationalism came to attribute new meanings to concepts such as 'independence', 'heroes' and 'unity' in the changed political context of the 2000s. The gala effectively syncretized the elite memorialism of the 1980s and 1990s with the cultural practices of the 1970s liberation war [9]. Meanwhile in Kenya, several celebratory events, from a flag ceremony to dances and sporting occasions, and set about creating new national symbols. Many of the events and symbols organized to celebrate Kenya's independence [10].*

II. RESEARCH METHODS

At this stage, the history research procedures' method was carried out. This research is qualitative that emphasizing literature study as a reference in conducting the analysis. The history research method used in this study is as follows.

A. Heuristic

Heuristics are the initial activities that carried out in research implementation, namely at stages in searching for history sources that are relevant to the topics studied by researchers. Researchers visit many places with possible relevant historical sources, such as libraries, bookstores, or websites, to obtain written sources in the form of books, journals, articles, documents, and others. So far, the researchers have visited the UPI Library, Batoe Api in Jatinangor Library, the University of Indonesia Library, Gramedia Bookstore in Bandung. Besides searching for sources in the form of books, researchers also look for archival sources related to documents that have relevance to this research. The search for archival documents was carried out at the National Archives of the Republic of Indonesia (ANRI) in Jakarta. In addition, research sources gained from libraries, archives, researchers' personal collections books, and a number of observation and interview documents of the commemoration of Republic Indonesia's Independence Day in several places, namely Campakamekar Village, Tagosapu Village, Padalarang and several places in Lembang area. The commemoration was in form of carnivals, processions, the peoples' commemoration and games competitions.

B. Criticism

After finding the necessary history sources, source criticism is conducted to find out how many authentic parts are and how far it can be trusted. At criticism stage, the researcher evaluates history sources in order to find out whether the history sources authentic or not, and whether the history source is worthy of being used as a reference or not. The researcher conducted criticism according to the type, namely external criticism and internal criticism.

C. Interpretation

After source criticism, the next stage is the researcher conducting the interpretation regarding facts and data from these historical sources. At this point, the researcher will process and interpret facts from criticism stage.

The sources analysis aimed to find out how the actual event happened, because it is not impossible that the historical sources that obtained have not described the event clarity. Therefore, interpretation is significant for historical research by comparing and analysing each available historical source.

In this study, researchers will use an interdisciplinary approach. Therefore, researchers will use Auxiliary Sciences in studying the research. The auxiliary science used is Law, Sociology, and Anthropology.

D. Historiography

The final stage taken in the historical research process after heuristics, source criticism, and interpretation is historiography.

According to Sjamsuddin [11] historiography is a form of writing (historiography) that is an analysis, presentation or appearance (exposition) that reaches and is read by readers or history observers. At historiography stage, the researcher tries to put the analysis results into an analytical descriptive of explanation.

III. RESULTS AND DISCUSSION

A. People's Commemoration on the Independence Day of the Republic of Indonesia

Every country has different ways and traditions to commemorate its independence day. However, the commemoration of Independence Day will represent the cultural values that are developing in the country. Likewise, with the commemoration of independence in Indonesia which marked by a commemoration of people such as carnivals in form of processions and various kinds of competitions which all contained certain cultural values.

There are no records sources, that clearly show us when the tradition of a commemoration of independence in Indonesia began. Historians assume that the tradition of commemorating independence in form of competitions and carnivals began to emerge in the 1950s. This might be possible because the condition of Indonesian people is quite stable. The period of 1945 to 1950 was a period of the revolution of independence in which Indonesia was still dealt with physical struggle and also diplomacy in obtaining recognition of sovereignty from the

international world, especially the Dutch who still wanted to colonize Indonesia. The new Dutch gave recognition of sovereignty through an agreement at the Round Table conference held in 1949. Thus the 1950s were the years when the Indonesian people began to be truly free from Dutch colonial rule. So it is very rational if the tradition of commemorating Independence Day begins in the 1950s.

