

Harmonization and Future Predictions of Nationalism and Islamic Values in Indonesian Society

Adha Muhammad Hakim¹, Daniel Erwin Varianto², Mada Asyafa Putra^{3,a}
^{1,2,3} Universitas Sebelas Maret, Indonesia

^a Corresponding author: mada.asyafa@student.uns.ac.id

Abstract

The Muslim population is the majority in Indonesia; even from all countries worldwide, Muslims in Indonesia are the most; this certainly makes Islamic values quite thick in Indonesia, even though this country has high multiculturalism and adheres to the Pancasila state principle, which applies to all citizens. On the other hand, Indonesia must maintain its nationality by applying the values of nationalism. Two values apply in Indonesia: Islamic values that tend to be specific to Muslims and nationalism that applies to all citizens; it is interesting to see how to start these two values. Therefore, this scientific article seeks to identify and analyze the influence of the application of nationalism on Islamic values applied in the lives of Indonesian people and how to harmonize these two values.

Keywords: *Harmonization, Islamic values, Nationalism*

Introduction

The Unitary State of the Republic of Indonesia is known for its cultural, ethnic, and religious diversity. One of the major religions in Indonesia is Islam, which has the largest Muslim population in this country in the world. Even so, Indonesia is not an Islamic country and has a Pancasila state basis which is universal for all Indonesian people. One of the crucial elements for the survival of a country is a sense of love for the homeland, commonly called nationalism. Since Indonesia achieved independence on August 17, 1945, it has instilled the values of nationalism in the minds and souls of its people. According to an expert named Rupert Emerson, nationalism is an attitude of tolerance and perception of the similarity of fate, heritage, and future by a group of members of a single unit (Azman, 2017).

In Islam, nationalism is also an important object to look at when talking about state administration. Although the Qur'an does not explicitly mention "nationalism," it is taught about a sense of nationality and love for the homeland. Surah Al-Hujurat verse 13 talks about humans being created as male and female and living as nations and tribes. This teaching is also explained in the letter Al-Bawarah verse 126 about the prayer of Prophet

Ibrahim A.S. to Allah SWT for prosperity and happiness for the country and the people of Mecca (Humaidi & Najib, 2020).

There have been many scientific works and literature on Islam and nationalism in Indonesia. The first literature that the researcher will review is entitled "Religion of the Enemy of Pancasila? The Study of History and the Role of Religion in the Birth of Pancasila" written by Aqil Teguh Fathani and Zuly Qodir and published in the Journal "Al-Qalam" Volume 26 Number 1 June 2020 edition. The two authors saw a statement from the chairman of the Pancasila Ideology Development Agency (BPIP), Yudian Wahyudi who said that religion is the enemy of Pancasila (Fathani & Qodir, 2020). Therefore, this journal article tries to explain how the influence of religious elements in the formulation of Pancasila.

They displayed differences of opinion between Ir. Soekarno and Muhammad Natsir, where Soekarno was inspired by Turkey's secularization by Mustafa Kemal Attaturk and thought that Indonesia should follow this step, but at the same time, Natsir argued that the state is a medium to realize religious values, so it cannot be immediately separated. These debates made it difficult for figures in the past to agree on a suitable state basis. Finally, on June 22, 1945, there was an agreement between Islamic and nationalist groups to write down the first precepts of Pancasila, namely "Divinity with the Obligation to Implement Islamic Shari'ah for its adherents." Even so, after the proclamation of independence, there were protests from the people of West Irian against the first precepts because they were too exclusive for Muslims. Thus, Mohammad Hatta also changed the first principle to "Belief in One Supreme God" to widen its reach and avoid conflicts between communities (Fathani & Qodir, 2020).

