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## Strengthening Nationalism Values Post-Conflict in Society Southwest Aceh

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### ABSTRACT

Strengthening the values of Nationalism in society is very important to do. This is especially true for communities that have been hit by prolonged conflict. This research was conducted based on the importance of strengthening the values of Nationalism in the people of Southwest Aceh after being hit by the conflict. The purpose of this study was to find out how the efforts made by the Southwest Aceh government in strengthening the values of Nationalism in the people of Southwest Aceh and to find out the inhibiting and supporting factors faced by the Southwest Aceh government to strengthen the values of nationalism in the people of Southwest Aceh. This study uses qualitative research methods, with data collection techniques through literature study, observation, interviews and documentation. The subjects in this study were village heads, village officials, traditional leaders, religious leaders and community leaders. The results showed that the form of strengthening the values of nationalism was carried out by socializing the values of nationalism through a cultural approach (ethnonationalism), a religious approach, commemorating national holidays, and mutual cooperation activities in society. Supporting factors in efforts to strengthen the values of nationalism in the people of Southwest Aceh are religious factors, the natural condition of the people of Southwest Aceh, and the character factor of the people of Southwest Aceh.

**Keyword:** *Values of Nationalism, Conflict*

### ABSTRAK

Penguatan nilai-nilai Nasionalisme dalam masyarakat sangat penting untuk dilakukan. Khususnya pada masyarakat yang pernah dilanda konflik berkepanjangan. Penelitian ini dilakukan berdasarkan pada pentingnya penguatan nilai-nilai Nasionalisme pada masyarakat Aceh Barat Daya pasca dilanda konflik. Tujuan penelitian ini adalah untuk mengetahui bagaimana upaya yang dilakukan oleh pemerintah Aceh Barat Daya dalam penguatan nilai-nilai Nasionalisme masyarakat Aceh Barat Daya dan mengetahui faktor penghambat dan pendukung yang dihadapi pemerintah Aceh Barat Daya untuk melakukan penguatan nilai-nilai nasionalisme di masyarakat Aceh Barat Daya. Penelitian ini menggunakan metode penelitian kualitatif, dengan teknik pengumpulan data melalui studi pustaka, observasi, wawancara dan dokumentasi. Subjek dalam penelitian ini adalah kepala desa, perangkat desa, tokoh adat, tokoh agama dan tokoh masyarakat. Hasil penelitian menunjukkan bahwa bentuk penguatan nilai-nilai nasionalisme dilaksanakan dengan cara melakukan sosialisasi nilai-nilai nasionalisme melalui pendekatan budaya (etnonasionalisme), pendekatan agama, memperingati hari-hari besar nasional, dan kegiatan gotong-royong dalam masyarakat. Faktor pendukung dalam upaya penguatan nilai-nilai nasionalisme di masyarakat Aceh Barat Daya adalah faktor agama, faktor keadaan alam masyarakat Aceh Barat Daya, dan faktor karakter masyarakat Aceh Barat Daya.

**Kata Kunci:** Nilai-nilai Nasionalisme, Konflik

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## INTRODUCTION

Indonesia is an archipelagic country whose people have different characters and characteristics, ranging from ethnicity, language and customs. These differences can cause various kinds of problems, one of which is social conflict and political conflict. Conflicts that occur in Indonesia, such as in Aceh, Ambon, Papua and other areas. The causes of conflict are motivated by various kinds of problems, ranging from social inequality, religious conflicts and inter-ethnic conflicts.

The Indonesian society is multi-ethnic, the possibility of conflict is always open. This incident occurred because the state was founded on political awareness, which did not merely feel themselves as an ethnically colonized, but because of the common vision of a shared future and shared prosperity. On the other hand, the common prosperity is the ultimate goal of the establishment of the state. Shared welfare is the goal of the state so that a country that cannot prosper its citizens can cause problems as a source of conflict.

