

THE ROLE OF THE FAMILY IN FORMING NATIONALISM

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ABSTRACT

The background of this writing is the decreasing of nationalism among the youth of the nation. Nowadays, the nationalism seems to be sunk. Nowadays, it is facing a great challenge of civilization, named globalization. As the basic drive and the élan vital, the flexibility of Indonesia nationalism is being tested in terms of the ability to change, so it is hoped that it is always accurate in answering the occurring-demand. The flexibility is not decreasing the nationalism; it is in fact shows the deep of nationalism itself so in the same time it is still alive and continuously metamorphosed.

The aim of this writing is to investigate the role of family to the nationalism, both individually and together among the youth. This research conducted in the analytical description method.

The discussion shows that family environment has a role in growing the nationalism. It is also shows that the family has a great role in forming the nationalism among the youth.

It is concluded that the education in the family gives a good impact toward the nationalism among the youth. Parents who educate their children to love their nation by asking them to follow the national events in their childhood will help the children to love their nation and country.

Key words: family education, history education, nationalism

Introduction

Today, Indonesia is facing a heavy challenge regarding the future of the nation. The nationalism is threatened by many appearing crisis: monetary, moral, social, political, national crisis, etc. This continuance crisis are caused by some social problems such as the contradiction of politics, ethnic, socio cultural, and the spread of the permissive action of corruption, collusion, and long-lasting nepotism. This situation is contradicted with the professionalism value, law supremacy and universal ethic for the improvement of a country. In this case, the problem is how to improve this bad condition and develop it to become a better life through the efforts to accommodate the demand of society changing.

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Indonesian nationalism, based on Benedict Anderson (1999), is being tested and questioned. The imagined community about a nation country is faded because of many crises and the imbalance of socio-cultural. In some areas, it is not only questioned, but also, more than that, it is rejected, and it is not expected. In the most western area, Aceh-Sabang, there is the Aceh Independence Movement (Gerakan Aceh Merdeka/GAM). In the most eastern area, Irian-Merauke, there is the Papua Independence Movement. In Riau, the Malay oil rich area (however, now the community have to queue up for the gasoline), they not only ask to become a federal country, but also to be independent through the movement of Independence of Riau. Even more, several times ago there are some news about Deli Movement and the Independence of Minang (Gonggong, 2002).

In addition, now nationalism is facing a great challenge from the civilization, named globalization. As the basic drive and the *élan vital*, the flexibility of Indonesia nationalism is being tested in terms of the ability to change, so it is hoped that it is always accurate in facing the occurring demand. The flexibility is not decreasing the nationalism; it is in fact shows the deep of nationalism itself so in the same time it is still alive and continuously metamorphosed.

In the global perception of Indonesia's case, the aspects to bind the nationalism have been faded. Firstly, it is caused by the attitudes of the leader who do not reflect loyalty to the nation which are how to help the community live prosperously; they in fact do some actions which destroy the nationalism. Corruption, collusion, and nepotism have been a system which is embedded by certain teams, groups, or races; so it is difficult for the government, as the nationalism boulder, to take care of them. Secondly, is the widening of economical gap between the rich and the poor in which the dominant ethnic dominate the economic affairs which creates an irrational jealousy. Consequently, it is difficult to live together which eventually causes the nationalism to break down. Thirdly, the wrong and the rush interpretation of regional autonomy system cause the growing of sharp primordialism, severe chauvinism and anti-other races to stay in another area which shows the weakening nationalism and the possibility to disappear.

Today, nationalism in Indonesia seems to be sunk, especially among the Indonesian youth who are in the periods of finding their identity. They tend to follow the western culture to be considered advance. The western way of thought which very appreciate liberalism becomes something that they are wanted. They are more likely interested in the other country's culture than their own. These are several symptoms of the nationalism decreasing among the youth.

