

The Spirit of Youth Unity of Senior High School in Bengkulu City

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Abstract

The spirit of unity among adolescents is faced with the phenomenon of globalism which is a complicated challenge that can affect the life of the nation and state. The conception of love of the spirit of unity is framed in the motto of the nation that is *Bhinneka Tunggal Ika*. The spirit of the nation is not just born, and the process is long. The spirit of the unity of the forerunners is high, yet different in the fading days. In this article, the research method used is a descriptive qualitative method, where the results obtained from the primary data and secondary data. Primary data were found from the results of students' essay answers, focus group discussions, and in-depth interviews. While the secondary data obtained from other records. This study discusses the conception of the spirit of unity which is the spirit of the spirit of nationalism. Furthermore, about the constructivism of the spirit of unity of adolescents found when the spirit is united today in an alarming condition. What can be done in this context is to build character on culture, culture, and education.

Keywords: Spirit of unity, Nationalism, Constructivism, Youth

1. Introduction

Nationalism in Indonesia first emerged as a struggle against colonialism. Suffering felt by the people of Indonesia due to the atrocities of the western nation gave birth to the spirit and motivation to rise to liberate this nation from the shackles of colonialism. In order to avoid the tendency of colonialism, the founding fathers attempt to explore the spirit of nationalism in which there is the spirit of unity through the historical epic existence of some pre-Indonesian archipelago kingdom that had prevailed in the past. Muhammad Yamin and Soekarno are some of the figures who performed the way in the sessions of BPUPKI. Even with the rhetorical tone that burned Soekarno in his speech on June 1, 1945, mentions:

"We have only experienced nationale staat twice, in the time of Srivijaya and in Majapahit times ... nationale staat only Indonesia entirely, which has stood in the time of Sriwijaya and Majapahit and which we now also must be established together." (Speech "Birth Pancasila" delivered by Bung Karno in front of Dokuritsu Junbi Tyoosakai on June 1, 1945).

Therefore, the framework of the unitary state is influenced by models of government in the past. The kingdom of Sriwijaya and Majapahit is often regarded as the prototype of the urgency of the existence of integralistic state conception manifested in the frame of the Unitary State of the Republic of Indonesia (NKRI). The spirit of maintaining independence and the sense of unity and unity of the nation in the pre-independence era was very high.

Sartono (1990) explicitly demonstrates how important the phenomenon of spirit of unity, because the spirit of unity essentially includes the process of integration or unification as its form factor. Unity can be viewed as a system that shows functional integration, while unity as a product of the growth process contains a process of historical integration.

Indonesian society is a plural society, with the background of various regional cultures that are bound in a unity based on *Bhinneka Tunggal Ika*. The meaning of *Bhinneka Tunggal Ika* is that although the nation and state of Indonesia consist of the diversity of ethnic groups with different customs, cultures and religions, and the diversity of the Indonesian archipelago, the whole is a unity of the Indonesian nation (Mustansyir 1997). The spirit of unity does not arise but through a long process of history. The sense of the spirit of national unity arises because there is a sense of destiny and felicity (Ingleson 1993).

Now the spirit of unity of adolescents faces crucial problems caused by a new civilization known as globalism. Globalization is happening increasingly affect the life of society in the nation and state. Globalization gives rise to openness in all aspects of life. The consequences of such openness directly become a threat to the life of the community one of them to the spirit of unity.

This phenomenon is found in Indonesian teenagers are easily affected by the effects of globalization. One of them is the impact on the adolescent of Bengkulu city that teenagers should be vulnerable to changes in the surrounding environment. For adolescents, the problem of the spirit of unity is a complicated issue. The assumption that sticking out states that teenagers, in general, are currently experiencing erosion of the spirit of unity (unity). Though the spirit of unity is one of the many spirits that is able to unite the Indonesian nation.

The view of high school students in Bengkulu City about the spirit of unity is very low. Students' views are distinguished between those who expressed worry and no worries. The reflection of worry and worry about high school adolescents in Bengkulu City about the national unity is evident in their opinion about the concerns about

Indonesian the spirit of national unity. It was revealed that the threat to national unity always existed because of the waning feeling of nationalism within each other.

