

The Relationship Between Nationalism and Historical Awareness

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Abstrak

Interaksi antara nasionalisme dengan kesadaran sejarah sangatlah erat dan kuat. Banyak tulisan menjadikan keduanya sebagai hasil daripada pembelajaran sejarah. Sikap kecintaan dan rasa memiliki tanah air ini berhubungan erat dengan tumbuhnya kesadaran sejarah dalam diri warga negara. Dengan semangat nasionalisme identitas kebangsaan dan kontinuitas kebudayaan akan tetap terjaga, hal ini karena rasa cinta terhadap setiap hasil karya bangsanya, serta rasa menghargai masa lalu bangsanya sebagai navigator bahtera perjalanan sebuah bangsa. Tujuan penulisan artikel ini adalah untuk menjabarkan bagaimana hubungan sebenarnya antara nasionalisme dengan kesadaran sejarah. Metode yang digunakan adalah dengan metode kepustakaan. Hasil penelitian menunjukkan bahwa nasionalisme dengan kesadaran sejarah memiliki hubungan yang sangat erat dan bersifat sebab-akibat yang satu sama lain tidak dapat terpisahkan dan tidak dapat dikembangkan tanpa salah satunya.

Kata kunci: nasionalisme, kesadaran sejarah, hubungan.

Abstract

The interaction between nationalism and historical awareness is very close and strong. Many writings make both of them the result of historical learning. This attitude of love and sense of belonging to one's homeland is closely related to the growth of historical awareness in citizens. With the spirit of nationalism, identity and cultural continuity will be maintained, this is due to a feeling of love for every work of one's nation, as well as a sense of appreciation for one's nation's past as the navigator of the ship of a nation's journey. The purpose of writing this article is to explain the actual relationship between nationalism and historical awareness. The method used is the library method. The results of the research show that nationalism and historical awareness have a very close relationship and are inseparable from each other and cannot be developed without one of them.

Keywords: nationalism, historical awareness, relationship.

INTRODUCTION

It is generally agreed that studying history is important, but in fact there are still many people who question what the purpose and use of studying history is? The fact that history continues to be written by people throughout civilization and throughout time has proven that history is necessary (Kuntowijoyo, 2013). Of course, the purpose and use here can be seen from where and who is studying history. If we look at it from the perspective of

Indonesian historians, we come to the point of understanding that history aims to make those who study it wise or have what is called wisdom (Sayono, 2015).

Nationalism is very often associated with history, as how nationalism is formed and shaped over time is considered to be historical work or can be called a historical process (A. Aman, 2009; Anderson, 2006). On the other hand, Aman (2009) stated that nationalism is the goal of history learning or what he often calls

character nation building which is parallel to historical awareness.

The statement above makes us question again what is the purpose of studying history. Becoming a wise human being is the goal of studying history. Wisdom after opening the doors of historical knowledge will find various wisdom and meaning in life (Sayono, 2015). Ideal history learning encourages people who learn to have historical awareness, namely a mental attitude and state of mind which is the strength to be active in the dynamics of history (Abdulgani, 1980). So this article wants to try to find out the actual relationship between historical awareness and nationalism.

Writings about nationalism and historical consciousness, in particular, give the impression that both are the result of studying history. an example of an article entitled Learning History in Building Historical Awareness and an Attitude of Nationalism in Students (Handy, 2021). Another example is an article entitled History Fest as a Means of strengthening a sense of nationalism and historical awareness (Ismail et al., 2022). So it is necessary in this article to try to answer how both nationalism and historical awareness stand opposite each other and influence each other.