The journal article ends with the arguments of the two authors that the history of the formulation of Pancasila, which was colored by the debate between Soekarno and Natsir regarding whether religion and the state should be separated, was finally able to reach one agreement through the first precepts of Pancasila which was initially related to Islamic law. Mohammad Hatta changed the precepts into what has been read until now so that adherents of any religion in Indonesia can apply them. This historical fact makes the two writers above argue that religion is not the enemy of Pancasila because religion plays a vital role in making the basis of the Indonesian state (Fathani & Qodir, 2020). The journal article discusses the relationship between religion and Pancasila by looking at the history of its formation, while the harmonization of state and religion has yet to be specifically discussed; this distinguishes the journal article from what the researcher will write this time. From the journal article, the researcher will use Muhammad Natsir's arguments on religion and the state, which cannot be separated as a basis for analyzing the harmonization between Islamic values and nationalism.

The researcher reviewed the second piece of literature, "Islam and Nationalism in Indonesia (A Historical Review)," published in the 2016 edition of *Rihlah Journal* Vol.IV No.1 and written by Susmihara. The writer wanted to see if nationalism and Pancasila were formed against Islam. The first thing explained there is related to the establishment of the first political party in Indonesia, namely the Sarekat Islam (SI), which was founded by H.O.S Cokroaminoto in 1912; despite having an Islamic background, this party upholds national unity and is open to ordinary people. Second, the author explains Haji Agus Salim's view on nationalism, where he is worried that nationalism will lead Indonesia to become a country that is too ambitious to expand its territory and colonize other nations, which is not recommended in Islam. This situation makes Agus Salim remind that the progress of nationalism must be controlled so that it does not divide other nations. The third explanation is related to Mohammad Hatta's perception that strongly supports nationalism being enforced in Indonesia, even though, on the other hand, he is known as a devout Muslim. Hatta also introduced the idea of "brotherhood of all nations," namely the type of nationalism that seeks to establish good relations with other nations, in contrast to Western nationalism, which tends to be expansive and wants to dominate other nations at that time (Susmihara, 2016).

The author argues that Islam and nationalism in Indonesia are two elements that support each other. On the one hand, Islam maintains that the nationalism adopted by Indonesia continues to apply the idea of the "brotherhood of all nations." In contrast, nationalism becomes a medium for realizing the teachings of the state, according to Islam (Susmihara, 2016). From this second literature, the researcher got an initial view that the experiment to implement nationalism and Islam in the past could run well and was contained in Pancasila. Because the journal article focuses on history, this time, the researcher will try to discuss nationalism and Islam in Indonesia, which have occurred in the past and present, and argue for how these two values will work in the future.

In the Islamic World Politics course at the International Relations Education Program at Sebelas Maret University, nationalism is also one of the learning topics related to Islamic values. The relationship between nationalism and Islam in social and state life in Indonesia is interesting to be analyzed further, considering that Indonesia's Muslim population is the largest in the world. However, it is not an Islamic country because of the multicultural nature of society and the Pancasila state basis that applies in general, so while Islamic values are pretty thick, the values of nationalism are no less inherent in society. Moreover, this time the researcher not only tries to analyze the relationship between the two values but also looks at the harmonization between Islam and nationalism in the future in the life of society and the state in Indonesia. Based on the background described, the researcher intends to see how the history of nationalism and Islam in Indonesia, some

applications of the values of nationalism and Islam, an analysis of the relationship, and arguments about the harmonization of these two elements towards the future of Indonesia.

Research Method

This scientific article uses a qualitative method. This type of method describes the content of a research or scientific work not through numerical data but rather through a description of sentences that explain a data, story, or actual event (Silalahi, 2009). Therefore, in this scientific article, the researcher will explain the history, application, and analysis of the harmonization of nationalism and Islamic values in Indonesia in sentence descriptions without including numerical data, tables, or graphics.

