

Building Nationalities within Christians Virtues

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ABSTRACT

Background. Reflecting Pancasila in research world not necessarily discussing Indonesian citizenship as a civil society, these discourses widened to theological settings, particularly scriptural texts that are often used as sermons in pulpits. Indonesian ideological issues encountering Christianity have flowed and led to the entanglement of structural issues.

Purpose. The aim of research was to explore the threads of nationalism in Pancasila, specifically crossing over with Christian values.

Method. Based on qualitative research, researchers searched data through previous writings relevant to Pancasila, education, scriptural texts and their history.

Results. Results showed that Christianity has brought goodness news not just limited to Christians, but also brought light for the world as reflections of socialist human beings. It must be understood that Indonesian nationalism is nationalism that rejects all forms of discrimination, oppression, injustice, and denial of divine values, as contained in Pancasila.

Conclusion. Citizens have four main roles in the nation and state, namely as iron stock, social by control, agent of change, and also moral force. Those four main roles in running the life of the state are certainly not at all contradictory to Christianity. By performing these four roles, Christians show the quality of their Christian faith by becoming good citizens.

KEYWORDS

Christians Values, Diversities, Nationhood, Pancasila, Republic and Society

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INTRODUCTION

Indonesians are indeed multifaceted citizens. In some aspects of society, there are many aspects as well. Conversely, there are many pros and cons of religions practiced throughout society. Various religions developed and spread throughout the Indonesian territory have led to certain insights regarding several matters, one of which concerns opinions on how someone carries out national life seen through religious perspectives and even beliefs embraced by each Indonesian citizen. Oftentimes, religions are considered to be personal aspects that only believers would understand. However, this privacy has not made religions become an obstacle to other things related to



national life. Religions certainly guided the lives of individuals, yet they were also combined with various values, such as nationalism.

According to Lothrop Stoddard, nationalism refers to people's belief among themselves regarding their sense of togetherness as nations. Everyone certainly has to have this regard while living life as nation and citizens. Anyone living in an independent homeland could freely engage in anything, including applying their feelings of nationalism (Fitriana et al., 2023; Haloho, 2022; Magdalena et al., 2022; Manik et al., 2023; Manuputty et al., 2023; Munte, 2023; Munte et al., 2023; Pongoh, n.d., 2022; Putri et al., 2023; E. J. Saputra et al., 2023; Sarmauli et al., 2022; Selawaisa, 2023; Seruyanti et al., 2023; Tedy et al., 2023; Wirawan et al., 2023). However, boundaries exist. These limits can be guided by the religion that each citizen adheres to.

For example, one may argue that their sense of nationalism can be expressed by conducting demonstrations as a form of criticism of issues in the country, but one must still pay attention to the human rights of others involved in the action in accordance with the teachings of their religion (Amiani, 2022; Lumbanraja, 2021; Pradita & Veronica, 2023; Siburian et al., 2023; Utami, 2022; Wainarisi, 2021a, 2021c; Wainarisi et al., 2022; Wainarisi & Tumbol, 2022a). Therefore, this paper will discuss how to build nationalism in Christianity.

RESEARCH METHODOLOGY

This research is based on qualitative research by tracing secondary sources, namely through the nearest published journal to explore the relationship between Indonesian diversity in the Pancasila reflection. The authors processed the Christian values which intersect with the Pancasila as Indonesia's ideology. The authors' analysis focuses on social control, agent of change, morality, tolerance, and love. Such key words are treated as part of results and discussion as both an analysis as well as the authors' participation and love as an Indonesian citizens.

