

Indonesian Nationalism Facing Global Globalization

Rion Arios *

Magister Hukum, Universitas Dharmawangsa, Medan, Indonesia.

Kusbianto**

Magister Hukum, Universitas Dharmawangsa, Medan, Indonesia.

Abstract

This paper contains that nurturing the spirit of nationalism in the minds of the younger generation since childhood will make them more resilient to negative influences and rampant moral change in the era of globalization. So, by strengthening morality and ethics through Pancasila Education, Indonesia's young generation will be better prepared to face globalization and maintain Indonesian identity at the same time. Cultural values that are characteristic of the Indonesian nation, such as mutual cooperation, silaturahmi, hospitality in the community become basic privileges that can make individuals of Indonesian society to love and preserve their own national culture. But the characteristics of the Indonesian people who are known as a friendly society and manners are now beginning to fade since the entry of foreign culture into Indonesia that can not be selected properly by the people of Indonesia. Therefore, in this case the government has an important role to maintain the values of Indonesian culture in the lives of its people. The following are some ways to maintain Indonesian culture so as not to be affected by foreign cultures that are negative, 1) foster a strong spirit of nationalism, such as the spirit of loving domestic products and culture. 2) instill and practice the values of Pancasila as well as possible. 3) instill and implement religious teachings with the best. 4) selective against foreign cultures entering Indonesia. 5) strengthen and maintain the identity of the nation so as not to fade. That way the community can act wisely in determining the attitude so that the identity and personality of the nation does not fade because of foreign cultures that enter Indonesia in particular.

Keywords: Global, Indonesia, Protection

1. INTRODUCTION

Nationalism is the idea of loving the homeland adopted by citizens in their homeland. Nationalism became the glue and unifying tool of the Indonesian nation which has many races, tribes, beliefs, religions, cultures and Customs. Nationalism is an intention; a realization of the people, that the people are one group, One "Nation" . Nationalism in the midst of Indonesian society does not thrive and develop just like that, but through a very long process of winding full of thorns, causing a sense of common destiny. A sense of common destiny and responsibility began to be realized

*Email/Corresponding Author: rion.arios@dharmawangsa.ac.id

by the people of Indonesia starting from the city of Surabaya in 1908 marked by the awareness of young people who founded the Budi Utomo organization to provide education to the people. History records the Education conducted by the Budi Utomo organization in Surabaya became the initial trigger for the emergence of political awareness in the midst of society and became the beginning of the birth of Indonesian nationalism, which encouraged the formation of regional organizations such as Jong Java (Java island), Jong Ambon (Ambon Island and its surroundings), Jong Sumatra (Sumatra Island), etc. In the development of regional organizations that print young figures who later appeared as leaders of Indonesian freedom fighters.

The emergence of regional organizations at the time of pre-Independence Indonesia paved the way for Indonesian freedom fighters to communicate with each other in uniting the goals and ideals that independence is an absolute that must be obtained at all costs. The spirit also inspired the initiative of the leaders of the organizations of the struggle for independence in the regions, especially young people to proclaim the existence of a common destiny, common goals and common ideals in realizing the struggle towards an independent nation. Therefore, the awareness has emerged and must be realized immediately as a form of Joint Resistance, The Young Leaders Unite themselves in a meeting of young leaders across regions and pour the results of the meeting in the form of a written oath on October 28, 1928 known as the Youth Pledge. The following is the content of the Youth Pledge: "One Nation, Indonesian nation, one Fatherland, Indonesian Fatherland, and one language, Indonesian language".

Youth Pledge that has been pledged to be a powerful" weapon " to rally the unity of all children of the nation to unite the differences that exist, because it has one clear goal that is the goal of complete independence, absolute independence must be owned by a nation in which there is no more oppression, a nation in which there is no more deprivation of Rights, a nation in which there is no more colonization, a nation in which there is a spirit of unity, a nation in which there is mutual assistance, a nation in which there is only one whole entity as a result of the fusion of various existing differences.

after a series of events that unite all the children of the nation during the struggle for independence gives one hope and great ideals that ultimately gave birth to awareness to build the soul of Indonesian nationalism. Nationalism that was born with the same background of the same fate in arms became a big wave to achieve the ideals of independence, became the burning fire of the spirit of struggle of every child of the nation, this is Indonesian nationalism. Indonesian nationalism is not the same as

European nationalism because European nationalism is a nationalism that is attacking each other, a nationalism that pursues its own needs, a nationalism that pursues profit and loss, such nationalism will definitely, will definitely perish. Indonesian nationalism was born from the results of deliberation which became the identity of every tribe in Indonesia is a unifying nationalism, nationalism that is rooted in the culture of the nation so that in solving every problem faced by way of deliberation to reach a consensus. Because consensus has been reached among the fighters who lead each youth organization, all efforts to achieve independence are made from confrontational ways to the level of Cooperative, specifically the most risky actions are taken against the invaders. The struggle of the independence leaders was not easy because they faced various obstacles from groups who preferred a compromise approach by the way of negotiations that were conceived, on the other hand, groups who chose a radical path with direct confrontation with the invaders.

