

Historical Awareness In The Context Of Developing The Ethnicity Of Nationalism And The Nation

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Abstract

Historical awareness is basically the basic foundation of a nation in maintaining and preserving the existence of a nation. Historical awareness can be used in overcoming existing social conflicts. The establishment of the national state is based on the ethnicities that exist within the territory of the country. This ethnicity strives for independence armed with a spirit of nationalism so as to be able to establish a nation-state. The involvement of ethnicity in building nationalism and the nation-state is based on historical awareness. The existence of misery, poverty, ignorance and backwardness become the trigger for the birth of awareness together and live together in freedom. The factors of historical awareness in ethnicity gave birth to the spirit of nationality to establish and establish a nation-state. The ideology of nationalism has become an important element in arousing ethnic nationalism in establishing a nation state. In achieving the goal of establishing a national state, each ethnicity eliminates its stand. The primordialism of the ethnicity ego acculturates common interests towards the strength of nationalism. It can be concluded that historical awareness has a causal relationship in developing ethnicity, nationalism of a nation in establishing a nation state..

Keyword: Historical Awareness, Ethnicity, Nationalism and the Nation State

1. Introduction

Starting from the adage that each generation writes its own history in the course of its community life. We realize that almost seven decades ago, when the intellectual community arose a historical awareness because of the need for the coexistence of the Indonesian nation. In the history of the revolutionary movement for the Indonesian nation's independence struggle, it has achieved its independence (McVey 2018). Every ethnicity commits Indonesian society with a passionate spirit of nationalism striving to establish a nation state (nation state). The struggle to establish a nation state had been achieved, then on the next journey the meaning of nationality was questioned. There is a void found to answer "who am I as the Indonesian nation". This is because during the colonial period there were systematic attempts to negate the existence of the people of the archipelago, and as a colonized nation it carried the stigma of being inferior, losing its dignity, and erasing its identity as a nation (Parker 2004; Fudyartanto 2010)

The impact of the erasing of the past causes the loss of the identity of individuals and groups. A person who loses his memory of his past by himself loses his identity accompanied by the result of not being able to communicate with other people, or at least disorientation of his own nature. Likewise we as the Indonesian nation (at this

time). So it is very natural for the Indonesian nation to rise again from the colonial period, spontaneously questioning its identity Fossati, Diego. This means that the Indonesian nation needs to rediscover its identity. Thus there is a need to explore its national history. The experiences of historians in working place their thoughts at a new point of establishment with new perspectives, new interpretations, other optics (Hanna 2009).

In understanding history, there have been changes, shifts and reforms in terms of issues, subjects and assessment approaches. In a state of historicity, the Indonesian community is actually no better than in the past. Various phenomena show that the history of our community is very concerning. Many cases are clear evidence, that their historical knowledge is very lacking. Thus, do not expect historical awareness in the youth community. Various phenomena that occur in the life of the Indonesian nation show the lack of historical awareness. Questions arose that were worrying about the coexistence of the Indonesian nation. In connection with this, questions arise, namely: 1. Does this nation still need to remember and study history? 2. What will happen or what are the consequences if we do not study history? 3. What efforts can raise awareness of history? Some of these problems need to be resolved. With the aforementioned theme, it aims to raise awareness of "who am I as an Indonesian nation"

2. Research Method

This study uses a qualitative descriptive approach. The author tries to describe impact of the erasing of the past causes the loss of the identity of individuals and groups. A person who loses his memory of his past by himself loses his identity accompanied by the result of not being able to communicate with other people, or at least disorientation of his own nature

3. Results and Discussion

3.1 Indonesian National Ideology

The proclamation of Indonesian independence on 17 August 1945 in a historical optical study is nothing but a product of historical processes since the beginning of the 20th century, so to explain how its development has been, it is necessary to trace its sociogenesis since that point in time. We are facing a historical phenomenon in the form of a goal-oriented social movement to build a nation state. Considering that the goal to be achieved is none other than the political community, nationalism as an ideology is inherently political (Mortimer 2006). Basically, nationalism is a counter ideology against colonialism, so it is not surprising that it is often radicalistic, even revolutionary. Indonesian nationalism is difficult to understand without understanding the background knowledge of Dutch colonialism or foreign nationals. As a counter - ideology, nationalism faced conservative and colonialism status quoism. The entire description of the struggle for the Indonesian independence movement reveals the struggle of the protagonists of the innovators of Indonesian political culture and their creativity, entrepreneurship, heroism and adventure, idealism and militancy as their superiority (Neves & Sarkar 2017). All of these superior characteristics guarantee the success of the national movement in realizing the ideals of Indonesian independence. The national

spirit which was strengthened by the mobilization of the younger generation at that time gave rise to a spirit of revolution against all colonialists to re-entrench on Indonesian soil . (Pawitan et al. 2017)