RESULT AND DISCUSSION

On the historical roots on nationalism, we have the Tower of Babel story which dates back to approximately 3,000 years. They had territories, languages and biological kinships that were considered unique. We were also found in Genesis chapter ten, where the Hebrew Bible which is translated in most English versions of the Bible as nations (Andiny, 2020; Angellyna, 2021; Angellyna & Tumbol, 2022; CONE, 2020; Dandung et al., 2022; Gloria et al., 2022; Ligan, 2022; Loheni et al., 2023; Magdalena et al., 2022; Mariani, 2020; Munte, 2018b, 2021; Munte & Wirawan, 2022; Natalia, 2021; PAHAN et al., 2014; Plantinga et al., 2019; Shusterman, 1997; Sinta et al., 2022; SUGIYANTO et al., 2014; Sulistyowati et al., 2021; Susila, 2022a, 2022c, 2022b; Susila & Risvan, 2022; Tekerop et al., 2019; Telhalia, 2016, 2023; Telhalia & Natalia, 2022; Tumbol, 2020; Utami, 2022; Wainarisi, 2021a, 2021b, 2021c; Wainarisi & Tumbol, 2022b; Wirawan, 2021). It explains humanity's division into different states, each of which was formed based on the beliefs within it. Such traits, which are thought to distinguish one group of humans from another. Nationalism has become prominent since the French Revolution which had the slogan "liberte, egalite, fraternite".

Nationalism emerged in 16th-century Western Europe with the rise of Europe (particularly Western Europe and peoples of Western European descent) to a position of economic, political, and to some extent worldwide leadership. Nationalism was present at that time as a result of the expansion of Western power into all parts of the world. The rise of nationalism at that time, reinforced and strengthened the disintegration of the Western European Church order that resulted in the Protestant Reformation. Increasingly, religious differences often masked secular political

conflicts, and in the eighteenth century, the spirit of rivalry that pitted nations against each other became stronger.

Indonesian nationalism is different from Western nationalism. Indonesian nationalism is based on social justice and anti-colonialism. Soekarno called this nationalism socio-nationalism. Nationalism upholds appreciation, respect and tolerance for other nations or ethnic groups. Nationalism began in Indonesia during the Budi Utomo congress on May 20, 1908, and the date is commemorated as National Awakening Day. Nationalism in Indonesia is a subjective and objective reaction from a geographical point of view that causes the realization of nationalism in Indonesia.

Western understanding of nationalism is different from the concept of nationalism known in Indonesia. Characteristic of nationalism according to Western countries is the belief that the nation is the only goal worth pursuing. It leads to the belief that the nation demands unquestioning and uncompromising loyalty. Whenever such beliefs about the nation become dominant, it threatens individual freedom. Additionally, according to Western understanding, nationalism often asserts that other nations are mortal enemies of one's own nation. It seems to inject hatred towards what is considered foreign such as another nation, an immigrant, or a person who may practice a different religion or speak a different language.

Etymologically, nationalism comes from the words "nation" and "-ism". Nation (English) means nation. Nation comes from the Latin "natio" with the origin of the word "nascor" which means to be born. Nation is defined as a group of people who were born in the same area. Suffix "-ism" according to KBBI means a belief system based on political, social, or economic. Overall, nationalism means an understanding or belief system towards one's own nation. Framework of some people's thinking about nationalism. According to him, nationalism is often associated with heroic patriotism. It revolves around the love of one's homeland, which is shown through unrequited sacrifice for the sake of the country one is fighting for. Such definition describes the old nationalism, when Indonesia was still fighting against colonialism to gain independence. Understanding modern nationalism in Indonesia in accordance with the definition in KBBI (2019), nationalism is defined as (def 2) awareness of membership in a nation that potentially or actually jointly achieves, maintains, and perpetuates the nation's identity, integrity, prosperity, and strength; national spirit (Sutami, 2014).

Pancasila Nationalism

Based on the values of nationalism that have been fought for by the founding fathers of the nation itself. In this case, Indonesia has a state foundation whose values have been fought for by the Indonesian people since long ago, namely Pancasila (Apandie & Rahmelia, 2020, 2022; Kristin et al., 2022; Mariani, 2022a, 2022b; Mariani et al., 2023; Rahmelia et al., 2022; Rahmelia & Prasetiawati, 2021; Teriasi et al., 2022). First, from the principle of "Belief in God Almighty", these principles demonstrate that what applies in this country must be in accordance with the characteristics of God so that it can be the basis for leading a nation towards a country that has justice, goodness, and brotherhood as the qualities possessed in God.