Whereas after the independence of the Indonesian nation has agreed to uphold the value of national identity derived from the value of unity and unity in diversity. This means that the identity of ethnic groups, races, religions and between different groups serve as a unifying tool of the nation to realize the spirit of national unity for the sake of the Indonesian nation (Alfaqi 2015).

Given the spirit of unity of adolescents, today is very worrying. The role of adolescents in this context is needed to keep this nation intact. Teenagers are the next generation, where the figure of adolescents is expected to continue the struggle of previous generations. The above statement, reinforced by the notion that adolescents are "the exponential layer of the nation, which amounts to 30% of the total nation of Indonesia and is a layer full of dynamism, the vitality of heroism" (Surakhman 1980). Therefore these teenagers have a burden to realize the hopes and ideals of the nation from the previous generation to foster the spirit of unity within them.

The weak spirit of unity means also the weakness of the national character. Iswandi (2007) pointed out that the quality of national character of nation children from time to time has not been encouraging, even when viewed from the signs of the times are very worrisome. Currently, the character of the nation's children can be said in critical condition, where many teenagers are more proud of the culture of other nations than the culture of the nation itself. Improving the quality of teenage national character is very necessary to do, so the position of youth in this country to be strong in improving the spirit of unity.

According Megawangi (2004) that the effort to form the character of the nation is not an easy job, requires a comprehensive approach done explicitly, systematically and continuously starting from childhood in the family and community. For that reason in addition to efforts to develop the character of nationhood in school which is carried out continuously, then the development of national character in the community is not bargained in order to create intelligent citizens and national insight.

One of the strategic steps in improving the spirit of unity among adolescents is by improving the character of nationality through the learning of Citizenship Education. The results of the Bouchier (2007) and Kalidjernih (2005) studies show that the paradigm of civic education in Indonesia three decades of the New Order era has focused more on establishing the character of the citizens' compliance with the official interpretation of the political regime. Submission of citizens to the regime's interpretation (government) is regarded as a virtue or civic virtues attached to the mission of civic education at that time. Thus, civic education at the school level often translated as a form of democratic education has an important role to transform the ideal of a citizenship society that reflects the spirit of unity.

2. Research Method

This research uses qualitative descriptive type. According to Bogdan and Tailor (1993), a research procedure that produces descriptive data is in the form of written words or oral people and observable behavior. This descriptive case study was conducted by observing and examining the condition of high school adolescents in the school environment, the results of this research in the form of facts, data and events analyzed further based on the concepts that have been developed before making it easier for researchers in solving problems. The use of qualitative approaches, the data generated in the form of non-numerical data, but the data obtained from documents such as essay results, interview results, focus group discussion, field observations, and other official documents (Moleong 2004).

The location of this research is conducted at State Senior High School 5 Bengkulu City which is located at Cendana road of Bengkulu City. The selection of research sites in Senior High School 5 Bengkulu City based on the quality of the school as one of the best high school. The development of student character in Senior High School 5 Bengkulu City is carried out with the integration between curricular and extracurricular activities. This development is able to deliver Senior High School 5 Bengkulu City has a myriad of student achievements both local, national and international. These achievements are obtained through various social sciences, such as Olympic-Olympic sciences and various other achievements through extracurricular activities in the form of activities Paskibraka, Marching Band, Intelligent Quiet. Prominent achievement of Senior High School 5 Bengkulu City which can be a pride is in the form of activities Marching Band and Paskibraka. These activities are carried out intensively every afternoon to shape the character of a learner.

This study obtained primary data and secondary data. Primary data is data obtained through text essay which is answered by the students about the meaning of the spirit of unity of teen nationalism. Also obtained from the focus group discussion and in-depth interviews. While the secondary data obtained from this study in the form of data derived from official documents, documents such as student identity, student's daily activities, and student learning outcomes. In addition, also about the activities of youth cadets in the city of Bengkulu. Data analysis techniques used in qualitative descriptive research in the form of data collection, data reduction, data presentation, and conclusion (Miles and Huberman 2005).

Focus Group Discussion (FGD) conducted in this research is used as a qualitative data collection technique

with the aim of finding and describing the spirit of nationalist unity of high school adolescent of Bengkulu city by way of central discussion about the spirit of unity. Using FGD is also intended to avoid the wrong meaning of a researcher on the focus of the problem being studied (Afriani, 2009). In the implementation, students who attend FGD are students who follow the previous essay test. High school students are invited by researchers to conduct FGD at the place and time that have been prepared by researchers.