3.2. Nationalism

In the last decade, it has been pointed out that there are phenomena of waning national insight among the younger generation. The embodiment of the ideology of nationalism in the historical process undergoes changes and adjustments, but basically has the principles of unity, freedom, equality, personality, achievement, and self-identity. Nationalism can indicate a positive national attitude, namely maintaining the nation's independence and dignity as well as respecting other nations (Hangabei et al.). Nationalism that is needed now is positive nationalism which is useful for fostering a sense of unity among the heterogeneous population of the country, serves to foster a sense of identity and togetherness in the country, and is useful for filling the independence that has been obtained. (Tilaar 2000) distinguishes between two concepts of nationalism, first nationalism as a political concept or something that someone volunteers to become a member of so that nationalism is a contractual form of its members, second nationalism is an organic or irrational concept. Kohn himself gave the meaning of nationalism as an understanding that argues that the highest loyalty of the individual must be submitted to the national state (Dwifatma 2002),

In a simple way it can be said that nationalism is a concept of nationalism or a notion of love for the nation but not Chauvinism and cosmopolitanism. Nationalism embraced by the Indonesian nation is civil nationalism. Civil nationalism is a concept and movement that seeks to promote the shared cultural values of people with different backgrounds to mingle in a certain and sovereign territory. As expressed by Hamengku Buwono X, Indonesian nationalism is nationalism that was created which was preceded by the creation of culture and language. Some of the important factors in fostering nationalism are language, culture and education (Tilaar 2000).

Normally, nationalism will always be related to patriotism, considering these two things as the support for the growth of national awareness and national insight, as we understand together the struggle for the Indonesian independence movement begins with the birth of national awareness and nationalism through the pioneering, affirming, transitional, and breaking times. Nationalism and national patriotism are ripened by a long historical process, based on a feeling of the same fate, in agreement, of struggle. This is what makes nationalism always connote with emotional, collective and idol aspects as well as full of historical memory.

3.3 Understanding of Indonesian Youth Generation Nationalism.

Today's young Indonesian generations experience a problem in understanding the meaning and meaning and implementation of nationalism. With the era of globalization, telecommunication and information, the nation's children are further away from the process of internalizing the cultural values of the Indonesian nation. Especially with the birth of consumerism that deified material, it is not wrong if the current younger generation has experienced denasoinalism. The phenomenon that emerges is the existence of small or medium groups whose social behavior is more or less deviant.

There are fights between students, university students, acts of violence here and there, users of narcotics and other addictive substances, this indicates that the younger generation's understanding of nationalism is far from our expectations. Even ironically, some of them no longer understand the symbols or symbols of nationality. Actually, the challenges of nationalism today are much heavier than the nationalism during the struggle for Indonesian independence. Because the current application of nationalism must be better able to overcome all the problems of nationality, not only to defend the nation but to protect this nation from the negative influences of the world, for example: transmitted diseases such as swine flu, birds, viruses that are deliberately created and spread by other countries that want to control this country, injustice, corruption, terrorists, etc. Because until now this country and nation has been the target of certain countries in various ways and momentum, such as the recognition of Indonesian cultural products by Malaysia (Rahman 2013).

Among the young generation, there are phenomena that are far from using good and correct language, the inability to understand the nation's culture, looking for alternatives as users of foreign cultures, preferring and playing a role as other nations such as in Malaysian-speaking soap operas, and as educational subjects. do not have sufficient interest and motivation without a strong will to move forward. This can be seen and understood every year in taking national exams. If these phenomena are traced, it can be identified the causes of denationalism among the young generation today. According to the authors these factors include: a. no or lack of self-awareness, history and nationality; b. still weak understanding of language, national culture and education as a means of glueing the growth of nationalism; c. the existence of indifference to the condition of the nation; d. primordialism; e. the depletion of job opportunities; f. not availability of adequate employment opportunities; f. apathy; g. the presence of a permissive culture, everything can be regulated and submissive symptoms; h. the development of globalization flows, information and telecommunications; i. cultural nationalism; j. a new era of pleasure; Thus, it is necessary to reform and change public policies that prioritize the people's interests. On the other hand, there is a social gap that is getting wider indefinitely (Setyowati & El Rizaq 2020),

3.4 Revitalization of Indonesian Nationalism

There are questions that need to be raised here, is nationalism still needed in national development? Is nationalism still relevant today? In the context of nationalism and saving this country, we must have the courage to do rethinking and reshaping of development policies, with more emphasis on development based on values and culture. During Bung Karno, the spirit of nationalism was successfully maintained and instilled so that it penetrated the flesh and blood of every Indonesian, no matter where he was born and from what ethnicity his parents came from. First, Bung Karno, and also Bung Hatta, never emphasized their ethnic identity. Second, the life of a leader who is not too far above the people's life in luxury (Buwono & Yogyakarta 2007).