The conflict that occurs will produce two consequences. The first result is disintegration. This event can befall multi-ethnic countries such as Indonesia. What has happened in Timor-Timor is one of the proofs of Indonesia's defeat, whatever the reasons given behind the incident. The second result is a change of government. This event usually occurs in countries built on one particular ethnicity, such as Israel. If there is a conflict in a country like this, what changes is the system of government or government, not a disintegration.

The great history of Aceh has become a golden ink for the world, Aceh is a glorious and high civilization that was built centuries ago. The golden period of several sovereign Islamic kingdoms, such as the Samudera Pasai Kingdom which was later replaced by the Aceh Darussalam Kingdom, with its great poets and famous trading ports in the Malacca Strait, a strategic route for world trade (Nazar, 2008: 1). Therefore, Aceh has become one of the coveted targets for capitalist countries in order to seize and control all the natural potentials that exist in tanoeh rincoeng (bumi rencong).

The Acehese ethnicity is the result of assimilation of several immigrant nations with several indigenous ethnic groups in Sumatra, namely: Arabs, Indians, Persians,

Turks, Malays, Minangkabau, Batak, Nias, Javanese and others. The Acehese themselves call themselves Ureueng Aceh (Acehese). The assimilation of the Acehese ethnic groups with other ethnic groups even gave birth to new ethnic groups, namely the Aneuk Jame and Singkil ethnic groups. The Aceh region can also be called the Veranda of Mecca, Tanah Rencong, and Bumi Iskandar Muda (Hidayah, 1996: 3). The Acehese people inhabit the districts of Aceh Besar, Pidie, North Aceh, and parts of the districts of East Aceh, South Aceh, Southwest Aceh and West Aceh, as well as in the Municipalities of Sabang and Banda Aceh.

The upheaval in Aceh was a prolonged conflict from 1953 to 1959 which ended with the Lam Teh pledge. Then the upheaval arose again, starting in 1976 until finally the Memorandum of Understanding (MoU) was signed between the Government of Indonesia and GAM on August 15, 2005 in Helsinki. Mack (2006) in (Harbom & Peter Wallensteen, 2007:623) Human Security Report 2005 provides an explanation that the international community has succeeded in resolving many conflicts in various parts of the world, one of which is the resolution of the Aceh conflict in 2005 with the signing of the MoU in Helsinki.

The prolonged conflict in Aceh, especially Southwest Aceh, has caused the community to have a prolonged sense of trauma so that the community experiences mental disorders, another impact that is felt after the conflict is the decline in the values of Nationalism of the Acehese people. Nurjannah (2011) conflicts in several regions (Aceh, Papua, Ambon, etc.) show that there has been a decline in the values of nationalism at the local level, even though it is only echoed by a small part of the community. So that many Acehese people still hold a grudge against conflict crimes committed by the government. This cannot be allowed, because it will cause new problems in the life of the Acehese people, especially in the life of the nation and state. There needs to be an effort to strengthen the values of nationalism both from the community and the government to restore the values of Nationalism of the Acehese people, especially Southwest Aceh.

## RESEARCH METHODS

The approach used in the research on strengthening the values of post-conflict nationalism in the people of Aceh Barat Daya is a qualitative research approach, which is an approach that does not use quantification efforts or statistical calculations. Basrowi and Suwandi (2008:1) qualitative research is a type of research that produces findings that cannot be achieved by using statistical procedures or by other means of quantification.

The method used in this research is the case study method. According to Yin (2014:1) case studies are one of the social science research methods. Meanwhile, according to Smith in Denzime and Lincoln (2009: 300) A case study is a limited system (a bounded system). Meanwhile, Denzin and Lincoln further argue that case studies can mean the process of reviewing cases as well as the results of the assessment process. The use of the case study method in this research is based on the consideration that the research is conducted in the community.