For the youth, the nationalism is tested by the consumerism, hedonism, individualism, materialism, and permissive action that have become a part of life style of some Indonesian youth. Even more, if the nationalism is diametrically faced with the over limited freedom (uncontrolled) that is always getting strengthened by the ruled policies which support the issues of freedom and transparency.

Related to the above phenomena, the important thing for a nation is loyalty/commitment, Fukuyama (2001) called it as the trust. The loyalty and the trust is the adhesive element of the nation existence that has the nationalism bond. Our nation has not been able yet growing the inter-faithful feeling in every level of society, nation, and country life. Although the nationalism is very needed for Indonesia, and might will always be struggled for as the nation state runs ahead, in fact, our nation almost lost its nationalism.

Fukuyama (2001; 471) stated that if nationalism has to disappear slowly just like the political power, it must have been become tolerant. The national groups can maintain the languages, and every bits of their different identical symbol, but the identity will be more likely expressed in the cultural area than in the political one. This seems to indicate that nationalism becomes obsolete and is not needed anymore. If Fukuyama's assumption is proved that the nationalism is bounded by political area, whereas the political area will disappear and be replaced by the culture from a certain ethnic and area, it will become the signs that Indonesian's chauvinism and the fanatic feeling to their own tribes are appeared and it is worried to create a chaos. Simply speaking, the chaos phenomena can be described by the metaphor "Does the flap of a butterfly's wings in Brazil set off a tornado in Texas" (Lorenz, 1993; 14).

Therefore, education holds the important role and cannot be separated from our life; it is absolute for individual's life, family, and a country's or a nation's life the ups and the downs of a country is determined by the ups and the downs of the education of its country. Djahiri (1985; 3) explained that "education is an organized, planned, and continued efforts to assist people to be a relatively perfect, mature, and has a cultural". The quotation above describes that the aim of the national education is very high and noble. It is not easy to achieve it, and it is the responsibility of every element of family, schools, society, government, and not to forget, the teacher.

Family is fundamental, a foundation for the development of the next youth. Moreover, it is inevitably that family is important for the development the youth to become the people who have good personalities and useful for their community. There are a lot of experts who emphasized the importance of family environment. Comenius, who lived in 1592-1670, stated that the first education for children is in the family, which is called as *Scola-Materna* (School by the mother) (Purwanto, 1988).

In the family environment, the parents teach their children by words, the good attitudes that will be modelled by their children. Education is a responsibility of certain things. For instances, putting their toys in the right place, making up the bed. Without learning to be responsible since child, in the future the child will not be able to hold responsible of their actions. Responsibility is one of the nationalism values that is needed to be encouraged in this developmental era.

Observing the substance of the family environment, we can easily find that every parent teach their children about heroic values. When in the children still in

their mother's womb, every infant is prayed by their parents to be good children, respect to their parents, and could bring benefit to their nation, country, and their religion. When they are born, the babies are respected by their parents by conducting many religious and cultural rituals. All the relations and neighbors are coming and wishing the babies for their best. Every time, the parents teach them to become generous people by helping other people. For example, by helping others, sharing the food with friends, being kind and polite to the guests, giving a way or seat to the older people, forbidding someone to cut off the leaves or the branch in wrong way, and forbidding someone to hurt the animals. The children are always asked to be polite and listen to what their older people say, obey and be diligent in doing their religion rules, study hard in order to become smart and success people.

The perspective about family is changing by the time. William J. Goode (2007) described brilliantly about the powers which exist in the city and industrial community that has broken down the organizational of the traditional family though the modernization approach. According to Goode, the changing to the industrial and the changing of the family is a parallel process, both of them is influenced by the social changing and the personal ideologies. There are three ideologies which are the main sources of the changing. They are ideology of economic progress, ideology of conjugal family, and ideology of egalitarian.