METHODS

This research uses a library method, namely the following steps. First, formulate the

main idea of the research. The main idea of this research is to analyze the relationship between nationalism and historical awareness. Then looking for information that supports the topic, researchers look for information by looking for the meaning of historical awareness from various sources and its relationship to nationalism. The next step: The information collected by the author is organized based on the research focus, namely historical awareness and nationalism which is grouped in appropriate files. Next, look for information by searching the internet and books related to issues of historical awareness and nationalism. Followed by reorganizing and making research notes by selecting appropriate library materials and making important notes from the materials obtained. The results of the previous process are reviewed and enrich the library materials from the materials that have been obtained with a focus on research discussions. The final step is to reorganize the collected reviews and notes and then start writing (Zed, 2004).

RESULTS AND DISCUSSION

Understanding Nationalism

Nationalism is often interpreted as love for one's country, this meaning is in line with Hans Kohn's (1984) view that nationalism is an understanding or state of mind that an individual's highest loyalty is to his or her national country. This view then shifted to that nationalism is an

imagination, an image of togetherness as a sovereign community (Anderson, 2006).

In the context of Indonesia and other Southeast Asian countries, nationalism has its basis in colonialism and anti-colonialism as its main content, so this nationalism then develops as an effective movement in social life as well as a strong emotion that dominates the thoughts and actions of Indonesian society in general (Kartodirdjo, 1962).

Understanding Historical Awareness

Discussing historical awareness, Soedjatmoko (1980) defines it as a mental attitude and intellectual orientation in how a nation confronts reality and social reality from the perspective of the present, the past, and the future. This definition departs from the belief that it is not enough for us to interpret what is happening today as rooted in the past but we need to see at the same time the views and hopes regarding the future that drive this activity.

Soedjatmoko (1988) further explained historical awareness by quoting Namier's words that historical awareness is understanding situations, researching the direction of phenomena, finding paths, and the culmination of the results of historical research. According to Soedjatmoko, historical awareness is historical awareness that frees humans from dependence on ahistorical forces. Historical awareness in a deeper way (than Namier intended) connects humans

with the "upper world" in contrast to the traditional, ahistorical understanding in Western Europe. Historical awareness is believed by Soedjatmoko to change human relations with reality, change and expand the area between human activities and the world, and in this case succeed in controlling their fate and goals. Historical awareness marks human independence from inevitable historical developments and from the pressures of conditions that mercilessly befall humans, which Soedjatmoko calls part of ahistorical pressure.

Historical awareness becomes the awareness that history is human history, so the meaning of history and the power of history are the result of human thoughts, decisions, and actions accumulated over time. Human destiny and goals depend on human efforts and actions themselves, especially on human competence to choose and process the possibilities or opportunities that exist in this world. Success and failure in human life are not related to forces outside the world, in fact, according to Soedjatmoko, God's intervention from a historical perspective is only one of the factors that together give rise to a historical event. So historical awareness can be called a struggle to reclaim human freedom in determining their goals and path in life and upholding their autonomy (Kleden, 1988).

According to Soedjatmiko (1980) historical awareness is also aimed at

history itself. History is not a kind of sequence of historical facts but also a process of interaction that does not stop or is continuous between social reality and humans at every time in life. Historical awareness should display the complexity of social changes created from dialectical interactions between society and humans who expect changes to the reality that occurs.

Historical Uses

A report released by the SSI or Swedish Schools Inspectorate (the government organization responsible for assessing and implementing the education curriculum and syllabus in Sweden) generally criticized history learning in Sweden as not contributing to the development of students' historical awareness (Thorp, 2020).

Thorp, one of the researchers, explains the general concept of historical awareness and the use of history in history education in Sweden. He also tries to explain the SSI report which considers history education to be facing serious deficiencies. They even came to the conclusion that schools could not provide history education that would enable their students to graduate from history classes. This departs from the first goal of history learning in Sweden which is very closely related to historical awareness, secondly, the results of the SSI survey show that history learning only focuses on historical facts or historical content, and thirdly the

general assumption of history education research in Sweden is that historical awareness can be developed only by using history (Thorp, 2020).

