

Implementation of Social Integration in Strengthening Nationalism

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Implementation of Social Integration in Strengthening Nationalism

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Abstract

The strength that is able to create social integration is the existence of a mutual agreement in the form of community values, the existence of parties who have the power to instill these values and the need for functional interdependence between community groups so that any established mechanism will be obeyed together in order to achieve common goals. This study aims to identify the description of social integration of society, describe the attitude of nationalism in society, analyze the implementation of social integration in strengthening nationalism, analyze the factors that influence the implementation of social integration in strengthening nationalism. This study uses a meta-analytic approach based on qualitative approach data through in-depth interviews related to social integration in the Tanah Laut Regency area. The results of the research include the social integration of residents in the Tajau Pecah village, which can be seen from the existence of a closer interdependence relationship between the parts so as to create a harmonious atmosphere. A sense of nationalism with an attitude of responsibility, and a feeling of having shared aspirations to improve development in the village of Tajau Pecah. The implementation of social integration in strengthening nationalism in the village of Tajau Pecah, Tanah Laut district, through social interaction which includes inter-ethnic assimilation and communication has been seen in the people of Tajau Pecah village.

Keywords: Implementation, Social Integration, Nationalism.

A. INTRODUCTION

Multiculturalism is a perspective of human life to be able to mutually respect cultural diversity which must be realized concretely in the social life of society. In terms of multiculturalism according to Stavenhagen (Supardan, 2004) contains two meanings. First, it is a social reality in a heterogeneous society, and secondly, multiculturalism means beliefs, ideologies, attitudes, or policies that respect ethnic and cultural pluralism as something valuable, potential, that must be maintained and developed, in line with this terminology, Supardan (2004) and Khan et al. (2020) argues that the keywords in multiculturalism are "difference" and "respect", two words that have often been confronted.

According to the Dutch philosophy dictionary expressed by Duverger (Taneko, 1986) integration is an attempt to build closer interdependence between parts or elements of society, so as to create a harmonious condition, which allows for cooperation in order to achieve agreed goals.

With the identification he made, Wriggins (Muhaimin, 1991) and Moldovan & Bocos (2021) also argued that the term integration summarizes very broad human relations and attitudes, namely the integration between various cultural allegiances and the creation of a sense of nationality, the interaction of political units within the framework of a shared territory with one government of power, integration of

government and governed, integration of citizens into processes that are carried out together, as well as integration of individual into organizations with useful activities.

The survival of rural communities is strongly influenced by the strength of social bonds, prohibitions and obligations outlined as customs. The degree of social ties can be measured by how strong the values of solidarity and community sentiment are. If solidarity and sentiment are recognized in a limited way, locality (region of origin), then community life is called *community sentiment* (Fuadi & Suyatno, 2020; Jamilah, 2021).

The social integration of a pluralistic society from the point of view of a functional approach is realized because of social processes based on value consensus that contribute to solidarity and balance or social solidarity. Parson acknowledges that no social system is perfectly integrated, but Parson places a strong emphasis on processes that maintain a stable social order and promote social integration (Perdana, 2008; He & Chen, 2021).

Opinion Ranjabar (2006), can say that there are three forces that are able to create social integration, namely the existence of a joint agreement in the form of community values, the presence of parties who have the power to instill these values and the need for functional interdependence between groups. the community so that whatever mechanism is set will be obeyed together in order to achieve common goals.

Tolerance is a humane and religious attitude and behavior, which not only respects differences, but also upholds the freedom of each individual in determining his way of life as long as it does not violate social norms. In this concept of tolerance, the term receives a positive force for creating harmony (Lauster, 1994, in Perdana 2008).

The problem of pluralism is inseparable from the problem of "tolerance" and understanding tolerance is not just a procedural issue, it is just about building "good" relations because tolerance is a matter of principle, it is a religious teaching whose adherents are obliged to implement it. As a primary teaching, tolerance must be carried out in a consistent manner that may result in something unpleasant for oneself and others (Swain, 2019; Wicker, 2020).