Second, the precept of "Fair and Civilized Humanity" can be interpreted that how with this precept the Indonesian people become human beings who adhere to human values, have noble character, and do not prioritize personal interests, but also the interests of many people. Furthermore, the second precept translates to "Love your neighbor". By loving, there is no extortion and no oppression and makes other people civilized, not eliminated or marginalized (Colilli, 2013; Guo et al., 2022; Hasan et al., 2023; Hoggett, 2020; Isela Peña Peláez, 2020; Magdalena et al.,

2022; Munte, 2022b, 2022a, 2023; Munte et al., 2023). Acting fairly and not accusing others is also a form of loving one's neighbor. The difference with the faith of other religions.

Jesus taught that the Christian faith is a saving faith. It is written in (John 3:16) that whoever believes in Jesus will inherit eternal life. With their salvation, Christians ought to witness to others and act as mediators for Jesus to save other believers (Amiani, 2022; Awak et al., 2023; Fiig, 2018; Gillilan et al., 2017; Maiaweng, 2015; Munte, 2018a; Siburian et al., 2023; Simanjuntak, 2019; Tamara et al., 2022; Youngblood, 2019). Therefore, through the love embedded in believers, their lives ought to have a good influence and be His light and salt in the world. As part of Indonesian society, believers must be able to bring themselves in society to bring peace, one of which is through creating inter-religious harmony, as good citizens.

Third, based on the precept of "Unity of Indonesia", without unity and united steps, the common goal will not be realized. Furthermore, since Indonesian society is a society that consists of various islands, tribes, languages, religions, and beliefs. Jesus Himself has taught and applied the uniting concept by teaching us loving each other as 'neighbors'. 'Neighbor' in Greek 'plosion' means someone who's closely related. However, the Jews interpreted it narrowly by considering only those of Jewish blood, as well as those in similar religious groups; excluding Samaritans (Arenson, 2020; Darnita & Triadi, 2022; Dudziński, 2019; Paraskevopoulou et al., 2019; Pattiasina et al., 2022; Setiawan et al., 2022; Susanto et al., 2022; T Britannica, n.d.; Triadi, Pongoh, et al., 2022; Triadi, Prihadi, et al., 2022; Veronica, 2022; Veronica & Munte, 2022; Wulan, 2005; Zimmerman, 2021). Nevertheless, Jesus dismantled this discriminatory thinking by teaching directly and ministering to everyone regardless of their background, including the Samaritans.

Fourth, regarding "Democracy Led by Wisdom in Representative Consultation", it showed that the democracy that runs in organizing the life of the state must be done by deliberation that can be accounted to God (Ferary, 2021; Ghasemi, 2019; Moret, 2016; Murase, 2018; Sriwijayanti, n.d., 2020a, 2020b, 2023). On the accountability of believers to the Lord Jesus, it needs to be understood that He wants His people to follow the example He has set. Therefore, to care for others and take part in solving social problems according to their respective portions. With the intellect given by Him and a strong understanding of His words, believers are enabled to solve problems and provide positive changes to the surroundings. Through the actions that are given to the surroundings, believers are deemed responsible both for their faith and also for their surroundings.

Fifth, the precept of "Social justice for all the people of Indonesia" generally means that everyone has the right to what he or she is entitled to and everyone has an equal share of the common wealth. Thus, establishing social justice means that individual interests and public interests must be in a dynamic balance, which must be in accordance with the circumstances, time and development of the times (Arens, 2020; Aurret, 2020; Carretta, 2020; Cheon, 2021; de Bruin, 2022; Fischer et al., 2020; Ginting, 2010; Laskowski, 2020; Llewelyn, 2003; Lumbantobing, 2022; Munte, 2017, 2021; Munte & Korsina, 2022; Munte & Natalia, 2022; Roberto & Irvan, 2020; Sarmauli et al., 2022; Setinawati et al., 2021; Surya & Setinawati, 2021; Timan Herdi Ginting et al., 2022; Tobing, 2015; Wainarisi, 2021a). Fifth, according to the precept of "social justice for all Indonesian people", justice must be given to the weak, as well as defending the rights of the miserable and needy ("Psalms 82:3"). Therefore, Pancasila is not contrary to Pancasila.