From the three ideologies, conjugal family becomes the most radical and can destroy the former traditions in almost community. In addition, it can encourage the appearance of radical groups in every developing country. Goode admitted that conjugal family is the most suitable type for the industrial development. However, industry is not good for the conjugal family system. Goode even said that the broken relationship of a big family system is the most expensive sacrifice which is given by the family towards the industrial growing because it has a broken relationship with some relation that has been constructed hereditary in traditional family life. Therefore, for Goode, Industrialization is considered as the most critical factor in the complex changing process that is happening.

It, of course, brings the changing to the values that are grown and maintained in the family. The good values in the family environment are expected to become an in-separated part from the children growing. Nevertheless, in the reality, not all children can be success people. Influenced by the strong environment influence, children grow beyond parents' control, far from the expectation. Moreover, some of them become a threat for the family and the community. For instance, arguing with the parents, doing what they want to do, going to school as they want, getting involved in drug use, and even in criminal action.

The big impact of industrialization has influenced the parents' ways of nurturing their children. The enjoyment of work, which at first is meant as a compulsory to fulfill the family needs, has put aside the gathering time with the family. That is the beginning of disaster when the children spend most of their time with "the alternative babysitter": television, video game, cellular phone, the internet, clubbing, and finally drugs.

The failed of family education in growing and inheriting the heroic values become the main cause of the failed nation character building. That is why it is not so surprised if some people said that it is difficult to find a good model because some figures do not have good characters and do not appropriate to be a good model. Lately, it appears some statements about the decreasing of the nationalism and pride as a nation. Furthermore, a survey result shows that our pride as Indonesian is getting weaker from year to year.

This phenomenon, in the same time, shows that the efforts in growing and teaching the heroic values, especially in the family, have not been effective yet. Therefore, ideally there should be a generation product which could give a role model but eventually could not carry out the mandate given. Consequently, we can think big, but try to start from the small stuffs (think globally to act locally). We have to go back home because *baitti jannati*, “my house is my castle”. In the house, we have full authority to manage and help children to understand, to select, and to avoid the bad effect of the global environment. To strengthen the reinternalization among the values, good life values are needed as the base of the heroic and nation values that will be attach on them forever.

The issue that will be investigated in this writing is: “How is the role of the family in forming the nationalism?”

Discussion

Horton and Hunrt (1996: 267) give some options to define family:

1. A group who has the same ancestor.
2. A group who has blood relationship by marriage.
3. A married couple with or without children.
4. A couple without marriage which has children.
5. The members of a community which usually want to be called as a family.

The family environment, as the first and the main environment, is known by the children as the place that has a role in determining and helping them to grow their identity. Many psychologist experts admitted it. The groups of psychoanalysts, for example, emphasize the influence of the family environment towards the children identity. Moreover, it is stated that identity pattern of the children has been formed since they are still very young, between 0 to 5 years. The healthy family environment, usually, can create the children’s health identity. In contrary, the bad family environment could create the children who have the bad personality as well.

Family is the only social institution, besides religion, that officially has been developed in all society. The term “social structure” in the anthropology is often used in the definition of the family and family bounding. In contrast, there are some people who denied, in a certain community, there is no law system because there is no official institution or official law. The possibility to make abstract

the law aspect, economic, and political dynamic attitude can be done, although there is no official institution that handle this area in that society. However, the individual role in the family and the responsibility is a good attention whether it is official or not both in the high technology society and in the low one (Goode, 2007; 7).

Environment has the important role in shaping children personality, especially in family environment. Both of parents are the agent of this role. The role of the environment in creating children personality, not only in the environment before the birth but also after the birth is an inevitably problem in the family environment. It is a basis of the starting life for every human. The family provides the place to grow and to create children's personality in their early age. In other words, the children personality depends on parents' and the environment's thought and treatment.

The nurturing pattern that is hold by each family gives a different influence towards their children, especially their attitude. The attitude that is developed by the children in the community environment depends on how the parents teach the child in their family environment. It can complete the chains of the family members' interaction, and at the same time, this interaction will form their personality step by step, give them a direction, and strengthen the children's attitude in the same conditions in life.