In the impasse of different perspectives to achieve independence, Sukarno appeared as a unifier between the two groups with writings that were published in the mass media and conducted intensive discussions with both groups until the realization emerged that each group had one common goal of Independence. Sukarno was able to position himself as a neutral impartial to one of the groups but stood in the middle and took both groups to realize Indonesian Independence. The long process passed by the fighters to bid for the birth of the Indonesian state and Sukarno as the central figure emerged as the unifying leader of Indonesia in passing through phase after phase in achieving independence, starting from the phase of upheaval of thought, struggle and confrontation. Until on August 17, 1945 on behalf of the Indonesian nation Soekarno read the text of the proclamation signed by Soekarno-Hatta succeeded in realizing the ideals of Indonesian Independence and put Pancasila as the basis of the state and the Indonesian nation's outlook on life. The basis of the independent Indonesian state is Pancasila.

2. RESEARCH METHOD

The type of research chosen is normative legal research that is research establish the law as a system of norms. The system of norms in question is about the principles, norms, rules and regulations. Peter Mahmud Marzuki that: 'normative legal research is a process of finding a rule of law, principles of law, as well as legal doctrines to answer legal problems faced. Normative legal research conducted to produce argumentation, theory or a new concept as a prescription in solving the problem at hand. research normative law is also called doctrinal legal research, namely research aimed at to provide a detailed systematic explanation of the rule of law governing the field of specific legal rules, analyze the relationship between the rules of law one

denhan the other, explaining the elusive parts of a rule of law and it also includes predictions of the future development of a particular rule of law. Doctrinal legal research is library-based research whose focus is analysis of primary legal materials. This type of research is based on the thought that this study to analyze a system of norms or rules.

3. RESULT AND ANALYSIS

While this is still often used the word globalization; global implies a dynamic situation and conditions; while globalization implies activity in the direction of globalism. Most people think that globalism is a process of Neo-colonialism, neo-imperialism, neo-bourgeoisie, which prioritizes the exploitation of the developing world / third world for the benefit of the developed industrial world and also prioritizes a relationship of dependence of the developing world/ third world in all fields to the developed industrial world. In this connection, we are reminded of what was popular the other day in our homeland about the existence of neo-colonialism and neo-imperialism, which Bung Karno called nekolim.

Globalization, although it stands out in the economic field, but also concerns the political, military, ecological, information, science and technology, socio-cultural, legal, including lifestyle and various other fields. Because all the fields are related to each other. In the economic field, globalization radiates its movement to reach the overall global influence is the United States, Western Europe and Japan, the people's Republic of China/China, South Korea. These developed countries control the world about 70% of Science and technology resources, financial resources and professional resources. Developing countries, especially in Asia, Africa and Latin America, make them business partners.

Partners in economic relations with a view to obtaining raw materials, a wide marketing ground for the results of their industry, as well as abundant and cheap labor for their investments. In politics, the West has long dominated non-Western political life. In the field of militarization, to this day, the modern arsenal of advanced industrial countries is spreading to the third world. In the field of ecology, it has long been the pollution by Western industry of its environment turned to the third world. In the field of information, it is easier to capture world news through mass media and electronic media.

In the socio-cultural field, the spread of Western cultural values and their lifestyles spread to the third world; as well as globalization in the field of law, the birth of trnsplantasi law, namely the grafting of European law, the United States into our national legal products that have a beneficial impact on developed countries. Laws that do not promote justice for the people, benefit countries that want to invest in Indonesia. The substance of

our laws is a product of the 1980s, many of which are not like the meaning contained in the philosophy of Pancasila and the 1945 Constitution. Looking at the development of the world today, it is necessary to counter globalization in the form of independent nationalism. A nation that has no real independence is a nation that has lost its crown of independence. Only through the path of independence can we rebuild the order of life as intended by the proclamation of August 17, 1945, namely an independent, united, sovereign, just and prosperous Indonesia. Bung Karno has reminded that as long as the people have not achieved political power over their own country, then some or all of the conditions of life, both economically, socially and politically, are intended for interests that are not his interests and even contrary to his interests. Realizing that the hegemony that is vibrated and moved by Western European countries and the United States, Japan, China today, is difficult to contain, Indonesian nationalism has no other way but to adjust its survival to reality.