Interviews were conducted on students who previously followed the essay problem. Informants in this study are students, teachers, principals in the school environment. In addition, researchers conducted interviews with youth, community leaders and government officials as additional data to express the spirit of unity of adolescents.

3. Results and Discussion

The Conception of the Spirit of Youth Unity of Senior High School in Bengkulu City

The conception of the spirit of national unity is part of the conception of nationalism that speaks of the concept of territorial unity (territory), social and culture. The conception of unity in this sense does not mean uniformity, but the social unity and culture of the nation within the framework of the statement of nationalism.

The view on the spirit of unity of adolescents can be seen from some of the students' results about focus group discussion and interviews of high school students of Bengkulu City who said that:

"With the existence of regional autonomy, there are gaps in every region in Indonesia. Many regions want to be independent because they are not considered by the Government even though they are rich in natural resources, government policies are leaning towards foreign investors, there is a lot of corruption and nepotism either from central officials or local officials, there are a sale and purchase of legislation for the benefit of investors, the presence of foreign parties who want to control a certain region in Indonesia "(DA, students SMA Bengkulu City).

"A lot of areas that are not touched by the example of the Indonesian border area, there are much hungers in the region of Papua, the government is less to build the existing infrastructure in the region, only prioritize development in Jakarta, centralized workflow only in Jakarta alone, remote areas, lack of access to electricity outside of Java, many manipulation of incoming budgets in remote areas "(ADL, students of SMA Kota Bengkulu).

The student's view above shows that the spirit of unity construction that becomes the spirit in the conception of nation and state is in an alarming state.

"Indonesia with unity territory should be able to suppress conflicts on behalf of tribes and races, many inter-ethnic disputes, the principle of Bhineka Tunggal Ika only as a symbol not executed carefully, lack of harmony among ethnic groups, lack of tolerance among ethnic groups" (AM).

Based on the above quotation, if traced in the history of the journey of Indonesia the conception of the spirit of national unity framed by the slogan Bhineka Tunggal Ika is certainly not a new concept. The concept of the spirit of national unity framed into the slogan of Bhineka Tunggal Ika has failed to consolidate the national unity of Indonesia. After the reformation, the articulation of identity politics proved more and more visible. The policy of regional autonomy which is expected to overcome the problems of difference in Indonesian society, turns into hyperonomy so as to bring up regional politics which further sharpens ethnic, religious, and locality prejudices. Thus, it can be understood that there is a striking difference between multiculturalism as epistemological and multiculturalism as a political phenomenon.

Political phenomena highlighted the waning problem of the spirit of unity among youth today one of them is influenced by the excesses of politics in the regional head elections. Each stronghold subdues the candidates for their local leaders so that there is often division and even violence. This is also due to the lack of education on civic education. One of the excesses of local elections occurred in the province of Bengkulu.

Data from Crisis Group Asia Report N ° 197 (2010) explains that the number of violations occurring in 224 scheduled elections in 2010 was not up to 10 & (20 cases of violence), while throughout the 2005-2008 election recorded 13 cases of violence. The causes of the violence include community anger over the politics of kinship (incumbent applying family as a candidate), poor governance, including the case in Bengkulu district in June 2005. Violent acts arose from the disappointment of candidate pairs and supporters who were filled by youths who lost in the election (Pradhanawati, A 2011).

The excess of an election like this gives an idea that the unity of society in realizing a peaceful and peaceful nation is far from good. Even though the meaning of unity in Bhinneka Tunggal Ika is a reflection of rationality that emphasizes more similarity than difference. The Spirit of unity is an ideal image. It is said to be ideal because the spirit of unity is a hope or aspiration to uplift or put the elements of the differences contained in the diversity of the Indonesian nation into a container, namely the Unitary State of the Republic of Indonesia. Unity is an attempt to create a container capable of uniting diversity or diversity.

Meaning of the spirit of unity in line with the opinion of Notonagoro (2006), which suggests that nationalism in the context of Pancasila is a "single compound" (singular unity ika) formed from the concept of 1) Unity of history; 2) Unity of fate; 3) Cultural Unity; 4) Unity of territory; and 5) the unity of spirituality. This

equation will give birth to a spirit of unity among the citizens of Indonesia in maintaining the unity of a complete nation.