Examining the values contained in Pancasila, it would seem very appropriate if these values are used as a guide for Indonesian society. Pancasila contains truth values that are general in nature. This indicates that Pancasila was born by humans who are intelligent, understand the hearts of Indonesian people, and are willing to learn from history, and are revolutionary. Therefore, it would be appropriate if the nationalism that should be held by the people of Indonesia is love for the

country that always adheres to the values of Pancasila. It must be understood that Indonesian nationalism is nationalism that rejects all forms of discrimination, oppression, injustice, and denial of divine values, as contained in Pancasila.

Role in the Republic and Society

As a Christian, one is required to fulfill one's responsibilities in the nation. As well known, an individual, especially as a student, has four main roles that are quite important in the life of the nation and state, namely as iron stock, social control, agent of change, and also moral force (Dandung et al., 2022; Dela et al., 2022; Mariani, 2022a; Mariani et al., 2023; Nugraha, 2022; Nugrahu, 2020, 2021, 2022; PAHAN et al., 2014; Pahan, 2020; PAHAN et al., 2011; Pattiasina, 2021; Pradita, 2021; Sinta et al., 2022; Stepania & Setianti, 2022; Sulistyowati et al., 2021, 2022; Susila & Pradita, 2022). Students are focused on these important roles because they will be the next generation of the nation. By adhering to these four roles in the life of the nation and state, a person will fulfill their responsibilities as a citizen well.

Firstly, one's role in the life of the nation is as an iron stock. As the word literally means, a person is expected to be an asset to a nation. Thus, someone who is able to act as an iron stock is those who have good morals and character (Ariani & Sanaya, 2023; Desti, 2023; Maulana, 2019; Monica, 2023; D. A. Saputra et al., 2023; Valentino et al., 2023). Good morals and character can be reflected in one's behavior in the life of the nation and state such as obeying paying taxes, obeying government recommendations, and so on. Someone being able to become an iron stock for a nation will certainly improve the quality of the nation's human resources.

Furthermore, one must also be able to act as a social control. Being a social control means that one is required to be able to control the condition of society, especially in criticizing things that are not appropriate, both when viewed from the perspective of Christian faith and the perspective of nationalism in the life of the nation and state. A critical attitude is not considered a form of opposition to what the government has done, but rather a form of one's concern for the condition of his nation. Simple things that can be done to play a role as social control include criticizing government policies that are not appropriate, as has been done by some students so far in criticizing national issues. However, the scope does not have to be as broad as national issues and can start with simple issues such as concern for the environment and so on.

Third role is to be an agent of change. Individuals in country life are required to be agents of change, that is, to be someone who brings change to the life of their nation. It may sound quite heavy to carry out the role of an agent of change for a country, but becoming an agent of change can start from simple things. Examples of simple things that can be done are reducing bad habits such as being late which means corruption of time, taking advantage illegally which means corruption of money, as well as many other types of simple corruption. These small habits may be taken for granted by some people, but if they continue to be practiced, it will certainly make the person who does it accustomed and always feel dissatisfied, so that they will be brave enough to take the risk of committing crimes on a larger or wider scale.

Finally, it is necessary to fulfill the fourth and final role as a moral force. The important point of being someone who acts as a moral force is that one must be able to behave and act better than others. Not making a competitive state climate, but by providing maximum attitudes and actions can improve the quality of a country. In addition, by behaving well as recommended in the laws of the nation and state, it is hoped that a person will also be able to become an example for others to act in such a way. By 'contracting' this good deed, of course a country will become a more advanced country and have good quality resources.

