

Perception of Ushuluddin Faculty Lecturers UIN Jakarta, UIN Banda Aceh, UIN North Sumatra and UIN Suska about Soekarno's Nationalism

by Jamaluddin Afrizal M

Submission date: 26-Jun-2023 12:23PM (UTC+0700)

Submission ID: 2122776245

File name: Jurnal_internasional.pdf (359.86K)

Word count: 7976

Character count: 43610

Perception of Ushuluddin Faculty Lecturers UIN Jakarta, UIN Banda Aceh, UIN North Sumatra and UIN Suska about Soekarno's Nationalism

Jamaluddin^{1*}, Afrizal M², Kurnial Ilahi³, and Afi Parnawi⁴

^{1,3}Ushuluddin Faculty, University of Islam Negeri (UIN) Suska Riau, Indonesia

⁴Sekolah Tinggi Agama Islam (STAI), Ibnu Sina Batam, Indonesia

*Corresponding author: Jamaluddin

Received: 14.05.2019 | Accepted: 23.05.2019 | Published: 30.05.2019

DOI: 0.21276/sjahss.2019.7.5.6

Abstract

Review Article

This paper explains the perceptions of Ushuluddin UIN lecturers in Indonesia about the concept of Soekarno Nationalism. The proclinator argues that Indonesian nationalism is the main driver in realizing an independent, real sovereign Indonesia regardless of foreign influence. This paper aims to find out how the perceptions of Ushuluddin UIN lecturers in Indonesia about Soekarno's nationalism. This study is carried out by conducting research in a comprehensive manner. From the searches conducted, it turns out that the Ushuluddin Faculty lecturers had different perceptions about the concept of Soekarno's nationalism. The results were found that at first the lecturers of Ushuluddin agreed with the concept of Soekarno's nationalism. But later because of the changing political conditions, they concluded that Soekarno's nosionalism was quite ideal but could not be implemented properly.

Keywords: Perception Ushuluddin Faculty Lecturers UIN Jakarta, UIN Banda Aceh, UIN North Sumatra and UIN Suska about Soekarno's Nationalism.

Copyright @ 2019: This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.

INTRODUCTION

Loving the homeland is the nature of all humans. Every individual born can be sure to have a love for his homeland, because it is illogical for people who own the land but do not love their homeland. Because of that love, every citizen will be furious if someone else interferes, let alone ravage their homeland. When the homeland was occupied by other nations all members of the community united to oppose the occupation together. The concept of love for the homeland is called nationalism [17].

In history, nationalism is one of the forces that become the glue for every citizen. If the country is threatened, they rise responsibly and do not hesitate to sacrifice to defend their threatened homeland. In the colonial era all components of the Indonesian nation had sacrificed to expel invaders based on the nationalism they had until independence could be obtained.

During the Soekarno administration until the Soeharto government of the Indonesian nationalism was very strong because the political conditions were quite stable. Post-Indonesian nationalism reforms are no longer a strong binding element in building national life because they are defeated by the power of money, power, political and ethnic domination.

Fukuyama said that in democratic countries nationalism is no longer an effective glue in establishing national power as before because "the potential against the common enemy" has weakened, in contrast to the birth of the Youth Oath [19]. What is very sad, they are nationalists, actually have lost their spirit of nationalism, except just a name.

In the era of globalization, nationalism got a stronger challenge due to the strengthening of ethnicity and religious behavior. Daniel Bell in *The End of Ideology* calls "nationalism as an ideology over" [17]. According to Gottfried von Herder "the most basic human need is to form a group", which develops into a nation. A nation is formed through "traditions consisting of one region, one history, one language and one religion" [4].

Different from Europe, in Indonesia Nationalism arose due to Dutch colonialism for three and a half centuries. Abdulgani said that "Indonesian Nationalism is a reaction to colonialism", because what the Indonesian people want is the rise of power to eliminate all forms of colonial power [15].

According to historians the early 20th century was known as the historical phase of modern Indonesia because at that time the revival of Indonesian

1
nationalism. All citizens have nationalism. One of the figures who persistently recited the nationalist concept was Soekarno.

For Soekarno, Indonesian nationalism was printed in the frame of just and civilized humanity. Previously "old-fashioned" nationalism, as feared that people manifest themselves in tribal ideology or narrow tribalism, was a fragmented, fragmented, fragile and arbitrary group of other tribes. Modern nationalism is a universal and strong understanding of nationality so that it can determine its own destiny, oppose imperialism, and be consistent with the principles of democracy. Modern nationalism is a force that gives birth to stability which functions to unite the tribes and separate ethnic groups.

The concept of the Indonesian people, which became the national identity, was first encountered in the Manifesto. This concept was more complete and unanimous when the Youth Oath took place on October 28, 1928. Implicitly the Manifesto contained nationalism as anti-colonialism with principles: (1) unity, (2) liberty, (3) equality, (4) personality and (5) business results (performance).

Kansil 1984: 14 Verdom 1990 cited by Sartono Kartojirjo: "Nationalism aims to eliminate every form of colonial power in order to achieve Indonesian independence." it is by eliminating colonialism because this system has put pressure on the Indonesian people to be bad "[13]. From a number of opinions expressed, it can be understood that the concept of nationalism emphasizes the socio-psychological nature.

Indonesia almost always swallowed the bitter experience because of the alternation of colonialism in European colonialism. At first the Portuguese entered Indonesia around the 15th century, 17th century England, and the Netherlands at the end of the 18th century. This Windmills country had colonized Indonesia for three and a half centuries, added by Japan for three and a half years.