The commemoration of Independence Day is an activity that originates from society initiatives. Thus, the financing aspect also comes from society's self-development. The society itself gave rise to various competitions since the 5th anniversary of Indonesia's Independence Day. The people at that time were so enthusiastic to enliven the commemoration of Indonesia's Independence which was successfully fought in a fun way. So that the independence commemoration was considered as a reflection of the spirit of nationalism and patriotism that was once shown by national heroes. Likewise, games that held at the commemoration of Indonesian independence are often seen as a reflection of the struggle of national heroes in gaining independence.

Games or competition that held at the commemoration of Indonesian independence does show a cultural symbol. Only need to be traced back to whether the game has relevance to the spirit of nationalism and patriotism. The following are the author's exploration of several competitions and carnivals that held at the Republic of Indonesia's independence commemoration, namely:

1) *Sack race*: Sack racing reminds the Indonesian people during the difficult times of Japanese colonization. When Indonesia was colonized by Japan, the majority of the people at that time were clothing gunny sack. During the Japanese occupation, the Indonesian population was so poor that they could not afford cloth. Gunny sacks were used instead. The meaning of this sack race is in the midst of difficult conditions, but we still have to be able to keep fighting to the finish line, that is independence from the invaders.

2) *Stilts running race*: The race has the meaning of insulting or stifling Dutch colonialism that is tall (tall). They play stilts to mock the tall (Dutch) people.

3) *Crackers eating race*: Symbols of concern about the condition of the Indonesian people during the colonial era, were also shown through the cracker eating race which was used as a symbol of food. The hands of the contestants were tied while trying to eat hanging crackers, describing food difficulties during the colonial period.

4) *Tug of war game*: Tug of war game was predicted to have existed in the Dutch colonial period and even this game was also continued in Japan. This game is held as a means of entertainment conducted in mining areas. Even so, the tug of war game also has its own philosophy. This race is not just a power fight. Without a solid team, victory is difficult to achieve. Tug of war game teaches about mutual cooperation, togetherness, and solidarity.

5) *Climbing slippery pole*: Climbing slippery pole has been seen in the pictures of the Dutch colonial period. UlangTahunDjawaBaroe-just exact when Japan arrived in

March 1942 - was also celebrated with races such as heavy load drags or horses races. This race is usually held since the Dutch occupation. In the past, pinang climbing was held as entertainment during important celebrations of the Dutch people on the land of Indonesia, for example, wedding party. At that time, native people competed to get prizes that hung on the tops of pinang tree. Participants that were native people fought for 'luxury goods', usually food ingredients such as cheese, sugar and shirt clothes. When the natives struggled to get a prize, the Dutch watched while laughing. The rule for this game has not changed since long ago. It can be imagined, how was the condition of Indonesian people in the colonial era. While most Indonesians were strived to survive, the Dutch actually lived in pleasure.

6) *Carnival or procession*: Carnival celebration in Indonesia is identical to Indonesia's anniversary day which falls on August 17th. Every year, in each region, was busy holding carnival celebrations, as an effort to commemorate the services and struggles of the heroes to gain independence. With various expressions and skills at the carnival, the Indonesian people tried to show sympathy and gratitude to their heroes of independence. Usually, carnival participants use traditional clothing from various tribes and regions. The use of these clothes not only gives a message of exoticism or curiosity about the diversity of Indonesian traditional clothing but shows that Indonesia is very diverse and rich in diversity. It is not known exactly when was the first time a carnival as part of the August 17 event. But until now, carnivals remain as the most wanted one to see of Indonesians majority when welcoming the anniversary of independence, of course with other traditional races.

As the writer observed in a hometown, that is in Padalarang, West Java. The procession is usually filled with the appearance of a number of society creations that reflect local culture. For an example "jampana" is a kind of mini house that made of wood and then decorated with various kinds of traditional foods such as ranginang, rocking flower crackers and other products such as banana, sweet potatoe, cassava, and so on. Where this reflects the food security and food self-sufficiency.