Nationalism is a feeling of love for the motherland. loyalty to the state and recognizing the existence of a national state regardless of ethnicity, ancestry, customs and place of residence, each individual cares and is sensitive to the problems faced by the nation, both concerning regional and international issues (Zulela et al., 2022; Zuber, 2020).

Cultural boundaries are essential characteristics that determine the identity of a culture and distinguish it from other societal cultures. These essential characteristics will usually be defended steadfastly by cultural stakeholders, while non-essential characteristics may change according to social needs (Hewitt, 2019; Larin, 2020). The flexibility of the internal structure plays a major role in the acceptance of external elements into the culture. The more *rigid* the internal structure, the more difficult it will be for other cultural elements to be accepted by cultural stakeholders, and the slower the process of cultural integration will be. Likewise what happened in the

Tajau Pecah village community, that the multi-ethnic community (Banjar, Javanese, Madurese, Balinese, Dayak and Bugis) and various religions live in a peaceful and harmonious village unit.

The existing contact situation in Tajau Pecah village mainly consists of ecological and demographic variables. The condition of the physical environment plays a very important role in the harmony of cross-cultural relations because in traditional societies where acculturation is often the object of study, life is very dependent on the conditions and distribution of natural resources that are the contact area. A contact may fail if there is excessive competition in the use of limited natural resources.

In essence, ethnic relations are relations between individuals who come from different ethnicities. Individual relationships that take place in large numbers and last for a long time will give nuance to ethnic relations as a whole. In reality, individual relationships arise because of communication and interaction between them. So that's why it's interesting to study "Implementation of Social Integration in Strengthening Nationalism".

B. METHOD

This research is a qualitative research, so that the data collected and analyzed are descriptive, narrative, argumentative through exposure to sentences. The reason for choosing this qualitative research method is because the data collected contains the implementation of social integration in strengthening nationalism, which cannot be achieved by calculating numbers. The use of this qualitative research method influenced the selection of research locations, the determination of informants, the informants were determined by being deliberately selected by researchers (purposive sampling) with two main considerations. *First*, as informants are village people. *Second*, community leaders both in terms of age and experience. Types and sources of data as well as data collection and analysis techniques studied. The data analysis technique used in this study is qualitative data analysis used by Miles and Huberman. Qualitative research activities are carried out interactively and continuously until complete, so that the data is saturated. Activities and data analysis include: data reduction, data presentation and drawing conclusions.

C. RESULT AND DISCUSSION

1. Village community social integration

Social integration or social adjustment is a process of adjustment between different elements in social life so as to produce a pattern of life that is harmonious in its function for the community (Mouristen et al., 2019). The occurrence of social integration causes the survival of individuals or groups to be guaranteed, even though there are differences. Social integration is a process to maintain the viability of a group that will never be completed and will continue continuously.

The social integration that exists in the Tajau Pecah village community, Batu Ampar District, is based on the results of the research, which found that ethnic

relations are relationships between individuals who come from different ethnicities. Individual relationships that take place in large numbers and last for a long time will give nuance to ethnic relations as a whole. In reality, individual relationships arise because of communication and interaction between people.

In the village of Tajau Pecah, Tanah Laut Regency, of course, there is a majority group that has a large number of members, on the other hand, there are also minority groups that have a small number of members. However, in this society there is no distinction between the majority group and the minority group. There is no discriminatory treatment of certain groups. All social groups receive the same treatment that is valued and respected for their existence. In this case, the recognition of human rights among citizens is quite high, especially the activities of social and religious organizations.

As stated by one of the informants that: Even though I am a Balinese in this area there are only a few but I have never felt ostracized or marginalized by other members of the community, everything is normal because in making friends there is no difference at all, you are from an ethnic group. this or this religion. So there is no difference in friendship.