The deep regionalism sentiment that was vented through radicalism movements caused some regions to demand total disengagement from the Unitary State of the Republic of Indonesia. Examples of this are the Free Aceh Movement (GAM), the Free Papua Movement, Sulawesi or Independent Makassar in South Sulawesi and the East Kalimantan Federation. This is where nationalism and NKRI are at stake.

To anticipate this most dominant factor is the birth of nationalism in the era of movement as an adhesive to maintain the integrity of the nation (integrative in nature). But nationalism has now weakened, threatening the integrity of national unity. This shows that nationalism nationalism has undergone

a process of transformation from global to local, and from integration to national integration.

What caused that to happen? whether or not the Indonesian nation has lost its nationalism, or lacks understanding of the nationalist concept. Therefore, it is necessary to know how the citizens' attention to nationalism and its responsibility to protect the country needs to be known again. For this reason, research needs to be carried out to uncover nationalism.

He respondents who made this research were faculty lecturers at Ushuluddin, because the issue of nationalism was one of the topics of study of Islamic thought that was important in this faculty. This paper seeks to explore the perceptions of the Ushuluddin UIN Faculty lecturers in Indonesia about the nationalism that is being questioned today, the extent of their understanding of Soekarno's nationalism. Furthermore, it was also attempted to explore the perceptions of the lecturers when dealing with the current phenomenon of nationalism. The incidence of blasphemy, demonstrations and Election of Regional Election was linked to the issue of NKRI, the issue of SARRA, tolerance, Bhineka Tunggal Ika, Pancasila, all related to the discussion of nationalism Ir Soekarno.

Most of the Indonesian people do not yet know the concept of nationalism with all its changes, in that they are obliged to know all these things because they are related to statehood. To find out their understanding is also difficult. Therefore, this study seeks that information in a small community which is currently aimed at Ushuddin lecturers within UIN Indonesia, as one small part of the nation's community.

Formulation of the problem

The problem in the research is how is the perception of the faculty of Ushuluddin UIN in Indonesia about nationalism? Soekarnomodil see in terms of unity, freedom, equality, personality, and performance? This paper aims to reveal how the real concept of Soekarno's nationalism and how the lecturers of the Ushuluddin Faculty are serving in the UIN environment in Indonesia. The results of this paper can provide information about the extent of the lecturers' views on Soekarno's nationalism. These perceptions of the lecturers can be used as an assumption of how the Indonesian people understood Soekarno's ideas.

A little about Soekarno

When Soekarno was small, he was given the name: Koesno Sosrodihardjo. Ialahir in Surabaya, East Java, on June 6, and died in Jakarta, June 21, 1970 at the age of 69 years. He was the first President of Indonesia since 1945-1966. He was one of the figures who played an important role in liberating the Indonesian people from Dutch colonialism. In proclaiming Indonesia on August 17, 1945 he was

1 accompanied by Mohammad Hatta. And Soekarno was the first to spark Pancasila as the basis of the Indonesian state.

As a spokesman for the people of Bung Karno who was famous as a figure of the national movement and the proclamer, he first appeared in public in 1922 at a large meeting in Bandung. [16] Sukarno signed a controversial March 11, 1966 Supersemar Order containing a version of the Army Headquarters - assigning Lieutenant General Soeharto to secure the country and presidential institutions. Supersemar became the basis for him to dissolve the Communist Party (PKI) and replace its members who sat in Parliament. After the responsibility was rejected by the Provisional People's Consultative Assembly (MPRS) at the fourth general assembly in 1967, Soekarno was dismissed from his position as president through the MPRS Special Session and he was replaced by Suharto as an official of the President of the Republic of Indonesia.

During his life, Sukarno was awarded the Honoris Causa Doctorate degree from 26 universities at home and abroad. Domestic universities which gave Soekarno's honors include Gajah Mada University (19 September 1951), Bandung Institute of Technology (13 September 1962), University of Indonesia (2 February 1963), Hasanuddin University (25 April 1963), Jakarta

State Islamic Institute (December 2, 1963), Padjadjaran University (December 23, 1964), and Muhammadiyah University (August 1, 1965). From abroad Soekarno received the title of Honoris Causa Doctor from Columbia University (United States), University of Berlin and University of Heidelberg Germany (June 18, 1956) University of Lomonosov (Russia) and Al-Azhar University (Egypt).

After he died on June 21, 1970, Soekarno was awarded the star of the Order of the Supreme Companions of the South African President Thabo Mbeki which was given in April 2005, in the form of OR Tambo in the form of medals, pins, sticks and badges all coated in gold. Soekarno naturally gained the award because he was considered to have developed international solidarity to fight oppression by developed countries and had been an inspiration to the people of South Africa in resisting colonialism and freeing themselves from the apartheid regime. The award ceremony was held at the Presidential Buildings Union Office in Pretoria, attended by Megawati Soekarnoputri while receiving an award representing her father. Bintang Mahaputra Adipura 1959), Lenin Peace Prize (1960), Philippine Legion of Honor (Chief Commander, 3 February 1951). One of the features that made Sukarno so open his eyes to the international was some of his speeches as follows:

Table-1: Speech of Bung Karno

Date and time	Order	Title of Speech
Friday, August 17, 1945	Proclamation of Indonesian Independence	Tujuh belas Agustus 1945
Saturday, August 17, 1945	Anniversary of the 1st Indonesian Independence Proclamation	Sekali Merdeka, Tetap Merdeka
Sunday, August 17, 1947	Anniversary of the 2nd Indonesian Independence Proclamation	Rawe-Rawe Rantas, Malang-Malang Putung
Tuesday, August 17, 1948	Anniversary of the 3rd Indonesian Independence Proclamation	Seluruh Nusantara Berdjiwa Republik
Wednesday, August 17, 1949	Anniversary of the 4th Indonesian Independence Proclamation	Tetaplah Bersemangat Elang-Radjawali
Thursday, August 17, 1950	Anniversary of the 5th Indonesian Independence Proclamation	Dari Sabang sampai Merauke
Friday, August 17, 1951	Anniversary of the 6th Indonesian Independence Proclamation	Tjapailah Tata Tenteram, Kertarahardja
Sunday, August 17, 1952	Anniversary of the 7th Indonesian Independence Proclamation	Harapan dan Kenyataan
Monday, August 17, 1953	Anniversary of the 8th Indonesian Independence Proclamation	Djadilah Alat Sedjarah
Tuesday, August 17, 1954	Anniversary of the 9th Indonesian Independence Proclamation	Berirama dengan Kodrat
Wednesday, August 17, 1955	Anniversary of the 10th Indonesian Independence Proclamation	Tetap Terbanglah Radjawali
Friday, August 17, 1956	Anniversary of the 11th Indonesian Independence Proclamation	Berilah Isi Kepada Hidupmu
Saturday, August 17, 1957	Anniversary of the 12th Indonesian Independence Proclamation	Satu Tahun Ketentuan
Sunday, August 17, 1958	Anniversary of the 13th Indonesian Independence Proclamation	Tahun Tantangan
Monday, August 17, 1959	Anniversary of the 14th Indonesian Independence Proclamation	Penemuan Kembali Revolusi Kita
Wednesday, August 17, 1959	Anniversary of the 15th Indonesian Independence Proclamation	Djalannja Revolusi Kita

1960	Proclamation	
Friday, September 30, 1960	XV UN General Assembly	Membangun Dunia Kembali/To Build The World Anew
Thursday, August 17, 1961	Anniversary of the 16th Indonesian Independence Proclamation	Revolusi - Sosialisme Indonesia - Pimpinan Nasional
Friday, August 17, 1962	Anniversary of the 17th Indonesian Independence Proclamation	Tahun Kemenangan
Saturday, August 17, 1963	Anniversary of the 18th Indonesian Independence Proclamation	Genta Suara Revolusi Indonesia
Monday, August 17, 1964	Anniversary of the 19th Indonesian Independence Proclamation	Tahun "Vivere Pericoloso"
Tuesday, August 17, 1965	Anniversary of the 20th Indonesian Independence Proclamation	Tahun Berdikari
Wednesday, June 22, 1966	MPRS IV General Session	Nawaksara
Wednesday, August 17, 1966	Anniversary of the 21th Indonesian Independence Proclamation	Djangan Sekali-Kali Melupakan Sedjarah

In each of these speeches almost always tucked into the meaning of nationalism. Nationalism comes from the word nation which means nation. The nation has two senses, namely: in an anthropological, sociological and political sense [10]. Nationalism creates a spirit of citizens to defend the sovereignty of the country (in the English language), from various threats, both those coming from within their own country and from foreign countries.

There are several definitions that people formulate about nationalism among them:

- Encyclopaedia Britannica: Nationalism is a state of the soul, where the individual feels that everyone has high loyalty to the state and nation [10].
- Huszer and Stevenson: Nationalism is a notion that explains that a nation has a natural love for its homeland [11].
- International Encyclopaedia of the Social Science: Nationalism is a political bond that manipulates modern society and legitimizes claims of power [12].
- L. Stoddard: Nationalism is a state of soul and trust, which is held by a large number of people so that they form a nationality. Nationalism is a sense of togetherness as a nation [12].
- Hans Kohn; Nationalism states that the nation state is the ideal and the only form of political organization, and that the nation is the source of all creative culture and economic welfare [9].
- Kenneth Minogue, nationalism is the belief that every nation has the right and obligation to shape itself as a country.

Nationalism is thus a bond that protects the unity of modern society and legitimizes the demands of power which considers the state to be founded on several "political legitimacy". Sourced from romanticism, namely "cultural identity", the debate on liberalism which considers political truth is sourced from the will of the people.

The bond of nationalism grew in the midst of society when its mindset began to decline. This bond occurs when humans begin to live together in a certain area and do not move from there. At that time, the instincts of self-defense were highly developed and played an important role in encouraging them to defend their country of life and depend on themselves. From here the forerunner to the growth of the bonds of nationalism, which used to be weak and of low quality. However, if the atmosphere is safe from the attack of the enemy and the enemy is expelled from the country, then this power is weakened.

In modern times nationalism refers to the implementation of politics and army based on ethnicity and religion. Political scientists usually accumulate their investigations into extreme nationalism such as exile Naziism and so on.

In Indonesia nationalism began to grow after the emergence of the Islamic Union. Budi Oetomo, which was formed as an "elite" organization, has contributed to growing nationalism among the people. At that time the Islamic Union made various efforts to give birth to nationalism throughout the Dutch East Indies.