Thorp tries to explain what the general assumptions in Sweden about the development of historical consciousness are with the use of history. What kind of use of history is used as a reference and how it can develop historical awareness can of course still be questioned or discussed. The concept of the general use of history is a typological concept developed by the Swedish historian Klas-Göran Karlsson which Thorp calls the teleological use of history which focuses on looking at the objective aspects of the use of history such as history can be used morally, ideologically, politically-pedagogically, and others.

Thorp offers a proposal because for him the use of history with Klas-Göran Karlsson's typology has problems with a level of analysis that cannot be done at the level of text or historical narrative. Based on this, Thorp tried to introduce another dimension of the use of history which he called historical narratology (the term was borrowed and modified from the concept of historical narrative from the German historian Jörn Rüsen). Historical narratology has three types, namely traditional, critical, and genetic historical narratology. According to Troph, the use of history in this dimension has a closer theoretical relationship with historical awareness so that it has stronger

evidence. Thorp sees that history education that prioritizes the development of historical awareness must focus on reflection that stimulates how history is presented, which means that content knowledge (which is considered problematic in the SSI report) must not be eliminated but accompanied by reflection questions that stimulate how history is presented (Thorp, 2020).

Thorp's idea of historical narratology as a dimension of using history for historical development is reminiscent of Soedjatmoko's opinion, who believes that historical awareness can be born from historical learning which must be seen as an effort together with historical facts that need to be developed and sees the writing of Indonesian history as an unfinished effort so that students can be involved in its development (Soedjatmoko, 1980).

Thorp's conclusion provides an alternative way for educators to use history to develop historical awareness that is more theoretical and practical, although its shortcomings still do not show practicality clearly, you can imagine what it is like. In essence, Thorp succeeded in attracting readers to efforts to better classify abstract ideas about historical awareness (Thorp, 2020).

New Nationalism in History Textbooks

In the next chapter we will read the antithesis of the first chapter, how there are still figures who, amidst the chaos,

remain loyal and uphold the unity of their nation. What this chapter calls national integration figures (Abdurakhman et al., 2018). From basic competency 3.2 which reads "evaluating the role and values of the struggle of national and regional figures in maintaining the integrity of the Indonesian state and nation during the 1945-1965 period." Of course this could be very broad if it were to be developed. Based on various considerations, the textbook author only included 7 hero figures who were considered as possible representatives of national unity figures. The seven figures include Frans Kaisiepo, Silas Papare, Marthen Indey, Sultan Hamengku Buwono IX, Sultan Syarif Kasim II, Ismail Marzuki, and Opu Daeng Risaju (Abdurakhman et al., 2018).

If we read the stories of these seven selected characters, almost all of them are characters who fought with physical strength to move troops, political strength, power and logistics. These are the characteristics of the struggles commonly experienced by characters during the revolutionary period, although including the name Ismail Marzuki gives a different color from other characters besides the name Opu Daeng Risaju as the name of the only female character written (Abdurakhman et al., 2018).

Ismail Marzuki provides a broader perspective on the struggle to maintain national unity. This figure reminds me of Prof. Hariyono's lectures about Pancasila that being Pancasila means being

productive and achieving, not just stopping at tolerance (Pulungan, 2020). A productive and accomplished figure is the figure offered by Ismail Marzuki. In his position and position, he is not a politician, army leader, or directly involved in confrontation, but the works he produces and his partisan attitude are an undeniable value of the struggle.

The Indonesian history textbook for class The textbook also explains his attitude towards the Netherlands and the values contained in his songs. His limitations due to tuberculosis did not affect Ismail Marzuki's spirit of love for his homeland until the end of his life (Abdurakhman et al., 2018).