3.1 Constructivism Spirit of Youth Unity of Senior High School in Bengkulu City

The spirit of unity that was built in the nationalism of Indonesia in accordance with the opinion of Sukarno who asserted about the unity of the Indonesian nation as follows:

"The unity of the Indonesian nation is not natural, but historical, meaning different from other nations, the united Indonesian nation is not because it is united by one mother tongue, or by tribal, cultural or religious unity. In the natural sense of societies on earth, Indonesia is a diversity with hundreds of languages, tribes, regional cultures, and with a plurality of religions spread over thousands of islands that geographically does not necessarily support the unity of the archipelago. Unifying the Indonesian peoples is a shared history, a history of suffering, oppression, the struggle for freedom, and the determination of the development of common life. That is the basis of the unity of the Indonesian nation. The basis of the unity of the Indonesian nation is not the subconscious tendencies of each resident class, but a common determination. Unity of the Indonesian nation is not ethnic, but ethical (Soekarno 1963).

The spirit of unity among teenagers today has been felt very worrying. This is in accordance with the opinion of teenagers about the spirit of unity, namely:

"Indonesians are still mocking-taunting among fellow religions or tribes, it is enough Timor-Leste to separate from this country" (MH).

This teenage statement illustrates that the fact of the unity that wraps this nation has begun to fade. The disappearance of the now-Timor-Timorese island of Timor-Leste and the escape of Sipadan and Ligitan is the result of the lack of a spirit of unity in defending the unitary state (the love of the nation and the love of the homeland). This is a lesson for this nation about how important it is to keep a unity. Many things are known about the spirit of unity in the eyes of the teenagers. The biggest concern is when the islands and regions in Indonesia want to escape because of the government's treatment that is still not able to embrace the areas that do require the hands of the government to manage it. When that happens, the government will no longer be able to stem divisions.

Bhinneka Tunggal Ika's national motto clearly affirms the recognition of unity in diversity or diversity in unity across the entire spectrum of national life. The viewpoint of some youth of SMAN 5 Bengkulu City students about the conception of the spirit of unity began to be constructed from childhood starting from the family and school environment. Their understanding of the spirit of unity which shows that the government has not been able to unite this nation due to the poor system of governance in managing natural, economic and cultural resources is an objective social reality found in the relationship between individuals and social institutions.

Poor governance affects the electoral system which should be the first gateway in the selection process of leaders who can contribute to this nation. The constellation in the seizure of power at the local level was dominated by conflict cases during the direct election. This is an antithetical phenomenon of democratic ways of choosing a leader. Democracy requires non-violence methods in determining a leader (Nurhasim 2016). Such excesses can be resolved if the community is able to accommodate their own thinking that the way of violence is not the solution to solving the problem. It is important in this fact that youth have a role in fostering the spirit of unity so it is not easy to divide only the problem of politics.

3.2 The Spirit of Youth Unity in Social Construction Perspectives

The conception of "diversity or differentness" refers to the objective reality of Indonesian people who have a high diversity. The diversity of Indonesian society can be found in many areas of life. Diversity in politics is characterized by the existence of different interests between individuals or groups with one another group. In the field of economics, diversity can be seen from the existence of different needs of life, which ultimately has implications for the emergence of diversity in the pattern of production. In the social field, the diversity is reflected in the different roles and social status. In addition, diversity can also be seen in terms of geography, culture, religion, ethnicity, and so on.

The diversity is still reinforced by the individual diversity of each country's children who now number more than 200 million inhabitants. Given the diversity in these areas, Indonesia has been dubbed a multi-ethnic, multi-religious (multi-religious), multi-cultural (multicultural) community, and so on. In short, it can be said that Indonesia is a plural society (Plural Society).

When viewed from the social structure, the diversity or plurality of Indonesian society has double dimension, because it has plurality horizontally and vertically. Plurality horizontally in sociology is known as social deference. Social differentiation is a social class system with a linear system or without differentiating the social class itself. For example, differences in religion, race, ethnicity, clan (clan), occupation, culture, or gender. Plurality vertically breeds social stratification. In Sociology, social stratification can be interpreted as the

distinction of the population or society into the classes on a level. The embodiment is the existence of layers in society, there is a high layer and there are layers beneath it, such as rich and poor layers, rulers and commoners.