The style of Indonesian nationalism above is not only due to its position as part of the East, but more importantly is the movement found in Indonesia itself. The nationalist influence of Asian countries for Indonesia was formulated by Soekarno, that"

The cannon eruption at Tsushima had awakened the Indonesian population, and told them that the sun was high, and forced the Indonesian people to continue to chase with foreign nations towards the fields of progress and independence that the seeds sown by mahatma Gandhi on the Ganges river were not only growing there, but some of it is being blown off by the wind towards the chat equator and is greeted by a hill line that passes through all of Indonesia and spreads the seeds there.

1
The growth of nationalism among the Indonesian people has encouraged the birth of ideology which shows that this nation has the same culture, language, region and goals and ideals so that there is a deep loyalty from each group of nations. Nationalism taught by Soekarno was different from Western nationalism. Indonesian nationalism implies Pancasila, anti-colonialism, anti-imperialism, self-reliance, and Bhineka tunggal Ika.

In a speech, Soekarno explained about Pancasila: "So speaking of the Five Precepts before you, I put forward the essence of our civilization for two thousand years." As part of eastern countries, Indonesia adheres to eastern nationalism and rejects the principles contained in Western nationalism. Soekarno argued that nationalism which was attacking and trade nationalism which took into account profit and loss and narrow nationalism, would certainly be destroyed by itself, while eastern nationalism with more humanitarianism would be the winner. Therefore, Indonesian nationalism is a nationalism that is anti-imperialism, anti-colonialism, anti-capitalism. Western nationalism was severely criticized by Eastern nationalism.

Sally Wehmeier at Oxford Advanced Learner's Dictionary of Current English defines colonialism as "the policy and practice of strength in expanding its control of weak communities or regions." The Merriam-Webster Dictionary offers four definitions, including "characteristics of a colony" and "control by one force in areas where people depend".

The 2006 Encyclopedia of Stanford Philosophy "uses the term 'colonialism' to describe the process of European settlement and political control over the entire world, including America, Australia, and parts of Africa and Asia." It discusses the differences between colonialism and imperialism and states that "given the difficulties of consistency which distinguishes between these two terms, Entrini will use colonialism as a general concept that refers to the project of European political domination from the sixteenth to the twentieth centuries which ended with national liberation movements from the 1960s".

In his introduction Jürgen Osterhammel said Colonialism: A theoretical review, Roger Tignor said, "That the essence of colonialism is the existence of colonies, which are defined differently from other regions such as protectorates or informal spheres of influence." In the book, Osterhammel asked, "how can 'colonialism' be defined independently of the 'colony?'" He attaches to the three-sentence definition: Colonialism is the relationship between the majorities (or forcibly imported) of customs and foreign minorities. Fundamental decisions affecting the lives of colonized peoples were made and carried out by colonial rulers in the interests of colonialism. They refused to compromise with colonized residents.

Soekarno in his speech at the UN General Assembly explained that imperialism was not suitable for the Indonesian people: Imperialism had not yet died, he was dying; yes, the current of history is sweeping through the fortress and undermining the foundations of victory, independence and nationalism. But keep in mind my words "dying imperialism is dangerous, as dangerous as a tiger wounded in a tropical jungle.

Imperialism is a political system that controls the whole world for its own sake which is formed as its empire. "Mastering" here does not mean seizing with the power of weapons, because economic power is the main force. Apart from economic power, imperialism can also be carried out with culture, religion and ideology as long as it is forced. Empire here does not only mean a combination of colonies, but can be in the form of areas of influence, as long as it is for self-interest. What is the difference between imperialism and colonialism? Colonialism is colonialism which is emphasized in the mastery of an empire in terms of politics, while imperialism is colonialism which is emphasized in the economic control of the colonized empire.

Normally imperialism is divided into three

- Ancient imperialism, (appearing in approximately 1500 AD) took place in ancient times until medieval times. This imperialism places more emphasis on the expansion of territory carried out by a country against another country or region. Ancient imperialism has the motto of gold (fostering wealth), gospel (spreading religion), and glory (achieving wealth). For example, Spain and the Portuguese carried out ocean exploration and controlled new areas, accumulated wealth and spread religion by missionaries who participated in the voyage.
- Modern Imperialism. It took place at the beginning of the industrial revolution (1500 AD) until the end of World War 2 (1942). The aim of modern imperialism is based on the desire of the colonial state to develop its economy. They built the industry on a large scale that needed raw materials and regions to market their industrial products. This led to an attempt to look for colonies. The country that became the forerunner of modern imperialism was Britain (as the executor of the industrial Revolution).
- Ultramodern Imperialism (neocolonialism). The aim of imperialism is to emphasize mastery of mentality, ideology, and psychology. This imperialism took place after World War 2 until now.

In another perspective, imperialism can also be divided into:

- Political imperialism. Imperialism is about to control everything from another country. The

1
country he captured was a colony in the real sense. This form of political imperialism is not commonly found in modern times because in modern times nationalism had developed. This political imperialism usually hides in the form of protectorat and mandate.