In the procession is also displayed lion dance. Indeed, there is no clear record on why the society presented lion dance during the procession. Because lion dance is a culture that originated from China. It can be that this reflects cultural acculturation between Indonesian and Chinese culture, wherein Indonesia there are also people who are of Chinese descent.

IV. CONCLUSION

Without a strong national spirit, coherent unity, tempestuous hope, the nation-state of Indonesian is certainly difficult to move better. On the contrary, there will be increasingly pessimism, both at home and abroad. In that context, the meaning of a number of important events regarding the commemoration of the Republic of Indonesia's independence day as a nation needs to carried out. In that way, Indonesian citizens can see the meaning and wisdom that

expressed or implied in the 17th August commemoration. Indonesia is very fortunate with the blessing of diversity from Sabang to Merauke. Diversity is clear not only in terms of traditional clothing of various ethnic groups, but also in terms of religion, social, tradition, language, and so on.

The commemoration of independence in Indonesia is certainly not just a commemoration of people without meaning, all forms of celebrations in form of carnival, procession and various kinds of competitions or games that held in every level of society throughout Indonesia, conceive certain cultural values and the same historical value. Games that held at the commemoration of Indonesian independence are often seen as a reflection of the struggle of national heroes in gaining independence. Each game has a philosophical and historical background that shows a sense of mutual affinity on suffering in the past when Indonesia experienced colonialism. Thus through a variety of independence commemoration's typical games, these turn out to be able to arouse the spirit of nationalism and patriotism of Indonesian people. This can be proven by enthusiasm, participation, and creativity which displayed in almost all parts of Indonesia.

REFERENCES

- [1] A. Madestam and Drott, Y. David, "Shaping the Nation: The Effect of Fourth of July on Political Preferences and Behavior in the United States," 2001.
- [2] Akuupa, U. Michael, G. Komes, "From 'One Namibia, one Nation' towards 'Unity in Diversity'? Shifting representations of culture and nationhood in Namibian Independence Day celebrations, 1990–2010," Routledge, Taylor and Francis: Anthropology Southern Africa, 2015.
- [3] Y. Papadakis, Nation, "Narrative And Commemoration: Political Ritual In Divided Cyprus," Routledge, Taylor and Francis: History and Anthropology, Vol. 14, pp. 253–270, 2003.
- [4] A.D. Smith, Nationalist Movement. London: The Macmillan Press, 1979.
- [5] L.L. Snyder, The Dynamic of Nationalism. Princeton: D. Van Nostrand Co. Inc., 1964.
- [6] M.C. Ricklefs, Sejarah Indonesia Modern : 1200 – 2008 . diterjemahkan dari A History of Modern Indonesia Since 1200. Jakarta : PT Serambi Ilmu Semesta, 2008.
- [7] B. Anderson, Kebutuhan Indonesia: Nasionalisme Dan Menumpas Kesenakahan, dalam Joesoef Ishak 100 Tahun Bung Karno. Jakarta: Hasta Mitra, 2001.
- [8] S. Roy, "Nation And Institution :Commemorating the Fiftieth Anniversary of Indian Independence," Routledge, Taylor and Francis :interventions, Vol. 3, 2001, pp. 251–265.
- [9] S. Gastheni, J.N and Willems, Wendy, " Making Sense of Cultural Nationalism and the Politics of Commemoration under the Third Chimurenga in Zimbabwe," Routledge, Taylor and Francis: Journal of Southern African Studies, Vol. 35, Number 4, December 2009.
- [10] J. Gibbs, "Uhuruna Kenyatta: White Settlers and the Symbolism of Kenya's Independence Day Events," Routledge, Taylor and Francis : The Journal of Imperial and Commonwealth History, Vol. 42, pp. 503-529, 2014.
- [11] H. Sjamsuddin, Metodologi sejarah. Yogyakarta: Ombak, 2012.