In addition, the researchers also took the type of library research. The definition of *library research* is research activities based on written sources from scientific journals, books, official websites, and news articles as a place to dig up data and fundamental analysis. All types of written sources are collected and processed in such a way as to form structured and clear information in order to solve problems in one research (Sari & Asmendri, 2020). In this scientific article, the researcher narrows down the types of written sources used, including articles from some scientific journals, books, and websites. Some of the scientific articles that the researchers used were entitled "Nasakom as a State Ideology in 1959-1965", "Loving Domestic Products as a Manifestation of State Defense in the Global Era," "Religious Elites and Social Harmonization in Palangka Raya," and "Shifting the Role of Ideology in Political parties." Furthermore, the researcher used several books, among others, entitled "Social Research Methods," "Neerlands Indie: Land, Volk Geschiedenis, Bestuur, Bedrijf en Samenleving" and "Bouwen in de Archipel." Meanwhile, the website that the researcher uses comes from the Ministry of Religion of the Republic of Indonesia with the below link (<http://www.pendis.kemenag.go.id/new/sejarah-pendidikan-islam-dan-organisasi-ditjen-pendidikan-islam/>). The validity of the data from the scientific journal articles, the researcher looks at by identifying whether the publishers of the journal books we use are from official publications. In contrast, if it comes from the website, researchers look at who and where the information is published.

Theoretical Framework

This scientific article will use two theoretical bases. The first is the theory of nationalism, according to Hans Kohn. In this theory, Hans describes nationalism as a driving force for a nation to have an active and realizable ideology, goals, and mission. At the same time, he also defined a *nation* as a community unit with its own identity and culture not found in other community units (Takaendengan, 2018). Thus, nationalism can be interpreted as a concept that embraces a community unit to maintain and apply its identity and culture in achieving a goal through a mission or work structure that has been designed and the ideology adopted. Concerning this scientific article, the researcher will

use Hans Kohn's theory of nationalism as a basis to see the application of ideology and mission in the lives of Indonesian people in maintaining the national identity of the Republic of Indonesia.

The second theory that the researcher takes is the view of Clifford Geertz regarding the harmonization of religion in social life. Geertz said that religion is an element that can create harmonization and disharmony at the same time. This harmonization tends to be formed more quickly in people with the same religion, while those with different religions tend to be more prone to disharmony (HM et al., 2018). Indonesia is a country with the world's largest Muslim population; on the other hand, it is inhabited by other official religions. By adding the values of nationalism to people's lives, researchers will use Clifford Geertz's view as a basis for analyzing how harmonization occurs in Indonesian society during the application of comprehensive and Islamic values of nationalism that tend to be specific to the Muslim population.

Finding and Discussion

The researcher divides the following discussion into several topics, including the history of nationalism and Islam in Indonesia, their application in social and state life, an analysis of the relationship formed from the application of nationalism and Islam in Indonesia, and how the harmonization of the two will take place in the future.

History of Islam and Nationalism in Indonesia

In the early days of Indonesian independence, three major political forces had a large amount of mass support and were both actively involved in the struggle against Dutch colonialism in their respective ways, the three major powers were Islam as a religious force, Nationalists as a non-religion dominant force, and the third is Communist and Socialist elements. All three have considerable voting power, which can be seen in the results of the 1955 General Election, where these three political forces controlled the top 5 seats in the Indonesian parliament in the early days. The political upheaval and ending with the September 30, 1965 Movement, caused the Socialist and Communist elements in Indonesia to end, leaving only Islamic and Nationalist forces.

The development of Islam in the archipelago has spread for a long time. It has been firmly rooted in the people's traditional culture, especially in Java and Sumatra, which became the initial area for the development of Islam in Indonesia. The development of Islam in the archipelago was initially brought by traders and explorers from the Middle East who visited and traded in the coastal areas of Sumatra and Java. The development of Islam in the archipelago was seen around the 14th century when an Arab explorer named Ibn Battuta showed that the influence of Islam had been felt very strongly in the northern coastal area of Sumatra Island, which at that time was controlled by the Samudra Pasai Kingdom (Hurgronje, 1911). The development of Islam brought by traders from the Middle

East region also began to develop in several cities such as Gresik, Ampel, Tuban, and Kudus and slowly began to shift the influence of Hinduism in Java; this was inseparable from the weakening of Majapahit power after the 15th century and the development of the Demak Kingdom which had embraced Islam and started the process of Islamization on the island of Java (Hurgronje, 1911).