- Economic Imperialism. This imperialism wants to control only its economy from another country. If a country cannot be controlled by political imperialism that country can still be controlled if the country's economy can be controlled by the imperialists. This economic imperialism is now favored by imperialist countries to replace political imperialism.
- Cultural imperialism. This imperialism is about to dominate the soul (de geest, the mind) of another country. In culture lies the soul of a nation. If the culture can be changed, the soul of that nation changes. The imperialists want to eliminate the culture of a nation and replace it with the culture of the imperialists, so that the souls of the colonies become the same or become one with the soul of the invaders. Mastering the soul of a nation means controlling everything from that nation. This cultural imperialism is imperialism which is very dangerous, because its entry is easy, it is not felt by those who will be colonized and if it is successful it is very difficult for the colonized nation to be able to free itself again, maybe even unable to free themselves.
- Military Imperialism. This Imperialist wants to control the military position of a country. This is carried out to ensure the safety of the imperialists for aggressive or economic interests. There is no need for all countries to be occupied as colonies, enough if the strategic places of a country mean to control all countries with military threats. Every imperialism has its own consequences, including:
 - As a result of political imperialism is the creation of colonies, locations of extortion, the sacrifice of colonial wars, the development of the political world, the emergence of nationalism.
 - As a result of economic imperialism, the emergence of an imperialist state is a center of wealth, a colony of poverty. The imperialist industry became large, colonized nation commerce vanished, World trade expanded, the emergence of world trade traffic, created surplus capital and investment in colonies, and the economic power of the indigenous colonies vanished.
 - As a result of social imperialism is the birth of a luxury occupying country, while those colonized are completely out of hand, the colonial state is increasingly advancing, while the colonized countries are increasingly retreating, more self-esteem of colonists is increasingly lost, the dignity of colonized countries increasingly lost, all rights are in

imperialists, colonized countries have no rights.

More explicitly Soekarno in his speech stated: Get rid of the restraints on independence and emancipation, and threats to peace will disappear. Overthrow imperialism, and soon by itself the world will become a cleaner place, a better place than a safer place.

The nationalism that Soekarno described at the UN is as follows: Isn't nationalism? call if you want, patriotism - maintaining the survival of all nations? Who dares to deny the nation, who gave birth to him? Who dares to turn away from the nation, who made him? Nationalism is a big machine that moves and oversees all our international activities; nationalism is the great source and great inspiration of independence.

The nationalism that Soekarno wanted was also seen in his speech as follows: Then as number two was Nationalism. The burning power of nationalism and the desire for independence sustained our lives and strengthened us throughout the darkness of the old colonialism, and during the struggle for independence. Today the burning power is still burning in our midst and still gives us the power of life! But our nationalism is sometimes not Chauvinism. We do not consider ourselves superior to other nations. We never try to impose our will on the nations.

Nationalism in Indonesia according to Soekarno is different from nationalism in the West. In his address at the UN general assembly he stressed: Our nationalism in Asia and Africa is not the same as that found in the Western system of countries. In the West, nationalism developed as an aggressive force that sought expansion and profits for its national economy. Nationalism in the West is the grandfather of imperialism, whose father is Capitalism. In Asia and Africa and I think also in Latin America, nationalism is a liberation movement, a protest movement against imperialism and colonialism, and an answer to the oppression of nationalism-chauvinism originating in Europe. Asian and African nationalism and Latin American nationalism cannot be reviewed without regard to their social core.

Nationalism should be supported by an independent economic situation, he called it "self-reliance", which in Ir Soekarno's speech was called berikati. He explained in his speech:

Especially the principle of Berdikari in the economic field! Because in a state of economy, no matter how difficult it is, I ask not to be released from this "self-reliance" soul, the soul believes in self-power, soul-self help or self-reliance. Therefore, in carrying out the Decrees of MPRS No. V and VI in 1965 ago, I have asked Bappenas with assistance and cooperation with

1 Muppenas, to develop further lines of the Economic Pattern of Marriage as I have stated in the Mandate of Self-Reliance years then.

Next he explained about independence or "self-reliance" which was termed self-reliance. This explanation is the basis that provides the foundation of Indonesia's economic independence. He explained in his speech:

Specifically regarding the Berdikari Principles I want to emphasize what I have stated in the proclamation speech of August 17, 1965, namely the Takari speech, that self-reliance does not mean reducing, but expanding international cooperation, especially between all independent countries. What is rejected by self-reliance is dependence on imperialism, not equal-degree cooperation and mutual benefit. And in the struggle economic plan that I shared with you, you can read that: "Self-reliance is not only a goal, but that is no less important must be the principle of how we achieve that goal, the principle of implementing Development without relying on State assistance or other nations. It is clear, that not relying on self does not mean that we do not want to cooperate based on equal-degree and mutual benefit".

Regarding tolerance and Unity in Diversity he explained in his speech: First: The One Godhead. My nation includes people who adhere to various kinds of religions. There are Muslims, some are Christians, some are Buddhists and some are not religious. Nevertheless for eighty-five percent of our ninety-two million people, the Indonesian nation is made up of followers of Islam. Based on this fact, and remembering that it will be different but the unity of our nation, we place the One and Only God in the philosophy of our lives. Even those who do not believe in God, because of their innate tolerance, recognize that trust in the Almighty is a

characteristic of their nation, so they receive this first Precept.

This paper comes from a quantitative descriptive study. Suharsimi Arikunto explained that descriptive research explained that research in terms of the presence of variables when they occur, this research was carried out by explaining or describing past and present variables [20]. The reason for this research is using a quantitative approach because there are data generated in the form of numbers.

The method of discussion in this study uses inductive methods, namely thinking departs from specific facts, concrete events, then from the facts or specific research, general generalizations are drawn.

The study was conducted at UIN in Indonesia starting from June to December 2016. The study population was 11 UIN. Because of time and cost limitations, in this study sample selection was carried out. The samples were UIN Sultan Syarif Kasim Riau, UIN Ar-Raniry, Banda Aceh, UIN Sumatera Utara and UIN Syarif Hidayatullah Jakarta.