Research conducted by researchers can reveal as many facts, data or information as possible about the strengthening of the values of nationalism in the people of Aceh Barat Daya after the conflict. In accordance with the nature of the qualitative research approach, the researcher wants to gain an understanding of the problem, so the aspects that will be studied in this research are those related to strengthening the values of post-conflict nationalism. In this case, community leaders, culture, religion and especially those related to their attitudes, behavior, understanding, knowledge and views about strengthening the values of post-conflict nationalism in the people of Southwest Aceh.

## DISCUSSION

Based on the findings in the field, there are several forms of strengthening the nationalist values of the people of Southwest Aceh after the conflict. The forms of strengthening are adapted to the approach of

religious values, culture, and customs found in the people of Southwest Aceh. Because of religious values, culture strongly supports the strengthening of the values of nationalism, the values of nationalism of the people of Southwest Aceh after the conflict.

The Southwest Aceh government and people who have a high spirit of nationalism continue to make efforts to strengthen the values of nationalism in various forms with the aim of forming a nationalist Southwest Aceh community. Although with different forms according to the understanding and beliefs and abilities possessed. The forms of strengthening the values of nationalism of the people of Southwest Aceh post-conflict are carried out in the following ways:

### 1. Socialization

Based on the findings in the field, the form of strengthening the values of nationalism is carried out by the Southwest Aceh Regency Government and the community through providing direction, socialization and activities related to nationalism. These activities are in the form of national seminars, seminars on the four pillars of nationality, insight into the archipelago, and defending the country. Socialization is carried out both in formal institutions (schools, universities, and in government agencies), informal (families and communities) and non-formal institutions (Islamic boarding schools, mosques, study centers) etc. The government's socialization efforts are more directed to the education approach (education) or the intelligence of the people of Southwest Aceh to create a nationalist society, this effort starts from the education process. In line with the opinion (Tilaar, 2007:25) which explains that there are several important factors in growing an attitude of nationalism, including language factors, cultural factors, and educational factors.

The above findings are also reinforced by the opinion of the Central Research and Development Agency for Curriculum and Books (2011: 5-6) socialization activities aim

to build collective awareness about the importance of nationalism values in the life of the nation and state at the local and national scope/level, carry out collective and the re- introduction of the values of nationalism for all, from the upper classes to the lower classes of society. Socialization activities can be carried out by the Government and its ranks.

Strengthening the values of nationalism in the form of socialization also aims to raise awareness of the people of Southwest Aceh in order to continue to maintain the peace and integrity of the Unitary State of the Republic of Indonesia (NKRI). In line with Abdullah's opinion (2015: 50) strengthening the values of nationalism, the values of nationalism, namely the re-empowerment of positions, the function of the role of the values of unity in the life of the nation and state. With the strengthening of the values of nationalism, there will be efforts to re-excavate the norms and values of nationalism to become the spirit and foundation for the formation of a society that loves the homeland and the Unitary State of the Republic of Indonesia.

Socialization activities take place in the lives of the people of Southwest Aceh in a simple form with only cultural exhibitions, religious lectures, socialization of the four pillars of nationality and so on, what makes this socialization successful is the strong will of the Regional Government and the people of Southwest Aceh to continue providing support both in terms of education, understanding and understanding to the community about the advantages and disadvantages that will result from life under the frame of unity and integrity (nationalism). So that there is no longer any desire to separate from the Unitary State of the Republic of Indonesia.

The embodiment of the values of nationalism in society is adjusted to the circumstances or conditions of society, meaning that nationalism in the past, present and future will certainly be different. During

the colonial period, the manifestation was in the form of a struggle to achieve independence and establish a state while at the same time opposing colonialism. Unlike the case when this country was founded, because it felt united, the embodiment of nationalism was to fill and maintain the independence of the country to achieve a better life. Indonesian nationalism is a national spirit that absolutely must exist considering that the Indonesian nation consists of various ethnic groups, various religions, various cultures and languages (Wahyu Laksono, 2013:14).

