
Study on the Strengthening of the National Insight for the Young Generation as Anti-Radicalism Attitude

Gilang Zulfikar

Department Pendidikan Kewarganegaraan, Sekolah Pascasarjana Universitas Pendidikan Indonesia, Bandung

ABSTRACT

Access to the dissemination of global information has changed the world as if transparent boundaries were not a barrier. The phenomenon of globalization has an impact on all aspects of society and nationality such as the sides of the currency, the positive and negative sides. Positive, technological advancements have provided convenience for all humans. But the most fundamental negative impact is the shift in socio-cultural values that are the basis of the philosophy of life slowly starting to disappear. This poses a challenge to the integration of the nation Indonesia. Therefore this paper focuses on nationalism in the younger generation as the antithesis of actions that are contrary to the values of unity. For this reason, the importance of the environment (school, home, community) that supports the young generation in character national building. Because the concept of nationalism must be a service that is part of an element of national character. In order to establish relations between citizens so as to generate concern for the fate of the entire nation.

KEY WORD: *national insight, young generation, pluralism*

INTRODUCTION

The unstoppable dissemination of information in global interactions has changed the world as if it were transparent as if the boundaries of the territory were no longer a barrier. This phenomenon of globalization raises various impacts on all aspects of life in the community, nation and state, as well as two sides of the currency, namely the impact of the positive side and also the impact of the negative side. The positive that is with the advancement of technology can facilitate all the needs of mankind. This condition makes the development of technology in the digital era the most influential instrument in changing patterns of life at this time. Which resulted in major changes in socio-economic life towards more productive, effective and efficient. So that many countries are competing to improve the quality of human resources in facing competencies in this global era.

But if not watched out, this phenomenon of globalization can have a negative impact on the life of the nation. The most basic thing is that the average value that will be the basis of life will shift to a set of universal values, where uniformity is a characteristic. This, presents a challenge for countries that have their own values by being extracted from their historical roots, each of which has one another. This condition does not directly affect the mindset, patterns and behavior of people in various parts of the world, including countries that have heterogeneous characteristics such as Indonesia.

In fact, the present conditions present a phenomenon and are very alarming, marked by conflicts in several countries which undermine the nation's integration. According to Aisyah (2014) there are conflicts over several factors such as: differences in individual stances and feelings; rank of religious / national background; interests. This is supported by religious and tribal values that have faded; Lack of tolerance and lack of ideological understanding of pluralism.

Increasing the case report on freedom of religion and belief in the Wahid Institute report (voaindonesia.com) which rose in 2015 reached 190 turns with 249 actions. This number increased 23 percent from 2014 where the number was different from 187 acts of religion and belief (wahidinstitute.org). Still in 2016 until the beginning of 2017, the condition of the Indonesian people did not also signal a decline, conflicts in the name of religion and so on increased.

From this it can be said that the understanding of nationality has not become the basis of state life and is not really spoken and held in everyday life. This has led to mutual respect, respect, support and cooperation between one another which has become a social culture of the Indonesian people. The deterioration of attitude and its role make the mirror fade about a civilized and highly cultured Indonesian nation, a friendly nation in the eyes of other nations (Sarjiman, 51: 2001).

For this reason, the national insight into students is a manifestation of attitudes and behaviors that conflict with the social culture values of the Indonesian people. This is what prompts the writer to find out more about the anti-radical behavior that is in contrast to Bhinneka Tunggal Ika.

RESULT AND DISCUSSION

Nationality Historical Study

Judging from the existing theories such as his theory Kartodirdjo (1967) Kartini's exploits entered the first phase of the formation of Indonesian nationalism. Then the development of nationalism through national insights according to Widiyanta (2008) was only known after the occurrence occurred among Indonesian intellectuals with European and American civilizations. The idea of nationalism was born spelled by intellectuals. Then this idea was disseminated by the community in order to face colonialism.

Seeing from the course of history the development of understanding as a manifestation of the love of the land originating from several phases of development. The initial phase was launched in 1908-1928, when the seeds of nationalism appeared to indigenous organizations with the establishment of Budi Utomo on May 20, 1908. The new style introduced by Budi Utomo was local vigilance formulated in the container of modern organizations, in the sense that the organization it has a leader, a clear ideology and members. The birth of Budi Utomo, has issued an organization that established other organizations that produced more Indonesian socio-political sos. In this phase it was marked by the rise of a sense and spirit of unity, unity and nationalism, also awareness to fight for the independence of the Republic of Indonesia.

The second phase began with the promulgation of the Youth Oath on October 28, 1928. This is a continuation of the previous events which conceptualized loving homeland; the Indonesian

nationality and the Indonesian language which became the milestone in the emergence of the ideals of independence to establish an independent Indonesia. Yamin (Ricklefs, 282: 1995) expressed confidence among young educated people who were first of all Indonesian people, only the second, Minangkabau, Batak, Javanese, Christian, Muslim or whatever. And the name of Indonesia is equated as a new symbol of a nation that is being fought for and becoming Indonesia.