The process of Islamization in the coastal areas of Java Island eventually quickly expanded to several other areas after the expansion process to almost all Java areas carried out by the Demak Kingdom and then continued by the Islamic Mataram Kingdom in the 16th century; this further strengthened the influence of Islam and the Middle East on Javanese culture, shifting the influence of Hindu-Buddhist and Indian cultures which had been very strong in Java for several centuries (Hurgronje, 1911).

In the history of the struggle for Indonesia's independence from the hands of the Dutch colonialists, which began in the early 20th century, the role of the Islamic movement also had a significant impact and contribution to the formation of a spirit of unity which would later lead to unity against the colonial government at that time, and this can be seen from the development of several Islamic organizations such as Sarekat Islam (SI), Muhammadiyah, Nahdlatul Ulama (NU) which is engaged in social, political and also the Sarekat Dagang Islam (SDI) which was founded in 1911 and is engaged in trade in the face of the Colonial Government. The Netherlands was felt to have brought suffering to the Indonesian people with some of its policies and did not bring good from an Islamic point of view. These Islamic powers greatly impacted the existence of a solid and united society in the socio-political field to face the colonial government's power (Ryadi, 2016).

In addition to the power of Islam, which has been deeply rooted in the culture and traditions of the people, the Nationalist power has also become one of the strong pillars in the struggle for Indonesian independence. The power of Nationalism in Indonesia began to develop after the 20th century after the Dutch East Indies colonial government introduced a policy of Ethical Politics (*Ethische Politiek*) which provided opportunities for local people to obtain a good education. This openness ultimately fostered the existence of intellectuals from the Indonesian people who had the awareness to achieve independence from the Dutch colonial hands. The impact of the Ethical Policy policy of the colonial government in the period after 1920 was that in addition to providing wider opportunities for colonial citizens to study, this policy also provided more opportunities for colonists to be directly involved in the colonial government. (Wim Ravesteijn, 2004), Such as the establishment of the "*Raad van Indie*," or the Indian Council, and the "*Volksraad*," or the People's Council, as one of the councils that became advisors and supervisors for the policies of the Dutch Governor General (Wim Ravesteijn, 2004).

Despite the more liberal policies of the colonial government after the 20th century and accompanied by policies on infrastructure development projects and other public

works in the fields of water and agriculture, the exploitative policies of the Dutch in the past led to the rise of Nationalist forces who wanted to be independent of the Netherlands-developed with several significant figures such as Soekarno, Mohammad Hatta, and Sutan Syahrir. On July 4, 1927, Soekarno, together with several of his comrades in arms, founded the Indonesian Nationalist Party (PNI); the party has a solid nationalist background (Ryadi, 2016), so several times he had to face political pressure from the Dutch East Indies colonial government who wanted to limit the existence of pro-independence political movements. Although often faced with repressive policies against its movements, this Nationalist force had developed quite quickly in the colonial area. It became one of the major political forces in addition to the Islamic and Socialist-Communist forces.

Post-independence era, President Soekarno believed that the three major powers in Indonesian politics should be a balanced force so that no one of the three forces would become more prominent and would threaten the unity of Indonesia. The idea of President Soekarno was based on Nasakom's thinking, where Nationalist, Religious, and Communist forces must go hand in hand for the sake of unity and integrity as well as the legitimacy and consolidation of power of President Soekarno during the Guided Democracy period (Winata, 2017). However, this did not go smoothly due to the instability of Indonesia's security in the early days of independence and also the struggle for power between the three powers, especially the competition between the Indonesian National Army, which represented the Nationalists, and the Indonesian Communist Party which represented the Communist forces. These two forces ended in the September 30 Movement of 1965. They became the end of left political forces so that until now, only Islamic and Nationalist forces remained in national politics in Indonesia.