## 2. Community Activities

The findings of the study show that apart from the form of socialization carried out by the Regional Government of Aceh Barat Daya Regency and other institutions to the people of Aceh Barat Daya. The community is also expected to carry out activities that can foster the spirit of nationalism in the life of the nation and state such as flag ceremonies both on weekdays which are held in every office in the Southwest Aceh Government agency as well as when commemorating National holidays such as the Anniversary of Indonesian Independence, commemorating the Independence Day of the Republic of Indonesia. youth oath, respecting the symbols of unifying the Nation (Pancasila, the Red and White Flag, the National Anthem of Indonesia Raya, the Garuda Bird Symbol), participating in community social activities (gotong royong), participating in cultural exhibitions, and loving domestic products (using clothing). national specialties, namely batik clothes and traditional clothes) as well as other activities that can foster the attitude and spirit of nationalism of the people of Southwest Aceh. With activities like this, it is hoped that it will be able to foster love for the Unitary State of the Republic of Indonesia. In carrying out these activities, the West Aceh Regency government always involves all State Civil Apparatus (ASN) and all elements of society, ranging from religious leaders, traditional

leaders, community leaders and community organizations in Southwest Aceh Regency.

The findings above agree with the opinion of Soemardjan in Herniwati (2011: 84-85) nationalism is the solidarity of citizens to their nation. A person who has a nationalist spirit if he knows and respects the symbols that unify the nation, such as: Pancasila, the Red and White Flag, the Greater Indonesia National Anthem, the Garuda Bird Symbol and others.

Based on this description, it can be identified several elements that make up nationalism, namely the similarity of feelings of fate, physical/non-physical closeness, being threatened from the same enemy, and common goals and participating in activities such as flag ceremonies to commemorate National holidays such as the Anniversary of Indonesian Independence. , respecting the symbols that unify the nation (Pancasila, the Red and White Flag, the National Anthem of Indonesia Raya, the Garuda Bird Coat), mass mutual cooperation, participating in traditional clothing competitions and loving domestic products (wearing batik) as well as other activities that foster attitudes and enthusiasm. the nationalism of the people of Southwest Aceh. So the nationalism that exists in the individual souls of the people of Southwest Aceh must be built from a collective consciousness based on strong national ideals from individuals and groups.

The concept of nationalism that is trying to be built with the process of strengthening the values of nationalism, the values of nationalism is the concept of nationalism based on the concept of voluntary (self-awareness). Voluntary in terms of shared views, common fate and historical similarities. As the opinion expressed by Kohn in (Tilaar, 2007: 24) distinguishes between the two concepts of nationalism. First, nationalism as a political concept or something that someone voluntarily becomes a member of. It is hoped that the nationalism that exists in the soul of the people of Southwest Aceh is not based on ethnicity but

Indonesian nationalism so that a process of strengthening the values of nationalism can be carried out through these activities.

The activities carried out by the Southwest Aceh Government and the community are carried out consistently and continuously with the aim of growing and fostering community nationalism. These efforts are expected to create a sense of mutual understanding, togetherness, feelings of the same fate, mutual respect and tolerance among fellow communities in Southwest Aceh Regency. In line with Poerwadarminta's opinion in Mardawani (2010: 28) that nationalism is an understanding (teaching) to love the nation and state, shared awareness, integrity, prosperity and the power to maintain and devote the nation's identity (national spirit).

The people of Southwest Aceh are Indonesian citizens who have a sense of love for their homeland for the nation, both personally, groups and tribes. For the people of Southwest Aceh, the highest loyalty must be given to the State, because the State guarantees the condition of the community and the identity of the people of Southwest Aceh. Because the formation of the Indonesian state and nation did not make each of these ethnic groups extinct or sinking, because each of them still maintains a certain ethnic identity in the context of interaction within the wider unitary environment of life (Hidayah, 1996: xxv). This is because the common interest in realizing shared goals is a priority that must be prioritized.