While other informants added that only a few people are ethnically Bugis in this community. Even though you can say it's a minority, you don't feel ostracized by the residents.

Heterogeneous and pluralist social life is basically prone to disputes and conflicts. This is in line with the expression of Rahardjo (2005: 1) cultural plurality has the potential for disintegration or division because cultural plurality is often used as a tool to trigger ethnic, religious, racial and inter-group conflicts (SARA). In fact, in the village of Tajau Pecah there was no social disintegration, on the contrary, in the social life of the residents, a harmonious togetherness was created in the midst of existing social differences.

The social integration of residents in the village of Tajau Pecah can be seen from the existence of a closer interdependence relationship between the parts so as to create a harmonious atmosphere that allows collaboration between residents in achieving mutually agreed goals. Such social conditions are created because of social values that guide citizens to behave and behave in society.

From the findings according to Soerjono Soekanto's opinion, integration is "a social process of individuals in a kind of group or those who try to fulfill goals against enemies accompanied by violence or threats." And according to the Integration Baton, namely "as a pattern of relations that recognizes the existence of racial differences in society, but does not provide an important function to differences in race"

The survival of rural communities is strongly influenced by the strength of social bonds, prohibitions and obligations outlined as customs. The degree of social ties can be measured by how strong the values of solidarity and community sentiment are. If solidarity and sentiment are recognized in a limited way, locality

(region of origin), then community life is called *community sentiment*. By Mac Iver and Charles H. Page, the elements of *community sentiment* include:

1. Fellowship: The feeling element is the result that someone tries to identify himself with as many people in the group as possible, so that all of them can identify themselves as "our group", "our feelings" and so on. Such feelings especially arise when these people have the same interests in meeting the needs of their lives. The feeling element must meet the needs of life with "altruism", which places more emphasis on feelings of solidarity with other people. In the element of feeling, the interests of the individual are aligned with the interests of the group, so that he feels his group as the social structure of society.
2. One-pointedness: Each individual is aware of his role in the group and the circumstances of his own society, enabling his role in the group and the circumstances of his own society to carry out his role, so that he has a definite position in his own flesh and blood.
3. Mutual need: Individuals who are members of the local community feel that they are dependent on their "community" which includes their physical needs and psychological needs. The group belonging to the local community fulfills a person's physical needs, for example for food and housing. Psychologically, individuals will seek protection in their group when they are in fear, and so on. The social awareness of rural communities is manifested in certain habits, traditions, behaviors and distinctive language.

The value of solidarity and sentiment in rural communities is considered to be able to provide a peaceful and peaceful life. This is why the belief in sacred figures and traditional stories is so easily accepted by rural communities. In other words, the forms and patterns of past life became part of the social consciousness of rural communities. According to Koentjaraningrat for rural communities, the value of solidarity is a general need that is valued higher than individual needs. Koentjaraningrat also mentioned that solidarity is manifested in the form of community service, mutual cooperation, which is considered a highly commendable thing in the rural legal system. Likewise, individual rights are not clearly and sharply prioritized. It is these characteristics of rural community life that Ferdinand Tonnies calls *Gemeinschaft*.

Tonnies then stepped or "predicted" further. For him, the *Gemeinschaft* will gradually shift to other forms that reflect social institutional values that are more organized and coordinated. Social relations will be governed by a special body or, more precisely, social organization. Under normal circumstances, at first these developments do not disrupt the stability of people's lives, moreover these developments do not leave the value of spiritual and social satisfaction.

2. The Attitude of Nationalism of Society

Nationalism is an understanding that is realized in a country that longs for common interests, namely the interests of the nation (nation), even though they consist of a pluralistic society. Nation has the notion of totality which does not

differentiate between ethnicity, race, class and religion. Between them created harmonious and commensurate social relations on the basis of kinship. The interests of all groups are institutionalized in various social, political, economic and religious organizations. These efforts to build togetherness often aim to eradicate colonial superiority over a nation which has caused various sufferings over a long period of time. There are also those who say that nationalism is the idea of maintaining the integrity of the nation and state by appreciating and animating both culture, customs and history and the struggle of this independent Indonesian nation.