The Values of Nationalism In Indonesia

Implementation of the Ceremony in Indonesia

In general, this activity is carried out by all sovereign countries worldwide. In Indonesia, the implementation of this ceremony has been attempted since children sit in kindergarten (TK). In most agencies, this commemoration is held once a week. The primary purpose of holding this activity is to honor "the red-and-white" and increase the sense of nationalism. In addition, the flag ceremony is also held to commemorate the services of the heroes who have fallen; this reminds the ceremony participants always to be grateful because they can enjoy independence for the services of the heroes. It can be a motivation to work and make the nation proud (Salminati, 2017).

Provision of Pancasila Content in Education

Pancasila is an ideology adopted by the Indonesian people and must be used as the basis for state life by all Indonesians. There are five precepts which contain all the guidelines governing state life. For this reason, it is essential for the world of education to always

provide lessons that contain the values of Pancasila at every level of education. During our entry into the era of globalization which causes unlimited information entry, we, as Indonesians must respond wisely. The Indonesian nation must stick to Pancasila while maintaining its values (Alimuddin, 2015).

Using Products Local Products

In the proliferation of foreign products entering Indonesia, we as consumers must pay attention to domestic products because we, as Indonesians, should love our products; this is one form of nationalism we can do. Even local products have now penetrated the international market, like the Vans shoe brand, a local Indonesian product currently dominating the Indonesian market. Even now, influencers in Indonesia are also aggressively promoting local products (Siswanto, 2017).

Islamic Values in Indonesia

Islam and Education

In the Indonesian education curriculum, the issue of aqidah is also being intensified. The intensification of the values of aqidah is intended so that later people will have more noble character and can be a provision to face the outside world later. Currently, it is not only public schools that are in great demand by the public. Islamic-based schools that are shaded by the Ministry of Religion, such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah, to Islamic universities are now arguably not inferior to other schools. In addition, by getting an education there, they will get religious values more in-depth than in other places.

Apart from formal education, now many Islamic boarding schools are snowballing. Many Islamic boarding schools contribute to regional development. The development can be in the form of creating religious human resources, to developing a cottage business unit that participates in developing an area, such as the Gontor 3 Kediri business unit, which has a cattle farming business (Kemenag RI, 2017).

Islamic Banking

Currently, Indonesia is entering a relatively rapid economic development. Of course, this economic progress must be distinct from the role of banking-based financial institutions, resulting in many banking services being offered. For some Muslims, maintaining a life per Islamic law and adhering to the Qur'an and Hadith makes them cautious in transactions. They worry about "Riba," one of Islam's significant sins. Through several banking units, the government opens Sharia-based services where the governance at the bank is based on the Al-Quran and Hadith. National banks have also opened Sharia

business units, such as the National Bank of Indonesia Sharia and Bank of the Republic of Indonesia Sharia (Wasis et al., 2019).

Relationship Formed from the Application of Nationalism and Islam in Indonesia

Judging from the historical background described above, the relationship between Islam and Nationalism has a mutually beneficial and supportive relationship with one another. During the struggle against the colonial government, Islamic and Nationalist movements often supported each other because they had the same views and goals, especially if we look at the cultural background of the community, the power of Islam has considerable power in society, so the power of Islam does not can be underestimated in politics in Indonesia, even in modern times today. Likewise, with the power of Nationalism, which also has excellent support power, and offers a secularism factor that can cover all parts of the pluralistic Indonesian society, both those with Islamic and non-Islamic backgrounds. The strength of Islam and Nationalism will be very beneficial for the enforcement of the unity of the Indonesian nation as long as there is a balance of power between the two forces so that the essential elements of the Pancasila state can be implemented for all Indonesian people and produce a moderate society and respect each other as fellow human beings.