Kansil and Christine in Erawan (2014: 30) describe the characteristics of love for the homeland that need to be nurtured in the soul of the community and the nation's young generation as well as students, namely: a) being proud of the Indonesian nation and homeland; b) the spirit of sacrifice for the state and nation of Indonesia; c) protect and maintain the environment; and d) fill in independence.

The form of activities carried out by the Southwest Aceh Regency Government to support the process of strengthening the nationalist values of the people of Southwest Aceh, among others, is by implementing the following programs:

- 1) Strengthening the sense of nationalism and insight into the archipelago, for example providing counseling, cultural exhibitions, and seminars to the public about a sense of nationalism, love for the homeland and defending the country, participating in commemorating National holidays.
- 2) Cooperation between religious leaders and traditional leaders in conveying messages of nationalism conveyed to the people of Southwest Aceh through religious lectures or lectures and cultural approaches.
- 3) Cooperation with community organizations to implement programs that can increase the spirit of community nationalism.
- 4) Implement programs to improve welfare, health and education as well as optimize natural resources and human resources in Aceh Barat Daya District.

The form of activities or programs carried out by the Southwest Aceh Regency Government in supporting efforts to strengthen the nationalism values of the Southwest Aceh community after the conflict cannot be separated from the cooperation of various parties, especially the community, government agencies, community organizations, religious leaders, traditional leaders who are in the area. Southwest Aceh region. The Southwest Aceh District Government has so far only focused on supporting the process of strengthening the values of nationalism in the form of education such as cultural exhibitions, socialization, seminars and appeals to the community.

3. Actively Involving the Community in Activities That Foster the Spirit of Nationalism

Findings in the field indicate that the participation of the Southwest Aceh Government, community organizations, the police, religious leaders and traditional leaders in Southwest Aceh Regency play an active role in carrying out activities to support efforts to strengthen the nationalism values of the people of Southwest Aceh. In general, the form of strengthening the values of nationalism is carried out by involving the people of Southwest Aceh in activities that can foster the spirit of nationalism and have a real impact on the lives of the people of Southwest Aceh, especially in fostering the spirit of nationalism of the people of Southwest Aceh. The form of strengthening the values of nationalism is carried out by carrying out activities such as raising the red and white flag when commemorating national holidays, decorating the village environment with the theme of independence, participating in flag ceremonies, installing billboards containing an invitation to maintain unity and integrity, providing understanding to the community. the community through regeneration through organizations, providing legal understanding so that the community is obedient and obedient to the law, and participates in community social activities and other activities with the theme of nationalism. To measure the indicators of the nationalism of the people of Southwest Aceh.

In line with Widodo's opinion (2011: 19) the values contained in nationalism consist of several indicators, including: a) protecting land and yards as well as all Indonesian territorial spaces; b) body and soul as an Indonesian nation; c) have a spirit of patriotism towards the Nation and State; d) maintain the good name of the Nation and the State; and e) contribute to the progress of the Nation and the State.

The activity was carried out in collaboration with the Southwest Aceh Regency government with the police, community organizations, religious leaders, traditional leaders and community leaders in

Southwest Aceh Regency. helping and knowing the wishes or complaints of the community related to development, education, health and security in the Southwest Aceh District. These activities have encouraged the people of Southwest Aceh to cultivate an attitude of nationalism.

The enthusiasm of the community to participate in these activities is motivated because the benefits of these activities can be directly felt by the community, even though these activities are simple. These activities are usually carried out by community organizations based on the teachings of Islam and cultural values that apply in the lives of the people of Southwest Aceh.

#### 4. Involving Community Leaders

The findings of the study indicate that community leaders, both religious and traditional leaders, are always involved in the process of strengthening the values of nationalism in the people of Southwest Aceh, because the roles and positions held by community, religious and customary leaders are very large in the culture and customs of the people. The people of Southwest Aceh have great respect for community leaders because community leaders are considered intelligent, wise and wise in all things. The position of a figure in Southwest Aceh society is not easy to obtain, because the community assigns and appoints someone to the position for various reasons and considerations, one of which is because someone is considered to have an intelligent and wise nature.