Furthermore, if the children are born and grown up in the authoritative family, they will do anything because of they are obedient that is followed by the afraid feeling as a result of the rude attitude that were shown by their parents, not based on their own will. The other result for the children is they will consider that the attitude that their parents teach them is right and they will carry it when they contribute in the community, although, in fact, it will contradict with the public opinion. In other side, the children who are grown up in a democratic family, the tendency is they will be given the freedom to choose everything they want and they also can reject everything that they do not want by accepting the consequences. Nevertheless, in some cases, the democratic attitude can be bad if it is over.

The combination of the nurturing pattern in the family can be done by taking some authoritative concepts that will benefit the children and taking some democratic concepts which can support children's growing. The authoritative attitude is still needed to introduce and teach the values, whether they want it or not, such as showing the pride to their nation, culture, art, tradition, the weakness and the strength of their country so the children will proud of them, too. Moreover, the democratic attitude is needed to guide the children in order they do not become egoistic people and be individualistic towards a view that are different from them.

The nationalism can be encouraged in the family environment. Family is the first environment which influence the children's growing in showing their attitudes. If their parents always encourage the heroic values by telling them how the heroes fight, the biography of them, and the implication of their story towards

the life now, so in the children's mind it will be planted about the belief that this country is formed by the incredible fighting that is followed by making a sacrifice, the material and the non-material. So, they will proud of their national history through the heroic story told by their parents.

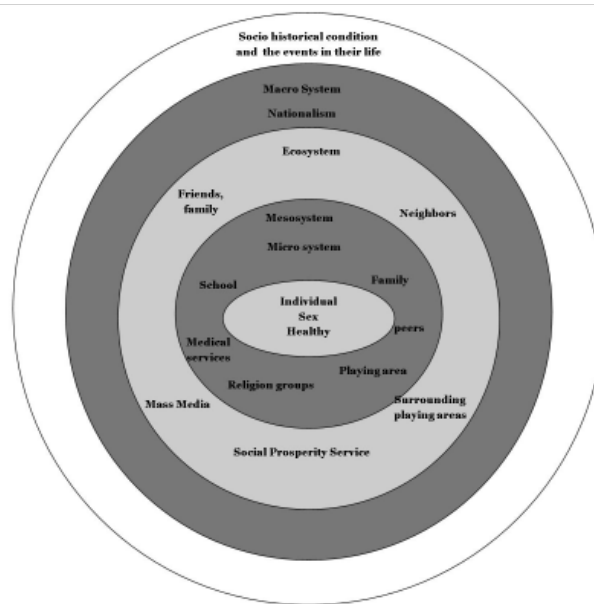
Besides, the encouragement of the nationalism can be done by celebrating the national days, such as Kartini's Day, Heroes Day, Indonesia Independence Day, and the other national days. Involve the children in these celebrations. For instance, in Kartini's Day, invite them to wear *kebaya* or traditional clothes that can show them that Indonesia has various cultures. The parents can also explain why the *kebaya* which is used, not the other clothes, in some competitions like run using the sack, marbles race, tug-of-war and climb the *pinang* stem in every time they celebrate the Independence Day. The context of the explained concepts must be related to the events that happened in the period before the Independence. *Kebaya*, for example, shows the limitation for the woman in moving, the sack material, perhaps, shows the difficulties to get some cotton clothes, the climbing of the *pinang* stem shows the cooperation between a group of people to achieve a goal. Furthermore, the children are not only feel happy by doing the activities, but also they get the description about the difficulties in getting the Independence; so, their empathy will appear and their pride towards their heroes will make them realize that they have to be grateful and use their time after the Independence with something that is useful.

The family environment influences the forming of the nationalism. It is based on the theoretical foundation that the youth's nationalism relates to their family environment. The family environment is one of the factors in forming the nationalism. It can be understood because the interaction that is happened among the family members is the relation between them and the environment where the individuals interacted. The family environment is a dynamic ecosystem and can be adapted with the environment that creates cooperation. In addition, the family environment is also called as one of the cooperation unit which consists of a dependence relationship. A family member consequently does not functioned without others' supports. This supported relationship can form the nationalism.