The development of the notion of nationalism as an actualizer of a sense of nationalism is divided into three categories according to Nursarastya (2015), namely, pre-freedom, post proclamation and the reform era. In the pre-independence era, the notion of nationalism in the sense of nationalism was defined as the spirit of struggle against invaders, often called patriotism. In the aftermath of the proclamation, the notion of nationalism became a meaning for countries, it was because of the nationality of ideological movements and movements. In the reform era (1998-present) understanding of nationality with the participation of all insiders and filling in national development.

Therefore, the spirit of nationalism and love for the Indonesian homeland cannot eliminate the objectivity of Indonesian history (Wahid, 2010). Because the notion of nationality does not include the story of the history of the nation itself as an understanding of the characteristics of the nation. That way, historicity awareness can be a reference for people who read books as a language in the past as a form of understanding the character and character of their own nation. By understanding the history of the nation itself, the attitudes that divide the nation can be avoided.

BASIC CONCEPT OF NATIONALITY

In the concept of nationality in this article, it is based on Kohn's (1984: 11) policy that these nations are diverse groups and are not definitively formulated. The understanding of nationality for the Indonesian nation consists of a notion that unites various ethnic groups from various regions of the archipelago which upholds the values of unity in one place of the Unitary State of the Republic of Indonesia.

In another page, Renan (1994: 53) describes the children with great solidarity, formed by awareness, that people have sacrificed a lot and are willing to sacrifice again. Including the sense of nationality here is interpreted as the desire to live together even though in the course of the awareness of realizing that unity must be paid with a dedication and sacrifice. the condition found by Kohn (1984: 11), namely the notion that people who are allied with people are people of a sense of devotion.

Loyalty and willingness to sacrifice for the integrity of the state is a moral awareness released to Indonesian society as a manifestation of responsible citizens. Sukarno (2015) asserted that Indonesian nationalism is nationalism that accepts that sense of devotion. The wisdom is that the values of the relationship between humans as citizens are based on a sense of loyalty to their people.

Thus, the basic concept of nationality can be understood as a dedication dedicated to the state and accepting life in a difference that is the character and character of the nation. So that

relations between citizens are formed, which results in concern for all citizens and the fate of the entire nation.

STRENGTHENING NATIONALISM INSIGHTS AS AN ATTITUDE OF PLURALISM

Terminologically, national insight is the perspective and attitude of the Indonesian people regarding their diverse and strategic self and environment by prioritizing unity and unity and still respecting and respecting diversity in every aspect of national life to achieve national goals (Darmadi, 2014; Nugraha & Sari, 2017). In language, the above understanding emphasizes the view of mutual respect and respect for the diversity of religions, ethnicities, ethnicities and geographical conditions, not obstacles in realizing the ideals of the nation that has been formulated by the nation's founding father.

Nationality insight is one of the instruments in building national character according to Kusmayadi (2017: 11), namely:

Nationality insight is the result of the development of the dynamics of nationalism in achieving the ideals of the nation, the rationalization of nationalism's sense and insight that develops from nationalism or nationalism which is a national mind, in which people have life goals and national goals and have a Reliable nature in it includes aspects of knowledge (cognitive), feelings (feelings), and actions (actions) as part of one's identity which is able to foster a spirit of nationality towards the country and nation.

Philosophically, according to Tarigan (2017) building national character is a necessity in the process of nationhood, because only a nation that has a strong character and identity will continue to exist. Ideologically, national character building is an effort to embody the Pancasila ideology in the life of the nation and state. Socioculturally, national character building is an integration of a multicultural country. All of this is to form a strong, competitive, noble, moral, virtuous, noble, collaborative, patriotic, dynamic, science-oriented, all of which are inspired by faith and piety to the Pancasila-based God.

Therefore, the nature of the state built in one's identity must be embedded in a wide range of environments. Wahyu (2011) explained that the unity of education, both home, school and community is to build the character of the nation. Therefore, homes, schools and communities become a friendly space for young people to grow their character. This, as a form of self-repentance from the contamination of understanding and radical attitude. Including by the National Counter Terrorism Agency (BNPT) There are several characteristics that can be recognized by radical attitudes and understandings. 1) intolerance (not wanting to acknowledge the opinions of others), 2) fanatics (always feeling right themselves; three people), 4) revolutionary (used by means of) violence to achieve goals).