The process of strengthening the nationalist values of the people of Southwest Aceh cannot run optimally if it does not involve the participation of existing leaders in the community, because these figures have methods and positions that are advantageous in increasing the values of nationalism. Community leaders have never used coercion in the process of strengthening the values of nationalism, even though these figures have authority.

In line with the opinion of Kaelan (2013: 276) in practice the growth and development of the unity of a nation (nationalism) there are two aspects, first the influencing power, namely physical power (birth) or also called materialist power in the form of violence and coercion, the second idealistic power in the form of psychic passions, morals, ideas and beliefs. The process of growing nationalism (unity) which is based on physical (outward) materialist power will grow to become a materialist nation, on the other hand, the process of nationalism (unity) which is controlled by inner power (mental) will grow into an idealistic country that is far from the reality of the nation and state.

Love for Indonesia is based on the purity of feelings caused by the intellectual process carried out by religious leaders and traditional leaders of the Southwest Aceh community. The people of Aceh Barat Daya feel enlightened and feel safe when the figures in the midst of society convey or broadcast the values of nationalism in the people of Aceh Barat Daya by including religious messages relating to nationalism as well as traditional leaders in conveying allusions, customs and inserts and values of nationalism. So that the messages conveyed by these figures are implemented in the lives of the people of Southwest Aceh.

This form of strengthening the values of nationalism is very effective in growing the nationalistic attitude of the people of Southwest Aceh. This means that this form can be regarded as an intellectual method by providing understanding, understanding and education without any coercion on the people of Southwest Aceh. People are given the freedom to choose their own choices without having to fear sanctions, because these figures do not want nationalism to be forced against the Indonesian nation and state. So far, a developing expression that is often spoken by the people of Southwest Aceh is "what are we free for, while we are already independent, let's work together to maintain the unity and integrity of the Unitary

Republic of Indonesia". The expression was spoken directly by the community, meaning that the people of Southwest Aceh have truly appreciated, respected and loved the Unitary State of the Republic of Indonesia.

The role of community leaders is very large in conveying, socializing, and urging the people in Southwest Aceh Regency to always support the government in efforts to create security, order and increase the spirit of love for the homeland towards the Unitary State of the Republic of Indonesia.

Based on the discussion on the form of strengthening the values of nationalism in Southwest Aceh after the conflict, it can be understood that the form of strengthening the values of nationalism carried out is in collaboration with the Southwest Aceh District Government and all parties who are committed to dealing with the problem of nationalism and carrying out activities such as providing socialization, involving the community in activities that can foster the spirit of nationalism, actively involving the community in all activities, and involving community leaders, religious leaders, traditional leaders in Aceh Barat Daya Regency in understanding the importance of having a sense of love for the homeland (nationalism). ). These activities have been carried out in a planned and sustainable manner and are accompanied by activities initiated by the government, the police, community leaders, religious leaders, traditional leaders and community organizations.

Based on the research findings, there are 3 (three) factors supporting the strengthening of the values of nationalism of the people of Southwest Aceh after the conflict, including:

1. Religion factor

The existence of religion cannot be separated from the daily life of the people of Southwest Aceh, because the people of Southwest Aceh are very obedient and obedient to religious orders and teachings. This is one manifestation of the

implementation of Islamic Shari'ah in Aceh. All forms of community activities in the religious field are what Tengku Tengku, Abu (religious leaders) are trying to maximize to continue to invite and appeal to the people of Southwest Aceh so that they love and have the spirit of nationalism, by linking a sense of nationalism or a sense of love for the land with the teachings of Islam. . Islam essentially calls on its adherents to be united in loving the homeland (nationalism). Nationalism does not conflict with the principles of Religion. In the Qur'an, surah Ali Imran verse 103, Allah SWT says which means:

"And hold fast all of you to the rope of Allah (the religion of Islam), and do not be divided; and remember Allah's favor on you when you were enemies (during ignorance), then Allah united your hearts (so that you were united) with the favor of Islam,) then become you by the grace of Allah brothers of Islam. And you were on the edge of the abyss of hell (because of your disbelief during ignorance), then Allah saved you from that hell (because of the favors of Islam too). Thus Allah explains to you the verses of His explanation, so that you may receive His guidance."