Adjusting it does not imply giving up but facing it while being willing and able to adopt the positive and reject the negative. In this case, there is no need for a new nationalism, because the nationalism conveyed by the founding fathers of the Republic of Indonesia is modern, not ancient and dynamic according to the Times. Nationalism that was echoed by Bung Karno, not nationalism that was exalted, nationalism that seemed to be a banyan tree to protect the people but his loyalty remained to the Lord and the people above. Nationalism that was initiated, desired by Bung Karno is a humane nationalism, nationalism that is democratic and social justice or called socio-nationalism and socio-democracy. And everything by asking for blessing from God Almighty, so that nationalism is also a religious nationalism. The concept of nationalism which is the concept of Pancasila offered by Bung Karno on June 1, 1945, has been determined by the committee of five, M. Hatta, Ahmad Subardjo, Djodjoadisurjo, A.A. Maramis, Sunario, A.G. Pringgodigdo, that Bung Karno was the digger of Pancasila. The translation of Indonesian nationalism based on Pancasila ideology with the current concept is as follows:

- a) National understanding that has a spiritual, moral and ethical foundation based on the Supreme God; because the sense of nationalism is a revelation from God Almighty, so that Indonesian people sociologically have divine beliefs, then implementing that sense becomes a devotion.
- b) National understanding that opposes forms of oppression (exploitation de l'homme par l'homme or exploitation de l'nation par l'nation) is a form of oppression both committed by humans against other humans, as well as the oppression of nations over other nations. Because this nationalism teaches to respect human dignity and guarantee human rights, and does not want the chauvinistic nationalists to cult out the

best, certain groups. But nationalism as outlined by Mahatma Gandhi, that his love for the homeland includes his love for all human beings.

- c) National understanding that expects to maintain a corridor of unity and unity in the life of the nation, but by not eliminating the diversity that exists, both regionally and religiously, which must be maintained and preserved the noble values of culture and religion.
- d) Nationalism is rooted in the principle that sovereignty is in the hands of the people and opposes all forms of feudalism, totalitarianism and dictatorship by the majority and minority because the people's wisdom is taken based on deliberation in agreement with democratic values.
- e) National understanding which also aspires to the realization of a just and prosperous society, is not only interpreted in the material sense but also in the sense of knowledge and mind as Bung Karno's mandate that to achieve a just and prosperous society is required at least: * A burning and unyielding spirit. * Science is constantly being improved according to the demands of the Times. * Selfless devotion to the common good.

4. CONCLUSION

The level of economic capability depends on other countries, so it is inevitable that the powerful country will dictate to us in terms of state policy, including economic politics and "Legal policy". So it becomes a problem a few more generations of this new akita bangs can escape from the octopus coil of neoliberalism, in order to enjoy the "essence of independence as an independent and sovereign nation", become the master at home hopefully the younger generation of successors to the ideals of independence, animates the thoughts and concepts of the nation's founders about nationalism and is able to implement it in an era of globalization to lead the Indonesian nation.

REFERENCE

- Cindy Adams, *Bung Karno Penyambung Lidah Rakyat Indonesia*, Gunung Agung, Jakarta
- Djoko Dwiyanto, Ignas G. Saksono, 2011, *Ekonomi (Sosial) Pancasila Vs Kapitalisme Nilai-nilai Tradisional Dalam Pancasila*, Keluarga Besar Marhenisme DIY, Yogyakarta
- HusinAffan, M., & Maksum, H. (2016). Membangun Kembali Sikap Nasionalisme Bangsa Indonesia Dalam Menangkal Budaya Asing Di Era Globalisasi M. Jurnal Pesona Dasar, 3(4), 65–72. <https://doi.org/10.7498/aps/62.010302>.

- Irhandayaningsih, A. (2012). Peranan Pancasila dalam menumbuhkan kesadaran nasionalisme generasi muda di era global. *Humanika*.<https://doi.org/10.14710/humanika.16.9>.
- Iwan Siswono, 2014, *Panca Azimat Revolusi*, Jilid I, Kepustakaan Populer (KPG), Jakarta
- Lubis M. Solly, 2010, *Paradigma Kebijakan Hukum Pasca Reformasi*, Sofmedia, Jakarta
- Soepardo, Soekarno, Simorangkir J.C.T., Hoetaoeroek. M., Soeroyo Warsid, Soemardjo, Chalid Rasjidi, 1960, *Manusia dan Masyarakat Baru Indonesia*, Departemen P.P. DAN K,
- Tim Ahli Seknas Jokowi, 2014, *Jalan Kemandirian Bangsa*, Gramedia Pustaka Utama, Jakarta.