The discussion with radicalism here is a movement that views and uses violence in learning their beliefs. Like to commit acts of terror, which means to scare or cause fear (Juergensmeyer, 200: 5). This condition is contrary to the character of the Indonesian nation which provides broadness to citizens in choosing their beliefs and a nation that has a high and comfortable comfort of its citizens. Therefore, the urgency to make ideas to make works and processes for the Almighty God that celebrates diversity in the life of the nation and state. For example, the mind of

nationality is interpreted as an effort to fortify ourselves from an attitude of radicalism and to avoid feeling unwilling to live side by side.

CONCLUSION

The development of the current globalization must be carried out by improving the quality of society as a necessary time. Because the effects of globalization on aspects of ideology have entered into the mental and attitude domains. The destructive impact is currently the result of the State's ideology. It will also be a political identity that will break the unity. To deal with globalization that is needed to make new ideas in this policy.

Therefore, the spirit of nationalism and love for the Indonesian homeland cannot erase the objectivity of Indonesian history because the notion of nationality does not include the story of the history of the nation itself as an understanding of the characteristics of the nation. That way, insight can be a reference for people who read books as a language in the past as a form of understanding the character and character of their own nation. By understanding the history of the nation itself, the attitudes that divide the nation can be avoided.

REFERENCES

- i. Darmadi, Hamid. (2014). Urgensi Pendidikan Pancasila dan Kewarganegaraan di Perguruan Tinggi. Bandung: Alfabeta
- ii. Juergensmeyer, Mark. (2000). Teror atas nama Tuhan (Kebangkitan Global Kekerasan Agama) Jakarta: Nizam Pers
- iii. Kartodirdjo, Sartono "Kolonialisme dan Nasionalisme di Indonesia Abad XIX-XX", dalam Lembaran Sejarah, No.1, 1967. Yogyakarta: Fak. Sastra dan Kebudayaan UGM.
- iv. Kohn, Hans. (1984). Nasionalisme Arti dan Sejarahnya. Jakarta: Erlangga
- v. Renan, Ernest. (1994). Apakah Bangsa Itu (terjemahan Sunario). Bandung: Alumni
- vi. Ricklefs, M C. (1995). Sejarah Indonesia Modern. Yogyakarta: UGM Press,
- vii. Sukarno, Ir. (2015). Nasionalisme Islamisme Marxisme pikiran-pikiran Sukarno muda. Segarsy: Bandung
- viii. Wahid, Abdurrahman. (2010). Membaca Sejarah Nusantara 25 kolom sejarah Gus Dur. Yogyakarta: LKis
- ix. Aisyah, ST. (2014). Konflik Sosial dalam Hubungan Antar Umat Beragama. Jurnal Dakwah Tabligh, Vol. 15, No. 2, Desember 2014 : 189 – 208
- x. Kusmayadi, Yadi. (2017). Hubungan Antara Pemahaman Sejarah Nasional Indonesia dan Wawasan Kebangsaan Dengan Karakter Mahasiswa (Studi Pada Mahasiswa Pendidikan Sejarah FKIP Universitas Galuh Ciamis). Jurnal Agastya Vol 7 No 2 Juli 2017

-
- xi. Nugraha, N & Sari, ND. 2017. Peran Guru Dalam Upaya Pembentukan Wawasan Kebangsaan Pada Siswa Kelas Viii Smpn 1 Barat Kabupaten Magetan Tahun Ajaran 2015/2016 Vol 5 No 1 April 2017, hal 13-23
 - xii. Nusarastriya, Yosaphat H. (2015). Sejarah Nasionalisme Dunia dan Indonesia. 3 Vol III No. 3 jurnal Pax Humana
 - xiii. Sarjiman, P. (2001). Paradigma Baru Pendidikan Menuju Integritas Bangsa di Era Global. *Dinamika pendidikan* vol VIII No.1 Maret 2001
 - xiv. Tarigan, Erna Tutantri Br. (2017). Membangun Karakter Bangsa Melalui Pendidikan Kewarganegaraan Prosiding Seminar Nasional Tahunan Fakultas Ilmu Sosial Universitas Negeri Medan Tahun 2017 Vol. 1 No. 1 2017, hal 273-277
 - xv. Wahyu (2011). Masalah dan Usaha Membangun Karakter Bangsa. *Jurnal Komunitas* 3 (2) 2011
 - xvi. Widiyanta. (2008). *Dinamika Perkembangan Wawasan Kebangsaan Indonesia*. Vol 4 No. 1 2008
 - xvii. <http://www.voaindonesia.com/a/pelanggaran-kebebasan-beragama-meningkat-/3203566.html>(diakses 14/02/2018)
 - xviii. <http://wahidinstitute.org/wi-id/laporan-dan-publikasi/laporan-tahunan-kebebasan-beragama-dan-berkeyakinan/270-laporan-kebebasan-beragamaberkeyakinan-dan-toleransi-the-wahid-institute-tahun-2014.html>(diakses 14/02/2018)