The research data source is all subjects who can provide information about all data needed. Those who can provide information can be in the form of data sources that can be called respondents, objects and can also be documents or records.

Suharsimi Arikunto said that if we would examine a portion of the population, then the study was called sample research. The sample is part or representative of the population studied. In this study the author did not make all lecturers in the Faculty of Islamic Education in Indonesia as a source of data but only partially. From the data sources used as subjects in this study, it is also called sample research because not all members of the population become respondents.

Research variable

The research variables in this study are research variables in this study, namely:

Table-2: Variables, sub variables and indicators

VARIABLES	SUB VARIABLES	INDICATORS
Nationalism	(unity)	1. The nationalism taught by Ir Soekarno could unite the Indonesian people at the beginning of independence 2. The nationalism taught by Ir Soekarno can unite the Indonesian people at this time 3. The nationalism taught by Ir Soekarno is still relevant to be developed for today's young generation 4. The nationalism taught by Ir Soekarno was accepted and well understood among the young generation today 5. Nationalism (Bhineka tunggal Ika) which was taught by Ir Sukarno has become a nation's view of life so that it can maintain the integrity of the NKRI in the era of regional autonomy
	(liberty)	6. The nationalism taught by Ir Soekarno has been able to move the Indonesian people to be free from impriliation 7. The nationalism taught by Ir Soekarno has strengthened the intention for freedom from colonialism

		8. Nationalism taught by Ir Soekarno has been able to move the Indonesian people to be independent so that they are free from economic colonization
		9. The nationalism taught by Ir Soekarno gave the freedom of the people to practice their respective religions
		10. The nationalism taught by Ir Soekarno in his speech in accordance with his actions in leading the Indonesian state (the old order of August 18, 1945 to March 12, 1967)
	(Equality)	11. The nationalism taught by Ir Soekarno was about gender equality
		12. The nationalism taught by Ir Sukarno emphasized the importance of equal rights and obligations of citizens in the view of the law despite different skin colors
		13. The nationalism taught by Ir Soekarno emphasized the importance of equal rights and obligations of citizens in the view of the law despite different religions
		14. The nationalism taught by Ir Soekarno emphasized the importance of equal rights and obligations of citizens in the view of the law, although different ethnic groups
		15. The nationalism taught by Ir Soekarno emphasized that all States have the same sovereignty
		16. The nationalism taught by Ir Soekarno underscored the alignments of indigenous people
	(personality)	17. The nationalism taught by Ir Sukarno has been used as a reference for the generation of Indonesia at the beginning of Indonesia's independence (Old Order August 18, 1945 to March 12, 1967)
		18. The nationalism taught by Ir Soekarno grew stronger after the New Order (March 12, 1967s / d May 21, 1998)
		19. The nationalism taught by Ir Soekarno grew stronger after the Reformation Order (May 21, 1998-present)
	(performance)	20. Nationalism taught by Ir Soekarno has become the main motivation to increase the performance of the young generation to build the nation
		21. The nationalism taught by Ir Soekarno regarding "believe in God" has been able to be implemented in the Republic of Indonesia ideally
		22. Has the concept of Ir Sukarno's nationalism regarding "just and civilized humanity (humanity)" been able to be implemented in the Republic of Indonesia ideally
		23. The nationalism taught by Ir Soekarno regarding "Indonesian unity" (nationalism) has been ideal for the Republic of Indonesia.
		24. The nationalism taught by Ir Soekarno on "popularism led by wisdom of wisdom in democracy" has been implemented in NKRI ideally
		25. The nationalism taught by Ir Soekarno regarding "social justice for all Indonesian people" has been able to be applied in the NKRI ideally
Total	5	25

Data Collecting and data processing techniques

Data collection techniques in this study were conducted using three types of data collection techniques, namely:

Questionnaire

Questionnaires are conducted by asking a number of questions or statements in writing to the respondent. Questions and statements in the questionnaire must refer to research problems and indicators in operational concepts.

The Interview Method

The interview method is a dialogue conducted by the interviewer to obtain information from the interviewee. Meanwhile, according to Deddy Mulyana, the interview method is one technique for summarizing data and information. Interviews are a form of communication between two people, involving someone who wants to get information from someone else by asking questions, based on certain goals.

Broadly speaking the interview is divided into two, namely structured and unstructured. Unstructured interviews are often also called in-depth interviews, intensive interviews, qualitative interviews and open-ended interviews, ethnographic interviews; while structured interviews are often also called standardized interviews, the composition of the questions has been set in advance (usually written) with answer choices that have also been provided.

This in-depth interview activity uses an interview guide that contains questions to be asked to informants. The guide is only for facilitating interviews, data and information extraction and then depends on the profession of researchers in the field.

Documentation method

Documentation method is a method of finding data about variables in the form of notes, transcripts, books, newspapers, magazines, minutes, meetings, legers, agendas. The document is a record of events that have passed. Ordinary documents in the form of writings such as diaries, life history, stories,

biographies, regulations, policies, documentation in the form of images, such as photographs, live images, sketches. This research was conducted by looking for documents that are relevant to the research problem formulation.

Data Analysis Techniques

In this study data analysis techniques using the Kruskal-Wallis Test or commonly called kruskal wallis. This test is the brainchild of two people, William Kruskal and W. Allen Wallis. The Kruskal-Wallis Exam is a nonparametric technique used to test the null hypothesis.