Islamic teachings that pay special attention to unity and unity as contained in the Qur'an Surah Ali Imran verse 103, unity is the key to the strength of a ummah. Through the combination, the hard work becomes light, the difficult becomes happy. No matter how big the difference there is always grace and goodness, so the difference should not be a barrier to progress efforts.

This religious factor can unite the views or thoughts of all elements of Southwest Aceh society to unite and uphold the spirit of nationalism. Religion is also what makes the people of Southwest Aceh choose the State of Indonesia because they see the condition of the majority of the Indonesian population who are Muslim, so that there is an attachment between the people of Southwest Aceh and other communities in Indonesia.

The findings above agree with the opinion of Simajuntak (2014:115) Nationalism can highlight itself as part of a popular state or (non-state) movement based on the opinions of citizens, ethnicity, culture, religion, and ideology. The people of Southwest Aceh also emphasize nationalism based on religion, meaning that nationalism (love of the homeland) or the desire to join the Unitary State of the Republic of Indonesia is one of the motivations for the values contained in Islam.

Strengthening the values of nationalism in the people of Southwest Aceh is more or less based on the history and experience of each Acehnese people, especially Southwest Aceh which is in the form of a kingdom and as an ethnic part of a large country like Indonesia. This gave rise to various forms of nationalism. According to Simajuntak (2014:115-117) explains the forms of nationalism as follows:

- 1) Civic nationalism
- 2) Ethnic nationalism
- 3) Romantic nationalism
- 4) Cultural nationalism
- 5) State nationalism
- 6) Religious nationalism

Based on several forms of nationalism mentioned above, it can be said that the nationalism of the people of Southwest Aceh was formed based on ethnic, romantic, state, cultural, religious and political nationalism. The nationalism of the people of Southwest Aceh was born from a process of struggle and shared views to create a united, just and civilized country within the framework of the Unitary State of the Republic of Indonesia, the goal of the country is manifested in one of the Pancasila points which is the foundation of the nation and state.

Based on the results of the study, it appears that the Tengku-tengku on every occasion, such as lectures, sermons, preachers and recitations in government circles, in the villages, Tengku-tengku always take the time to relate the problems of the daily life of the people of Southwest

Aceh with nationalism. as well as other problems related to the state, although the Tengku only see from one side (religion), but more or less have succeeded in helping and supporting in overcoming the obstacles faced by the people of Southwest Aceh in the process of strengthening the values of nationalism. - values of nationalism.

## 2. Factors of the Natural Condition of Southwest Aceh

The natural condition of the people of Southwest Aceh strongly supports the process of strengthening the values of nationalism, because the fertile natural conditions have shaped the people of Southwest Aceh into an agrarian society with a high work ethic. The people of Southwest Aceh have a strong attachment to culture, this is formed due to the geographical conditions of the Southwest Aceh community. Changes in the area of residence, social background, and cultural background are contexts that give color to groups of group identity and ethnic identity (Abdullah, 2010: 43).

The people of Southwest Aceh support their families by farming, gardening, fishing, this is due to the fertile and rich natural conditions. The condition of the fertile soil has resulted in the people of Southwest Aceh preferring to work rather than just sitting in a coffee shop and doing other useless activities. So far, the people of Southwest Aceh are also difficult to provoke with things such as treason and separatism because the people of Southwest Aceh prefer to be loyal to the Republic of Indonesia, because the economic level of the people in Southwest Aceh Regency from year to year continues to increase (better). Isjwara in (Suhaida, 2010:103) mentions four kinds of nationalism ideals, namely:

- 1) The struggle to realize national unity which includes the fields of politics, economy, social, religion, culture, and alliances as well as the existence of solidarity.
- 2) The struggle to realize national freedom which includes freedom from internal

forces that are not national in nature or that want to override the nation and state.