In the theoretical foundation about the development of the children's socio emotional called as Ecology *Bronfenbrenner* theory focus on the social contexts where the children live and the influence of the people surround them towards their growing (Satrock, 2007:84-85; Sarwono, 2005:75). This ecology theory consist of five environmental systems, extended from interpersonal to the broader cultural influence that consist of micro system, mesosystem, ecosystem, macro system and cronosystem. Based on Ecology *Bronfenbrenner* theory, the writer tried to describe the relationship between the family environment and the education in school/campus and the influence toward the nationalism as well.

The smallest circle in the picture 1 shows that the individual, whether it is men or women, some various level of age, and the healthy condition which exists in the micro system circle. The individual spend much time in this circle. In it,

there is some influence from the family environment, school, peers, the playing area in their environment, groups of the religion, and the other services for the community, such as Medicare service. The nationalism will be formed in the macro system that is influenced by the mesosystem and the ecosystem.



The theory of the Ecology *Bronfenbrenner* development (Santrock, 2007:84)

Bronfenbrenner theory gives us the framework to investigate the social context systematically both in micro stage and macro stage. This theory bridge the gap between the behavioral, theory which focuses on the small setting, and the anthropology theory, which is analyzed the broader setting. It is triggered people's attention to see the children's life from different setting. In this writing, the setting that is seen from the youth is family environment and the historical education that is expected can form the nationalism. In the school or campus environment, the lecturers need to consider not only everything that happen in the classroom, but also everything that happen in the family, environment, and their peers. On the other hand, in the family environment, parents need to consider about everything that their children got from their campus and their outside environment; in order, the nationalism is not only formed from the micro system factor, but also from some aspects in the micro system circle.

However, nowadays, the role of the family, especially in the cities has been changed. The mother who works and takes care the children is caring over other people that make them to be the other people. The parents are not being the model in their house anymore because they seldomly meet. As the result, their respects to their parents are decreased. The survey that has done by *Litbang Kompas*, by phone, on January 30 to February 1, 2008 to 880 respondents upper 17 that were

randomly chosen from the phone book of Jakarta, Yogyakarta, Surabaya, Medan, Padang, Banjarmasin, Pontianak, Makassar, Manado and Jayapura with the trustworthiness 95% shows that the individualism in the urban area caused the relationship with their neighbors divided apart. As the results, their attitudes to their parents were also changed step by step. From the total respondents, 51.9% of the Jakarta respondents said that the still respect to their parents. However, 46.5% of them said that the respect is weaker, and 1.6 % said they do not respect their parents anymore. Furthermore, in the outside Jakarta area, the respect to their parents still good, 55.1%, weaker 42.5%, and 2.4 % of the respondents did not answer the questions given (Kompas, February 17, 2008 page 15).

The shown results are caused by the low frequency of the meeting between parents and children. If they meet face to face, there is not an effective communication, though. Hence, this case affects the encouragement of the positive values that can help children to build the children's attitude. In addition, as the results of the low education in the family environment, children do not have a good model to encourage national values.

This research tried to look the relationship pattern in the family, in terms of the way they care of their children. There are some caring pattern that can be applied by the parents in guiding and teaching their children. Gordon (1983; 158) categorized the caring pattern into 3: (1) authoritative, (2) permissive, and (3) democratic. The authoritative and the permissive are considered as bad caring pattern (bad-parent), while the democratic are seen as a good caring pattern (good parent). In accordance with it, Singgih D. Gunarsa (1983; 6) also divided the caring pattern into three. They are (1) authoritative, (2) free, and (3) democratic.