Those four main roles in running the life of the state are certainly not at all contradictory to the religious laws that Christians have. In fact, by carrying out these four important roles, a Christian can also show the quality of his Christian faith by becoming a good citizen (Romans 13:1) (Anjini et al., 2022; Sisianti et al., 2022). Christians, apart from having high nationalism, are also able to filter what must be done to be a good citizen using the perspective of Christian faith so as to be able to be a good citizen and run the life of the nation and state with a balance between the basis of nationalism and Christianity used.

Christian Tolerance as a Form of Nationalism

Indonesia truly represents the diversity of its people. Many differences such as ethnicity, culture, religion, race in Indonesia, no doubt, often occur friction. Living in the midst of Indonesia's diversity, Christians are not the only religious people who exist. In a country, a person coexists with people of other religions. In coexisting, every human being must have the desire to live peacefully and without conflict (Eksely et al., 2023; Istiniyah et al., 2023; Loheni et al., 2023; Tight, 2020). To achieve a peaceful life and without conflict, every religious believer needs to maintain his attitude and behavior so as not to cause friction with other believers. In other words, mutual tolerance is needed.

Exactly why is tolerance a form of nationalism? Tolerance plays a central role in statehood. Imagine if there is no tolerance, there will be threats from within the nation that are dangerous to the integrity of the nation. The attitude to defend the integrity of the state is at the core of the notion mentioned in the definition of nationalism. This threat can come from separatist movements that are formed. Left unchecked and prolonged, this threat can hinder the growth and development of the nation. The most avoidable threats are those arising from religious conflicts that are mixed into the political sphere. Political matters are complicated as politics plays a central role in organizing and managing the nation.

Tolerance comes from the Latin "*tolerare*" which means patience and restraint. Tolerance can also be interpreted as an attitude of mutual respect and appreciation between groups or between individuals in society or in other spheres. In this case, tolerance between religious groups is discussed. Religious tolerance is an attitude of mutual respect and appreciation between groups of religious believers and between individuals within the religion. Therefore, where is the position of Christians in religious tolerance? Christians are expected to be agents of tolerance by applying tolerance in their daily lives. Christians as messengers of the good news of God's word must be an example in their lives.

Another way to become a role model is to become a role model in religious tolerance. Not merely as a form of conformity, but tolerance must also be transmitted to the surroundings. Being an agent of tolerance can be as simple as not discriminating against others. Also develop an attitude of helping those who need help. Not to forget, the need for a sensitive attitude which is also the key to the concept of tolerance.

CONCLUSION

Nationalism exists with different understandings depending on the geographical region. This understanding is influenced by a long historical background. Nationalism in the Indonesian understanding today is seen as the spirit of nationalism to achieve prosperity. Indonesian nationalism arises from the values of Pancasila which are manifested in each of its principles. Its nationalism is then called Pancasila Nationalism. Christianity has a close relationship with the precepts of Pancasila. As a society, especially Christians, the nationalism that should be held is a

sense of love for the country that comes from the values of Pancasila. Citizens have four main roles in the nation and state, namely as iron stock, social by control, agent of change, and also moral force. Those four main roles in running the life of the state are certainly not at all contradictory to Christianity. By performing these four roles, Christians show the quality of their Christian faith by becoming good citizens. It must be understood that Indonesian nationalism is nationalism that rejects all forms of discrimination, oppression, injustice, and denial of divine values, as contained in Pancasila. One of the concrete steps that can be taken in fostering nationalism is tolerance. Tolerance is key in maintaining the integrity of the nation.

AUTHORS' CONTRIBUTION

Lukas: Conceptualization; Project administration; Validation; Writing - review and editing.

Julinda Asap Suluh: Conceptualization; Data curation; In-vestigation.

Yesyurun Munthe: Data curation; Investigation.

Yulista: Formal analysis; Methodology; Writing - original draft.

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