Nationalism is reflected in the attitude of the people of Tajau Pecah Village, Batu Ampar District in terms of their sense of having love for the homeland where they were born and raised. Then that feeling continues to grow from time to time in various forms, that's how nationalism in Indonesia is like something that continues to live and moves dynamically along with the development of society from time to time. And the meaning of nationalism/nationalism itself is not static, but nationalism tends to be dynamic following the development of society in time.

Nationalism always binds together people who are seen in a unified attitude. This unity fosters a sense of "unity" within a certain national concept. It can be said that patriotism (love of the motherland) is a moral and political principle that contains love for the motherland, emotional pride in history and self-availability to defend the interests of the nation.

Nationalism can also be lived as a sense of solidarity or social solidarity in the life of its citizens who are gathered in a nation-state (nation-state). Social solidarity includes the solidarity of citizens within these nations to overcome various challenges and obstacles for the sake of realizing common interests in realizing common goals.

The people who are used as informants have an acknowledgment that their views on nationalism are nationalism that upholds the values of nationalism and unity between nations. And there is also another view, namely nationalism is the knowledge of a person/society about the condition/existence of values, norms, laws, customs of nationality.

Then other informants also had an opinion that nationalism in the Tajau Pecah village community is an understanding of the meaning of love for the country and loyalty in the life of the state and nation, and can be referred to as a sense of nationalism. While other informants also have opinions in terms of nationalism, such as the following interview excerpt: nationalism upholds the values adopted by a country, obeys state rules and understands state sovereignty. Able to uphold national values of life based on Pancasila.

Nationalism is a condition where a person loves, is proud of his nation and considers or upholds the value of nationalism without demeaning the nation. The views of nationalism put forward by informants can be interpreted as a sense of nationalism which always binds together people who are involved in an emotional union. This unity fosters a sense of "unity" within a certain national concept. It can be said as nationalism (love of the motherland) which is a moral and behavioral

principle that contains love for the motherland, emotional pride in history and involvement to defend the interests of the nation.

Nationalism can also be lived as a sense of solidarity or social solidarity in the life of its citizens who are gathered in a nation-state (nation-state). Social solidarity includes the solidarity of citizens within these nations to overcome various challenges and obstacles for the sake of realizing common interests in realizing common goals.

In this context, ⁵ the key word in nationalism is *supreme loyalty* towards national groups. This loyalty arises because of the awareness of a collective identity that is different from the others. In most ⁶ cases, this is due to similarities in heredity, language or culture. However, all of these are not all substantial elements. The most important thing in nationalism is the "will to unite". Therefore, "nation" is a concept that is always changing, not static, and also not *given*, in line with the dynamics of the forces that give birth to it.

Nationalism does not always grow in a multi-racial, linguistic, cultural and even multi-religious society. America and Singapore for example, are multi-racial nations; Switzerland is a multi-lingual nation; and Indonesia, which is phenomenal, is a nation which is an integration of various tribes that have various ¹³ languages, cultures, and religions.

¹³ This is in line with the opinion of Renan (1965), saying that ethnicity is not necessary for the rise of nationalism, and nationalism can be in a multi-ethnic community, religious unity is also not needed for the rise of nationalism. Language unity facilitates the development of nationalism but is not absolutely necessary for the rise of nationalism. In the case of nationalism, the absolute and main condition is the existence of a common will and determination.

Related to the concept mentioned above, nationalism or nationalism is also a social movement, or a spiritual trend that unites people into a "state" that awakens the masses into an active political and social state. With this insight, nationalism can be seen as the ideal foundation of every country.

The national attitude shown by the community is a form of commitment, awareness of an attitude of responsibility, and a feeling of having shared aspirations to improve development in the village of Tajau Pecah so that the community also feels compelled to participate in supporting all policies relating to the interests of the wider community.