The kruskal Wallis test is one of the tests in non-parametric statistics that are often used in practice to test several unrelated or unpaired samples.

The Kruskal-Wallis test — also called the H test. And unlike in the ANOVA test, Kruskal-Wallis, which is a nonparametric alternative method, can be used for ordinal data responses. The formula used is:

$$H = \frac{12}{N(N+1)} \left[\sum_{i=1}^a \frac{R_i^2}{n_i} - 3(N+1) \right]$$

- Dimana:
- H = Statistic value Kruskal-Wallis
- N = Total value of sample
- R₁ = Number of ratings up to 1
- R₂ = Number of ratings up to -k
- n₁ = Sample number 1
- n₂ = Total Sample K

Hypothesis

The research hypothesis is that:

H₀ = There was no significant difference between the perceptions of Ushuluddin faculty lecturers UIN INDONESIA about Soekarno's nationalism

H₁ = There is a real difference between the perceptions of Ushuluddin faculty lecturers UIN INDONESIA about Soekarno's nationalism

The statistical hypothesis of this study is:

- H₀ : μ₁ = μ₂ = ... = μ_k
- H_a : μ_i ≠ μ_k

CONCLUSION

conclusion the results of this study are

1. Perception of UIN Lecturers at the faculty of Ushuluddin agree with the nationalism taught by Soekarno to unite the Indonesian people at the beginning of independence; as well as the statement "Nationalism taught by Ir Soekarno can

unite the Indonesian people at this time" as well as the statement "Nationalism taught by Ir Soekarno is still relevant to be developed for today's young generation". However, the opinion of the Lecturer did not agree with the statement "Nationalism taught by Ir Soekarno was accepted and well understood among the young generation today" did not agree with the statement "Nationalism taught by Ir Sukarno has become the nation's view of life so that it can maintain the integrity of the NKRI in the era of regional autonomy".

2. Faculty UIN lecturers at Ushuluddin tend to disapprove for the statement "Nationalism taught by Ir Sukarno has been able to move the Indonesian people to be free from imperialism" as well as the Lecturer also doubts the statement "Nationalism taught by Ir Soekarno has been able to move the Indonesian nation to be independent to be free from economic colonization". And the lecturer was also hesitant about the statement "Nationalism taught by Ir Soekarno teaches tolerance. Doubtful because of NASAKOM "But the positive opinion of the lecturers was in the statement" Nationalism taught by Ir Sukarno has strengthened the intention for freedom from colonialism "and

- 1
Nationalism taught by Ir Sukarno in his speech in accordance with his actions in leading the Indonesian state (Old Order August 18 1945 to March 12, 1967).
3. In terms of equality and justice, perceptions of faculty lecturers of Ushuluddin UIN Indonesia: Perceptions stated very strongly, namely the statement "Nationalism taught by Ir Soekarno emphasizes the importance of equal rights and obligations of citizens in the view of the law despite different colors" and the statement "Nationalism which was taught by Ir Soekarno, emphasized the importance of equal rights and obligations of citizens in the view of the law, although different from religion. " And asserted that "Nationalism taught by Ir Sukarno emphasized the alignments of indigenous people". However, the Ushuluddin Faculty Lecturer was hesitant for the statement "Nationalism taught by Ir Soekarno emphasized the importance of equal rights and obligations of citizens in the view of the law, although different ethnicities" and for various agreed answers, namely with the statement "Nationalism taught by Sukarno contains the importance of enforce justice ".
4. In terms of Personality or national personality, there was a decline or degradation of nationalism at the beginning of independence, the New Order period, and at this time. Faculty lecturer Ushuluddin strongly agrees with the statement "Nationalism taught by Ir Sukarno has been used as a reference for the generation of Indonesia at the beginning of Indonesian independence (Old Order August 18, 1945 to March 12, 1967)" and there was a decrease in the quality of trust by agreeing to the statement " Nationalism taught by Ir Sukarno was getting stronger after the New Order (March 12, 1967s / d May 21, 1998) "then the perceptions of lecturers dominantly disagreed with the statement" Nationalism taught by Ir Sukarno became stronger after the Reform Order (May 21, 1998-present " This is caused by unreachable social justice, regional autonomy which sometimes becomes a barrier in the State of Indonesia, but what is most felt by the Ushuluddin Faculty Lecturers is that the cause of nationalism has decreased in the reform era, namely the gap between rich and poor and land ownership (agrarian) which is not ideal.
5. In terms of performance or performance, it starts with a variety of dominant answers that strongly disagree with the statement "Nationalism taught by Ir Soekarno regarding" social justice for all people of Indonesia (social justice) "has been implemented in the NKRI with an ideal '. This seems to be related to personality according to the reform era where there were high social inequalities, especially in big cities, such as Jakarta, Medan, Surabaya. The secret of the Ushuluddin Faculty Lecturer, as well as strongly disagreeing with the statement "Nationalism taught by Ir Soekarno regarding" Indonesian unity "(nationalism) has been ideal for the Republic of Indonesia (NKRI)". East Timor is an example of a mistake in applying the teachings of nationalism in terms of Indonesian National Unity and Unity. The Ushuluddin fact lecturer did not agree with the statement "Nationalism taught by Ir Soekarno regarding" believe in God "has been implemented in the NKRI with an ideal" but specifically this statement UIN Aceh lecturers agreed. For this statement there is a strong difference between Aceh's lecturers who feel that the first principle has become a good condition and is expected to continue to run on the path of Regional Autonomy that is currently taking place in Aceh.
6. Then the lecturer also did not agree with the populism led by wisdom of wisdom in the representation of democracy "has been able to be implemented in the Republic of Indonesia ideally. Democracy in Indonesia is criticized by expensive democracy. Expensive from a financial standpoint, expensive in terms of the risk of future riots supporting each candidate. And the next expensive is expensive in error actions to repatriate democratic capital. Almost all Ushuluddin Faculty lecturers memorized the names of 14 regional heads who were involved in corruption cases. And also know the names of members of the DPR in corruption cases.
7. For answers that agree with nationalism taught by Ir Soekarno, it has become the main motivation to increase the performance of the young generation to build the nation. There are still many young people who hold fast to the teachings of nationalism. The performance of the younger generation is not only supported by Ir Soekarno's nationalism, but the love of the homeland and active work is also one of the teachings of religion in the world, especially Islam.
8. And the perceptions of the Lecturer expressed doubts about "fair and civilized humanity (humanity)" has been able to be implemented in the Republic of Indonesia with the ideal ". For justice, the Ushuluddin Faculty Lecturer criticized the number of courts that were not worth the satisfaction of the sense of justice of the people. Likewise about civilization.
9. There are 18 indicators where there are no significant differences in the perceptions of UIN Ace, Banten, Riau and Medan lecturers. Even almost the same. And there are 7 different points of perception of the Lecturer.
- As a suggestion from this research namely:**
- This research needs to be continued with the theme of nationalism, as an effort to explore the love of the homeland, economic independence, tolerance, various singular ika, Pancasila.