In the authoritative caring pattern, the happened communication is one dimension or one way communication. The parents determine the rules and give the limitations to the children attitude, which one is allowed and which one is not. Children should be obedient towards their children. They do not have another choice. The parents' order and forced them without compromise. They do the parents' orders because they are afraid of their parents, and not based on their consciousness that things they have done will benefit their future life. The parents give some tasks and determine the rules without considering children's condition, and the specific characteristics between different children. The given order oriented on parents' hard behavior, this hard behavior is an obligation for parents. Since with no this hard behavior, children are not going to do their duties and obligation. In a family who has authoritative way of care, children development is decided by their parents. Authoritative children personality usually like being alone, having deterioration of maturity, doubt in taking action, and having slow initiative.

Liberal nurturing pattern has an orientation, which is children are living creatures who have free personality. Children are subjects that can act and do everything just like their heart demands. A hunger child has to put rice in his own mouth, chews and swallows it by himself. There is no way if the parents have to

chew and put food into their children's stomach. Parents let their children search and find what they need for their life by themselves so that children get used to organize and decide what good for them. Parents often trust their children to other people since they are too busy at work, social organization, etc. Parents just act like a cop who only watch the game, admonish, and maybe scold at their children. Parents are fewer consorts, not intimate with their children, and must know their own obligation.

If we pay attention to both caring patterns above we can see that authoritative pattern sees children as object only. Children are considered as trash that can be filled just like the parents want. Children have no any other options unless following parents command. In the second pattern the children are considered as subjects who are allowed to do the action they choose. The whole assignments entirely are given over to the children. These two patterns have both positive and negative side indeed. Authoritative caring pattern may cause the transformation process of value done smoothly. But they done the assignment with the involvement of fear and depressed feeling. Hence, if their parents are not able to be in their side they may be doing something else that has nothing to do with the stated rules.

Liberal caring pattern considers the children as subject, they are free to decide their own ways. But this pattern makes children act like the ways they want to be; they act by using their own value. While children are on kid's world and they have to be in the value of that world. Therefore they will run with no direction. Ideally, children are given a chance to express themselves and given motivate to participate in many competitions of Indonesian national day events. So the feeling of affecting country and nation will be raised.

The third caring pattern is democratic that based on two verity that children are independent subjects and children as weak creatures and need help to develop themselves. Human as a subject has to be seen as an individual. Children are person who still need to identify their own personality and available to be identified. The identification process will run smoothly if the affection always knotted and fated in it. This affection situation will raise friendship assembling in two siblings meeting and it will bring up an open condition. It will make children talents grow and develop fast.

So does with the use of personal identity like name, language, culture which will engraft and emerge personality awakening. This is important for the process of spirit/soul engraftment of nationalism in the family that wished to be developed later. Children will proud to show their identity wherever they are as Indonesian children. Because they think their language and culture are same and equal with the other country.

Children who live in democratic family have an open relationship with their parents. A problem will be discussed together and be solved together. Children attitude will be more adaptive, flexibility, have self control, appreciate other people works, receive critics fairly, have active living, have a more stable

self emotion, and have the feeling of responsibility. "Children brought up by democratic method, make better social adjustment outside the home and have more favorable attitude toward people" (Hurlock, 1973; 130).

Even though Singgih Gunarsa described the three patterns just like it is written above, but in the real world, caring patterns that used by parents are multidimensional which combines those three patterns. Though it is, parents will perform some dominant ways in taking care of their children.

From this explanation, a conclusion can be taken, that nationalism can grow and develop well if children are taken care with the caring pattern combines with role model and example from their parents, about how to act as citizen who are able to love their country, since many parents in this globalization era are not knowing and are not feeling proud with their country and their nation.

Conclusion

1. The engraftment of value and nationalism behavior can be started since little children to school age, so when they enter school environment they can perform some good attitudes.
2. Nationalism can grow and develop well if children are taken care with the pattern that combines role model and example from their parents about how to act as citizen who are able to love their country since many parents in this globalization era are not knowing and are not feeling proud of their country and their nation.

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