The values of the unity of nationalism in the environment around adolescents can be constructed continuously through community activities to cultivate the values of unity in the souls of adolescents. One of the things that can be done is by implementing mutual cooperation activities. The spirit of mutual cooperation teaches the meaning of unity and unity in maintaining the environment. This value is continually constructed in society so that the adolescent will understand the meaning of unity.

3.3 Strategy to Increase the Spirit of Nationality Unity among Youth Adolescent in Bengkulu City

Fostering a spirit of unity requires a genuine and systematic effort. Regarding this matter, Tilaar (2007) argues that there are 3 important factors in fostering the spirit of unity of nationalism that is: 1) language, 2) culture, 3) education.

The role of language in promoting the spirit of nationalist unity is vital. The Indonesian language basically has the function of unifying Indonesia (Paaw, 2009). Further disclosed Garvin and Mathiot (1956) language has a role associated with the spirit of unity of nationalism that is the function of unifying and separating function (separatist). Indonesian became the heart of the Indonesian nation that has become a necessity as the next generation to maintain and develop it (Nugroho 2015). The use of Indonesian language in various aspects of life can bring together different groups of socio-cultural, religious, and linguistic backgrounds into a unified nation, the Indonesian nation.

The effort to increase the spirit of nationalist unity is also strongly influenced by cultural strategy. Culture has a role in rebuilding the nation's self-esteem through cultural equality (John Hutchinson 1987). Culture and society is a unity that can not be separated, because culture is formed by society or there is no culture without society, and vice versa society is a supporter of culture so that there is no society without culture.

The realization of the unity of Indonesia which consists of various tribes of this nation is supported by the National Indonesian Culture. Hence the diverse circumstances are not a contradictory distinction, but the distinction is precisely the appeal of a united collaboration in a synthesis and the resultant so that all the diversity is manifested in a noble cooperation, the unity of the nation (Kaelan 1991).

These efforts are emphasized through regional diversity, but not without relationships and ties that can mutually melt one another. The local belief system and culture that has lived for thousands of years in Indonesia has enriched the unity and unity of Indonesia. In a multicultural society, a society (including a nation like Indonesia) has a common culture in that society whose features are like a mosaic. Within the mosaic is encompassed all the cultures of the smaller societies that constitute the realization of a larger society, which has a culture like a mosaic (Suparlan 2002).

One of the cultural strategies that can be done in improving the spirit of unity is to teach the youth as the nation's generation to love and preserve the culture. The real step in realizing the strategy is by preserving the cultural heritage and developing the smog, fostering the arts in accordance with the nation's cultural values as well as the internalization of values to shape the national identity and character and strengthen cultural diplomacy.

Strengthening the spirit of nationalism unity is basically an important part of the process of building the character of the nation which is done through education. The character education of the nation that has been formally accommodated in a number of subjects is one of Citizenship Education which can realize the national commitment to Bhinneka Tunggal Ika, thus must be internalized to the students as a spirit of unity that builds national identity (Winataputra 2008).

Education in the family environment is vital in fostering a spirit of unity. The family is the first gate in adolescent education. One effort that can be done is to teach and instill the spirit of nationalism unity by respecting the elderly, respecting each other among family members and teaching teenagers always mutual cooperation in the family. The next stage in fostering the spirit of unity of adolescents in the community. Adolescents cannot be separated from society. Because society is one of the factors that make up the character of teenagers. Community activities such as joining youth and youth empowerment programs are one of the best strategies to foster a spirit of unity.

After going through these stages, adolescents can improve the spirit of unity within the school environment. Renewing character education at school is one of the right steps. Schools can empower teenagers through extracurricular activities through scout activities, paskibraka activities, and intra-school organizations (OSIS). By following such activities, it is hoped that it will increase the spirit of unity.

Conclusion

Construction of the spirit of unity of adolescents in an alarming condition. The condition of waning the spirit of unity among adolescents will gradually experience a division of the hemisphere caused by the inability of the government to manage and manage the life of the nation and the state. the spirit of unity that occurs among

teenagers is far different from that experienced in the era when it achieved independence. At this time faced with the phenomenon of globalism that is able to shift the spirit of unity of teenagers. One step in overcoming it is can be grown through the role of language, culture, and education so that revitalization of nationality character in the adolescent nation.

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