1. To the government, it is recommended that consideration be taken to carry out P4 activities or such as to provide understanding and strengthening the values of the unity and unity of the Indonesian nation.
- To UIN Lecturers in order to provide and insert in lecture material about the love of the motherland, the history of the nation's struggle and the values in this research many received answers that disagree and strongly disagree.
- To historians, it is advisable to conduct studies and activities to explore the value of nationalism, especially about the four precepts of Indonesian democracy.

16. FX. Sunaryo dan Nuryahman, *Soekarno in exile Ende 1934-1938*, Jakarta: Director of history and cultural values, directorate general of culture, ministry of education and culture. 2012
17. Sasongko, Haryo., *Bung Karno Nationalism and Democracy* Jakarta, Pustaka Grafika. 2005.
18. Naisbitt, John. *Global Paradox*, New York, William Morrow. 1994.
19. Fukuyama, Francis. *The End of History and the Last Man* (Victory of Capitalism and Democracy).

REFERENCE

1. Alfian, *Indonesian Political Thought and Struggle*. Jakarta: PT. Gramedia. 1981
2. Cindy Adams. *Bung Karno Connecting Indonesian People's Tongues*. Jakarta: PT Gunung Agung. 1966
3. Moedjanto G. *20th Century Indonesia*. Yogyakarta : Kanisius.1989
4. Onghokham, Bernharl Dahm. *Soekarno and the Independence Struggle*. Jakarta: LP3ES. 1978
5. Suhartoyo Hardjosatoto. *History of the Indonesian National Movement A Scientific Analysis*. Yogyakarta: Liberty, 1980
6. Soekarno. *Indonesia Sues*. Jakarta: Inti Idayu Press. 1985
7. Guidelines for the Implementation of the Political Manifesto of the Republic of Indonesia, Speech of the President of the Republic of Indonesia before the General Assembly P B.B. XV on September 30, 1960, Special Issuance, Jakarta, Republic of Indonesia Department of Information.1960.
8. Analysis & Events, Speech of President Sukarno "Nawaksara" Before the IV General Assembly of the MPRS on June 22, 1966 Edition 05/02 - 05 / Apr / 1997
9. Hans Kohn, *Nationalism, meaning and history*, PT. Pembangunan, Jakarta. 1976.
10. Aminuddin Nur, *Introduction to the historical study of the national movement, the supervising period*, Jakarta. 1967
11. Enyclopedia Britannica, *The University of Chicago*, Badrin Yati, *Soekarno, Islam and nationalism*, Jakarta: Logos wacana ilmu. 1999
12. David L. Sill (ed.), *internatonal encyclopedia of the social sciences*, the Macmillan company & the free press, New Yorka. 1999
13. Kartodirdjo, Sartono. *Colonialism and Indonesian Nationalism in the XIX-XX Century*. Yogyakarta: Research Section of the History Department of the UGM Literature Department. 1967.
14. Maarif, Ahmad Safii. *The Role of History in the Development of the Indonesian Nation*. (Makalah Dies Natalis IKIP Wates). Yogyakarta. 1989.
15. Abdulgani, Roeslan. *Use of History*. Bandung: Prapanca. 1964.

Perception of Ushuluddin Faculty Lecturers UIN Jakarta, UIN Banda Aceh, UIN North Sumatra and UIN Suska about Soekarno's Nationalism

ORIGINALITY REPORT

98%
SIMILARITY INDEX

98%
INTERNET SOURCES

0%
PUBLICATIONS

2%
STUDENT PAPERS

PRIMARY SOURCES

1	www.slideshare.net Internet Source	95%
2	saspjournals.com Internet Source	2%
3	Submitted to Defense University Student Paper	2%

Exclude quotes On
Exclude bibliography On

Exclude matches < 2%