The current ideology of nationalism still has relevance for nation building. National life does not only require structural transformation, but also leads to a work ethic and lifestyle in accordance with the national personality. Situation and condition of society as the determining factor. Changes in the situation and conditions of society will encourage changes in the nature of nationalism. A true nationalist is a citizen who loves

his homeland, is based on knowledge of the world's economic structure, and the history of the nation and has noble character. A true nationalist is a patriotic, meaning someone who has a spirit of love for the country and is willing to sacrifice to defend his homeland. In the context of nation-building, the national perspective of young people in the coming century will have different characteristics due to different situations and conditions Chan, Brenda.

Within the framework of thinking about nationalism, the values and principles of nationalism will take an important place in the process of institutionalizing the national personality. Every nation can distinguish itself from others based on its individuality or personality which contains a total traits that embody its personality and identity (Romano 2013) If we want to learn from the past, we have had a very high sense of nationalism before and the beginning of independence because there were three influencing factors, namely: the Indonesian nation faced a common enemy (colonialism), had the same goal, namely wanting to be independent as an independent nation. , feel the same fate and responsibility. Actually, our problematic is still the same, only the shape and nature are different. First, the common enemy of this nation and is still fiercely gripping us in the form of KKN and NKK (Nulung Kanca, Ian Keluarga), ignorance, poverty, permissive and submissive culture, everything can be regulated, upholding the correct rule of law etc., second, the prosperity of the nation that is still must be fought for. If we want to regain our normal life, we must be able to free ourselves from this nation.

3.3 Ethnicity - Nationalism - Nation State

In the contemporary context, these three concepts are very closely related. These three concepts are arranged in chronological order. In Western civilization, many nation states have existed since several centuries ago without the existence of an ideology of nationalism in a modern sense. It turns out that ethnicity persisted in its existence for several centuries in the environment of ancient national states. Some of them have even experienced revitalism, which is a force against centralization efforts by the central power (Stavenhagen 2016). For the Indonesian nation, from the historical point of view, the process of nationalism development is the basis for integrating the various ethnic groups into a unity in the form of a nation state. In this historical context, nationalism functions as an ideology, which is the objective orientation of the socio-political movement, a counter ideology against colonialism and imperialism. It can be analyzed that since the arrival of Dutch colonialism with trade politics that monopolized trade and shipping, and on that occasion monopoly areas were formed which later became the administrative units of the Dutch East Indies government (Vandenbosch 1930)

The impact of the establishment of trade monopoly areas and administrative units was the acquisition of educational spaces. This educational space produces educated people who eventually become the subject of social change. The products formed by Dutch colonialism eventually became a boomerang and a time bomb for the colonial regime. During that time, intellectuals used it as a momentum in the process of political integration for social change. The stigma of being an invader with all its discrimination and segregation is still inherent in educated / intellectuals. It is in this phase of development that the deprivation arises which inspires their consciousness, which was originally self consciousness then formed the collective consciousness as the embryonic

national consciousness. A process that accompanies the awareness process is being humiliated and not considered to exist (inferiority feeling and negation), so there is a need for self-identity, an identity that attaches them to their traditional status, namely primordial in nature, except for their ethnic identity.

Collective experience, which includes the various dimensions of a community's life, when viewed from a historical perspective, creates unity, so in transmitting from one generation to the next it is very instrumental as a mediating factor, national history functions as an important element in the symbolic universe as a mis-expression of cultural nationalism. If ethno-nationalism started the nationalist movement in the first and second decades then since the twenties it has turned into an integrative cultural nationalism maelstrom. Nevertheless, ethnicity along with ethno-nationalism remained the pressing points for the integration process.

Whereas in the process of nation building it is very fundamental that the process of raising national awareness and in turn the final process is based on historical awareness. Past collective experiences shape national history which at the same time symbolize national identity. Both national awareness and national identity are not only elements of nationalism but also function as a vehicle for all expressions of the ethos of nationalism in their communities (Triandafyllidou 1998). Therefore, these elements should be an integral part of the historical material taught at all levels of education. So that all citizens experience a process of understanding national history in an integrated manner (Redington 2016) If national history is considered to function as a symbol of the identity of the Indonesian nation, implicitly the main idea of unity or unity needs to refer to the principle of unity in the political manifesto is affirmed as a *conditio sine qua non* for the struggle for an independent Indonesian movement. It can be concluded here that the principle of unity becomes the ideology of unitarianism, and is in line with the principle of nationalism as a counter to the ideology of colonialism which always tries to revive traditionalism, feudalism and federalism, all of which support the forces that oppose unitarianism.