The extraordinary figure of Ismail Marzuki, a maestro from his homeland, perhaps together with several other maestros such as WR Supratman, Kusbini, and Cornel Simanjutak, gave a new understanding to the concept of nationalism which might have been trapped in just an emotional outburst, becoming serious about creating, in this case creating the songs that accompany it. the struggle itself. The nationalism of these maestros is productivity and achievement. The interesting thing is that the textbook emphasizes well that even though he was sick, Ismail Marzuki did not stop working, so it shows that the love for his homeland is so strongly embedded in him. The textbook summarizes work ethic as the language of Ismail Marzuki's nationalism.

Miraculously, those who work in the fields of arts and literature have great potential as unifiers of the nation. If we look at it historically, we can see that songs and dances have existed throughout human history and they are considered to have a magical or spiritual function that penetrates the souls of the listeners, thus placing the masters in a strategic position in the national struggle itself.

The nationalism model of the maestros, especially Ismail Marzuki, is not limited to an overwhelming feeling of love and has a disease-like character whose roots are hatred for others and goes hand in hand with paradoxical racism because the object of attachment is something imagined but also to an understanding of the time and situation of the times so that These maestros were the ones who were able to capture this condition and express it in lyrics and tone.

Including Ismail Marzuki's name in the textbook alongside other figures who struggled militarily and logistically who we often think of as the main characters of the story gives us a non-exclusive point of view. The story must not only center on main jobs such as party leaders, military commanders, or kings but also fighters from various other jobs which are often considered side jobs in the struggle such as postmen, musicians, shoe soles, tailors, and so on. Reading the textbook, I saw that the big idea is that as long as all groups are serious about their work, of course with a clear attitude of

partisanship, it is already a language of nationalism for each of us. This opinion departs from Ben Anderson's definition of nationalism that nationalism is an imagined community in which each member imagines togetherness. This is of course influenced by the image of "everyone" starting from their respective positions and portions (Anderson, 2006).

What are the challenges for the material from this textbook for current and future conditions? This question made me choose Ismail Marzuki's material. The era of nationalism full of blood and tears, sacrificing one's life and jumping into war is no longer relevant in the current era of peace. Ismail Marzuki's material provides insights that are easier to draw into the present and even the future. Ismail Marzuki's model of nationalism is what our nation needs for now and in the future, namely a combination of a clear attitude of partisanship and a strong work ethic from one's position and according to one's portion. Even though there are still many shortcomings in the representation of figures in the textbook, Ismail Marzuki's material provides great representation for the application of nationalist values which have broad meaning, as Bung Karno said, nationalism is broad, not arrogant, and knows the structure of the world.

The Relationship between Historical Awareness and Nationalism

According to Soedjatmoko, National Personality is the source of a sense of self

and national self-esteem which is a depiction of a sense of continuity of a nation itself. National Personality is not an object but a relational reality that each generation inevitably has to dive back into and look for a unique meaning for itself and the personality of its nation. With this definition of national personality comes the possibility of misuse of the concept itself. Misuse in the mythological sense, hindering experimentation and innovation, as well as killing Indonesia's creative elements needs to be prevented, one of the fundamental uses of historical awareness according to Soedjatmoko is as a guide for humans to define themselves as a nation, to self-understanding of a nation. , to the views of a nation, and to the question of what we are, and why we are what we are. This historical awareness is an anchor that protects the national personality from misuse (Soedjatmoko, 1980).

A nation needs to deepen and strengthen its understanding of history which can illuminate and live up to its national personality. A continuous self-reflection based on historical awareness will also free Indonesian people from a completely mythological sense of self and the characteristics of misuse of national personality conceptions (Soedjatmoko, 1980).

According to A. Aman (2009) nationalism itself cannot be grown without historical awareness. Because nationalism requires education that leads to the growth and development of national character. This

will not be realized without making historical values into real patterns of behavior. At this stage historical awareness is needed.

CONCLUSION

Historical awareness has an important position on nationalism. Historical awareness can be known by looking at the ability to understand and analyze historical facts and then connect the past, present, and future. Historical awareness and nationalism have a close relationship to build both as valuable components for caring for our beloved Indonesia.

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