3. Implementation of Social Integration in Strengthening Nationalism

The future of the Indonesian nation is under threat due to the low sense of nationalism among the youth. From year to year, moments of commemoration of Indonesian holidays, such as the moment of commemoration of the Youth Pledge Day which became the forerunner of the birth of a sense of nationalism among Indonesian youths, are increasingly fading and are increasingly being ignored and only a few young people ⁶ care. Ironically, this concern is only limited to ceremonial commemoration. The sense of nationalism and patriotism that exists in the soul of

Indonesian youth is increasingly displaced and replaced by foreign cultures that are not good for building the character of the nation's children and can even be said to be "misleading" for Indonesian youth.

Many youths who were supposed to be pioneers in building up Indonesia's fighting spirit instead fell into an increasingly uncontrolled abyss of materialism. Currently, many young Indonesians are slowly starting to forget and even leave their own national culture. This is because they are starting to be more interested in a hedonic life or a life that only promotes pleasure.

According to the informant stated that in society there are some people who are Buddhist but do not feel ostracized at all. Everyone is treated the same and there is no discrimination. In fact, we're pretty familiar. On Vesak Day, some neighbors say congratulations and some don't. On the other hand, I also wish other neighbors happy holidays.

This equal recognition of all citizens in society is manifested in the formation of social organizations that accommodate community activities to meet the social needs of the community. Apart from that, this activity is a form of recognition of the religious identity of all residents in the village of Tajau Pecah, Tanah Laut Regency. So, in this society there is no dichotomy towards all citizens based on race, ethnicity or religion.

In the context of social interaction which includes inter-ethnic assimilation and communication in the village of Tajau Pecah, basically the community's understanding of inter-ethnic relations or the differences that exist in society, they already understand each other, because they do hold the value of equality. They have also been able to carry out life renewal, coexist harmoniously with each other. And they don't really care about the differences.

Social interaction which includes inter-ethnic assimilation and communication has been seen in the Tajau Pecah village community. Social interaction occurs in society because of social contact and communication. Community members interact among community members and other groups based on the knowledge and understanding possessed by the community based on the norms that apply in community life.

Based on the existence of social interaction that belongs to the Tajau Pecah village community, it shows that the self-identity that is owned is not solely shown by what is owned, but is determined by the recognition of all other people or groups towards us in certain situations. This is what the Tajau Pecah village community has in realizing social integration.

The process of communication between citizens in this community takes place in an open manner. In life in society, citizens develop an honest attitude. There were no special conversations that were kept secret during the communication. Among the residents there are also no certain prejudices or stereotypes in viewing citizens from certain backgrounds. According to residents, good or bad behavior depends on each individual and cannot be generalized according to ethnic or religious

background. In social life stereotypes belonging to individuals or groups are not always used as a reference in interacting among citizens (Dulay, 2001)

The concepts of social order held by the Tajau Pecah village community above are very reasonable if social integration is realized, in line with Perdana's opinion (2008) that pluralistic social integration according to the functional approach point of view is realized because social processes based on consensus of values that contribute to solidarity and balance or social solidarity.

D. CONCLUSION

The social integration of residents in the village of Tajau Pecah can be seen from the existence of a closer interdependence relationship between the parts so as to create a harmonious atmosphere that allows collaboration between residents in achieving mutually agreed goals.

A sense of nationalism with an attitude of responsibility, and a feeling of having shared aspirations to improve development in the village of Tajau Pecah so that the community also feels compelled to participate in supporting all policies related to the interests of the wider community.

The implementation of social integration in strengthening nationalism in the village of Tajau Pecah, Tanah Laut district, through social interaction which includes inter-ethnic assimilation and communication has been seen in the people of Tajau Pecah village. Social interaction can occur because of social contact and communication. Community members interact with each other with other groups based on knowledge and understanding of the norms that apply in people's lives.

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