National history as an element of cultural nationalism serves to mediate in strengthening the relationships between elements of pluralist society in time, to create a system of behavior models. In this way cultural nationalism through its national history creates a pattern of relationships that transcend the temporal and spatial environment and other dimensions.

Education as an enculturation process in the framework of nation building implies a process of institutionalizing good values in the form of ancestral heritage, industrial society values, cultural nationalism values as well as the ideological values of the nation state and Pancasila values in particular (Yama 2015). As a totality, these values develop to manifest at the individual and collective level the national cultural ethos. In this regard, the role of national history will positively support the development of the national ethos in the nation state. It is not correct to say that nationalism is no longer relevant for the younger generation. On the contrary, to improve nation-building, our nationalism needs to be revitalized in all its dimensions.

This attachment to primordialism, while still functioning enough to build collective awareness and solidarity. Various organizations such as: Boedi Oetomo, Pasundan, Jong Sumatra, Jong Ambon, all symbolize a collective identity, a very fundamental discovery in the national movement. This is needed in fighting for a new social status that increases the emancipation movement. It is necessary to have a struggle. The process of

individualization as a development towards modernization that accompanies the emergence of self-awareness. The role of educated people can be identified as agents of modernization, although there are still limitations, so that the movement is still categorized as ethno-nationalism. In the end, the process of development from ethnosis to nationalism has become rounded. The flames of nationalism and patriotism ushered in independence on August 17, 1945, as evidence that a state labeled a nation state had been formed (Nation State).

3.4 Historical Awareness

We as the Indonesian nation need historical awareness in building social, national and state life for the sake of upholding the coexistence of the Indonesian nation and state. As Djoko Surya, a history expert from Gadjah Mada University (UGM) said, historical awareness is collective and is a form of aggregation of various shared experiences from a community, to their reactions to situations both cultural, political and economic and so on at one time or another. other. The problem is are we still a collective community? This refers to social phenomena, the Indonesian nation experiences social intrigues that endanger the existence of the Indonesian nation. In fact, it still echoes in the ears of the Indonesian people about "JASMERAH", namely Never Leave History as said by Soekarno, the Proclaimer of the Indonesian Nation (Bourdieu 2010).

Historical awareness is a description and meaning of the past that is embraced by a community through traditional historiography as part of the process of cultural socialization. So the historical awareness that is meant is awareness that emphasizes an event in a dynamic relationship with time and space factors, and is integrative. Historical awareness is the ability to remember, memorize and describe events and characters in a comprehensive manner.

When historical awareness arises, history can be a source of valuable lessons for a society. Among them, the ability to see a dynamic relationship between events, historical actors, and space and time dimensions which have their own demands will provide a fertile and valid frame of reference for finding solutions to current problems and facing future challenges. In this context, it is necessary to have critical thinking and analysis of past events and events in seeking solutions to present and future problems due to the loss of critical power and the ability to learn and draw lessons from that history.

Historical awareness assumes the existence of an objective, fixed, unchanging and general historical law that can become a recurring institutional pattern in time and space. Using comparative methods and approaches in making generalizations will assume the ability to draw similarities and differences from events in various spaces and times. By reflecting on past events, historical awareness will strengthen and be able to understand who we are as Indonesians (Utomo & Wasino 2020).

In fact it is quite true that the formation of historical awareness is not promising and will not provide material benefits, but this does not mean that historical awareness is far from beneficial, far from useful. As a great nation that has a unique and dynamic historical experience, historical awareness can still be expected to give the spirit of the life of the nation and state in the present and the future. After all, the value or benefit of something does not always have to be tangible in its material form. It is in this context

that we should position the benefits of historical awareness on the characteristics of the spirit of ethics and moral content. In short, historical awareness is needed to make society wiser and wiser in carrying out an uncertain period, at least historical awareness will lead us not to make mistakes for the same mistakes in the future.

4. Conclusion

History as a process of continuous interaction between social and human realities at any time line. Historical awareness is an attitude of the soul and a way to confront reality, with social reality in the perspective of the present day, in the perspective of the past, but also in the perspective of the future. . Historical awareness also embodies the national personality. Historical awareness is an intellectual orientation, an attitude of the soul that is necessary to properly understand the understanding of the national personality. Historical awareness guides humans about themselves as a nation, to self-understanding of a nation in the process. Historical awareness has a hygienic influence on our souls because it frees us from mere belief. Historical awareness is increased by having historical knowledge. An ability to be able to think and describe cultural elements in the past, present, and future. For the Indonesian people, it is necessary to understand about our ethnicity, the development of the ideology of nationalism, and the nation state as a unity, liberty, and equality. In the end, the understanding of ethnicity, national and nation state will foster historical awareness. The estuary of historical awareness will give birth to national awareness, national identity and the identity of the Indonesian nation.

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