Harmonization of Indonesian Nationalism and Islam in the Future

Since the beginning of its independence, Indonesia has used the Pancasila as the basis of the state, which was agreed upon by the nation's founding fathers. In order to implement Pancasila as the basis of the country, harmony between Islam and Nationalism in socio-political life in Indonesia must go hand in hand and create a balance of power influence between the two, especially the facts of the various ethnic groups, cultures, and beliefs that exist. In Indonesia today, if there is an imbalance between the two groups, it is feared that it will cause the nation's division.

Of course, in the life of the nation and state, the emergence of debate and competition cannot be avoided, especially in matters involving political issues. The debate between Islam and Nationalism is one of the long debates, one of which is regarding the first precepts in Pancasila regarding religious life in Indonesia; the Nationalists, of course, agree that the first principle, which reads "Belief in One Supreme God" is the final solution for a tolerant life. Between religions in Indonesia's diverse society, but of course, there are still some parties who tend to want the seven words deleted in the first precepts of the Jakarta Charter drawn up on June 22, 1945, to be returned as one of the foundations of the Indonesian state, as for the seven words that were deleted. In the Jakarta Charter, it is "the obligation to carry out Islamic Shari'a for its adherents." The influence of one religion

and a tolerant life between religions is still a debate in socio-political life in Indonesia from the early days of independence to these modern (Fathani & Qodir, 2020).

Differences in point of view often result in different views and views on the concept of the Indonesian state. Nationalist and Islamic groups have viewpoints, each with positive and negative sides regarding statehood. Even so, the founders of our nation realized that the power of Islam and Nationalism must go hand in hand and complement each other in order to create a state concept that all Indonesian people can accept. One of the figures who believe that Islam and Nationalism must go together is Haji Agus Salim, where if the understanding of Nationalism does not go hand in hand with religious understanding, then this understanding will show an aggressive and expansive nature, as happened in Europe before the 19th century. 19, therefore, the element of religion cannot be separated from the nature of Nationalism. In his opinion, Haji Agus Salim also emphasized the notion that Nationalism is not the enemy of religion. However, both must unite so that each does not become aggressive and out of control (Susmihara, 2016).

Therefore, a balanced distribution of power between the elements of Islam and Nationalism can be said to be the best thing for Indonesia at this time; it will bring goodness to socio-political life in Indonesia and reduce the risk of the emergence of fanaticism that will damage the sense of Indonesian unity. The harmonization between the forces of Islam and Nationalism in Indonesia can occur, one of which is in a political battle, where in becoming a bridge between parties with Islamic and Nationalist backgrounds, there are parties that combine these two forces as the basis of their ideology, some of these parties use nationalist-religious ideology (Winata, 2017) in an attempt to gain the sympathy and votes of each of these powers (Prasteya, 2011). This can balance control and power between the two major powers in Indonesian politics.

In addition to political issues, harmonization between Islamic thought and Nationalism also needs to be developed to create a more moderate society that respects and respects differences under the basic premise of Pancasila, which is the basis of the state. Factors of national education and awareness of humanity also need to be developed in society. Harmonization between Islamic thought and Nationalism is also needed to avoid the rise and spread of fundamentalist understanding in Indonesia. This can be done by physical symbolization and increasing discussion and consensus among religious communities to create unity and harmony.

Conclusion

From the results of the research above, we can conclude that the application of Islamic thought and Nationalism can coexist with one another in creating harmonization in Indonesian society. The harmonization process between the two can be carried out in various ways, both through political channels and also through moderate religious character

education and Nationalism and upholding the sense of national unity between ethnic groups and beliefs that exist in Indonesia. Thus harmonization between Islam and Nationalism can always be achieved. Maintained in the future. This harmonization between Islam and Nationalism can also be said to be one of the substantial ways that can unite the nation, as has been exemplified during the previous struggle against