- 3) The struggle for solitude, distinction, individuality, authenticity and privilege.
- 4) The struggle to realize the distinction between nations which includes the struggle for honor, authority, prestige and influence.

The goals to be achieved by the State of Indonesia are the same as the goals to be achieved by the people of Southwest Aceh, so that they prefer to be loyal to the Unitary State of the Republic of Indonesia rather than taking other actions that are contrary to or against the law. This is a supporting factor in the process of strengthening the nationalist values of the people of Southwest Aceh after the conflict, because they believe and believe that improvements in the economic level (welfare) must be pursued or pursued by themselves by trying rather than sitting idle waiting for prosperity.

### 3. Character Factors of the Southwest Aceh Community

Based on the research findings, the factor that supports the strengthening of the values of nationalism in the people of Southwest Aceh is the peace-loving character of the people of Southwest Aceh. The people of Southwest Aceh have a peace-loving and compassionate character when they see other people in trouble, this feeling is what ultimately shapes the character of the people of Southwest Aceh to be more compassionate and peace-loving. As Kalid Clear's opinion (2011: 95) states that primordialists see the identity of primordial relationships such as language, ethnicity and kinship.

The people of Aceh Barat Daya are trying to be more humane and accept the existence of the existing ethnic groups as brothers. The people of Southwest Aceh and other ethnic groups in the Southwest Aceh Regency have produced an unwritten consensus (agreement) that they are a community unit in a larger group, namely the nation and the state.

Bahtiar in (Simatupang, 2002:113) explains that each ethnic group and society has its own culture, which in addition to consisting of certain values and rules also consists of certain beliefs and certain knowledge inherited from ethnic ancestors. concerned. Each ethnic group also has its own language, its own community structure, its own political system and this is very important, its own area of residence (homeland).

But these characteristics are not permanent characteristics because they can be changed, Metumara (2010:94) in (Simatupang, 2002:113) further emphasizes that society is not a permanent feature but group characteristics that will change, which means that the boundaries an ethnic group as a social category may change). Ethnic groups such as the Tribe, Javanese, Acehnese, and Minang who have been living in Aceh Barat Daya Regency have identified that they are a common unit, because they want to settle and live together in the same area, namely the State of Indonesia.

The willingness of the people of Southwest Aceh to share their territory with other communities and jointly build the Southwest Aceh Regency is based on the peace-loving character that they have inherited from generation to generation through the introduction of nationalism carried out within the families of the people of Southwest Aceh and their existence. awareness of each individual community of Southwest Aceh to maintain peace because without peace it will be difficult to improve the level of welfare.

## CONCLUSION

The forms used in the process of strengthening the values of nationalism, the values of post-conflict nationalism in the people of Southwest Aceh are socialization, appeals, cultural arts performances and social activities, because they are considered more effective and efficient in realizing the people of Southwest Aceh who have spirit of

nationalism. Strengthening the values of nationalism is also carried out by the government, community leaders and community organizations. The government also cooperates with security forces, community leaders who are members of the Ulema Consultative Council (MPU) and Aceh Customary Council (MAA) as well as community organizations in carrying out the process of strengthening the values of nationalism through various forms, be it through education, training, socialization, appeal to the public about the importance of having a spirit of nationalism.

The supporting factors for strengthening the values of nationalism are religious factors, the natural condition of the people of Southwest Aceh, and the character of the people of Southwest Aceh. These three stages have their respective roles which are supporting factors in the process of strengthening the nationalist values of the people of Southwest Aceh.

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