References

- Alimuddin, J. (2015). PENGEMBANGAN BAHAN AJAR BERMUATAN NILAI-NILAI PANCASILA PADA PEMBELAJARAN "TEMA CITA-CITAKU" DENGAN MENGGUNAKAN KOMIK. *Journal of Primary Education*.
- Azman. (2017). Nasionalisme dalam Islam. *Al-Daulah* Vol.6, No.2 edisi Desember, 266-275.
- Fathani, A. T., & Qodir, Z. (2020). Agama Musuh Pancasila? Studi Sejarah dan Peran Agama dalam Lahirnya Pancasila. *Jurnal "Al-Qalam" Volume 26 Nomor 1 edisi Juni*, 117-128.
- HM, A., Mualimin, & Nurliana. (2018). Elit Agama dan Harmonisasi Sosial di Palangka Raya. *Khazanah: Jurnal Studi Islam dan Nusantara* Vol.16 (2), 277-296.
- Humaidi, & Najib, F. A. (2020). Nasionalisme dalam Al-Qur'an (Analisis Kontekstual Abdullah Saeed). *Jurnal Al-Insiyroh: Jurnal Studi Keislaman* Vol.6, No.1 edisi Maret, 70-83.
- Hurgronje, S. (1911). Neerlands Indie: Land, Volk Geschiedenis, Bestuur, Bedrijf en Samenleving. In S. Hurgronje, *Neerlands Indie: Land, Volk Geschiedenis, Bestuur, Bedrijf en Samenleving* (pp. 243-256). Amsterdam: Uitgevers Maatschappij Elsevier.
- Kemenag RI. (2017, June 12). *kemenag.go.id*. Retrieved from *pendis.kemenag.go.id*: <http://www.pendis.kemenag.go.id/new/sejarah-pondidikan-islam-dan-organisasi-ditjen-pondidikan-islam/>
- Prasteya, I. Y. (2011). Pergeseran Peran Ideologi Dalam Partai Politik. *Jurnal Ilmu Politik dan Ilmu Pemerintahan*, 35-38.
- Ryadi, S. (2016). Islam dan Nasionalisme di Indonesia (Sebuah Tinjauan Sejarah). *Jurnal Sejarah dan Kebudayaan*, 50-54.
- Salminati, I. (2017). PEMBIASAAN UPACARA BENDERA SEBAGAI UPAYA PEMBENTUKANSIKAP NASIONALISME SISWA. *Jurnal Kewarganegaraan*, 8-11.
- Sari, M., & Asmendri. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *NATURAL SCIENCE: Jurnal Penelitian Bidang IPA dan Pendidikan IPA*, 6 (1), 41-53.
- Silalahi, U. (2009). *Metode Penelitian Sosial*. Bandung: PT Refika Aditama.
- Siswanto, S. (2017). Mencintai Produk Dalam Negeri Sebagai Manifestasi Bela Negara Di Era Global. *EJournal Universitas Pertahanan*.
- Susmihara. (2016). Islam dan Nasionalisme di Indonesia (Sebuah Tinjauan Sejarah). *Jurnal Rihlah* Vol. IV No.1, 50-63.
- Takaendengan, A. M. (2018). Analisis Sosio-Historis terhadap Narasi Kebangsaan Tradisi Yahwisme Menurut Teori Nasionalisme Modern. *Jurnal HIBUALAMO: Seri Ilmu - Ilmu Sosial dan Kependidikan* Volume 2 Nomor 1 edisi Mei, 45-58.
- Wasis Efendi, Riansyah Saputra, Amanda Syarasfati, Oktaviana Purnamasari. (2019). MENINGKATKAN KESADARAN MASYARAKAT PAMULANG BARAT DALAM MENGHINDARI RIBA MELALUI SOSIALISASI PERBANKAN SYARIAH. *EJournal Universitas Muhammadiyah Jakarta*, 1-9.

- Wim Ravesteijn, J. K. (2004). Bouwen in de Archipel. In J. K. Wim Ravesteijn, *Bouwen in de Archipel* (pp. 17-20). Zutphen: Walburg Pers.
- Winata, L. (2017). Nasakom Sebagai Ideologi Negara Tahun 1959-1965. *Jurnal Mahasiswa Unesa*, 732.