

Nationalism and the Challenge of Globalization for the Young Generation in Aceh and Riau

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Abstract: *In the present, the younger generation is far from the heroic span of '45 (the value of nationalism or the value of the spirit of our patriot nationality in 1945), it leads us to the problem of waning the spirit of nationalism and patriotism among the younger generation. In Aceh, the influence of prolonged conflict has an influence on the views of groups society in Aceh towards the existence of Indonesian country. It can be seen from discourse on secession (Aceh) from Indonesia country. Besides that, there are various actions show resistance to the Pancasila. On the other hand, in Riau, although there is no history of conflict like in Aceh, but an issue about 'Riau Independence' is already spreaded. Hence, in this study, a description of youth's nationalism spirit in Aceh and Riau will be presented, and it offers several solutions to reconstruct youth's nationalism spirit in Aceh and Riau.*

Keywords: *nationalism; youth generation; Aceh; Riau*

I. Introduction

In Aceh, the effects of prolonged conflict have created new problems, namely the diminishing sense of nationalism among fellow nationals. The flow of these problems can affect a nation's national identity. If we pay attention, the standpoint of nationalism (as an important element in the growth of nationalism) is already gotten many setbacks.¹

During this time, many consider the feeling of nationalism to be permanent and set aside the facts around it. Perhaps, there is potential to change or even eliminate the feeling of nationalism. Since the 1970s, Indonesian nationalism in the Acehnese society seems to have stagnated in development, inversely proportional to historical facts that show the great euphoria of Indonesianness from the people of Aceh at the beginning of Indonesian independence. Even when other regions were still struggling with Dutch efforts to rebuild their colonial power (1945-1949), Aceh had declared itself to be part of the Republic of Indonesia (RI). However, in the course of history, there have been at least two major affairs related to dynamic relations which tended to flare up between Aceh and Indonesia, namely Darul Islam / Indonesian Islamic Army (DI / TII) affair in 1953-1962 and affair of Gerakan Aceh Merdeka (GAM) in 1976-2005. These two affairs illustrated the turbulent relations between Aceh and Indonesia and showed that there were problems in the development of Indonesian nationalism in Aceh.²

Since the Indonesian proclamation in August 1945, the dynamics of Indonesian Nationalism in the Acehnese community have been seen. The various conflicts that occurred later affected the perspective of community groups in Aceh towards the existence of the State of Indonesia. In Aceh's history since 1945, intellectual actors and large groups who played important roles in the process of integration of Aceh became part of the Republic of Indonesia and also played the opposite role as a figure who opposed the presence of Indonesia in Aceh in the future. Can be seen from the discourse of secession (Aceh) from the

¹ Hafidh Maksum, "Model *Project Citizen* Dalam Mengembangkan Sikap Nasionalisme Bagi Mahasiswa PGMI Uin Ar-Raniry Banda Aceh", dalam *Jurnal PIONIR*, Vol. III, No. 1, (2015), hal. 2.

² Insider, *Atjeh Sepintas Lalu*, (Jakarta: Fa Archapada, 1950), hal. 33-34.

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That ultimately caused a sense of heartache and judged that the central government was acting unfairly towards Aceh which eventually gave birth to an attitude and sense of antipathy to the government, so that in order to revive this sense of nationalism, it was difficult to do if there was no sincerity and seriousness from the government towards Aceh . The problem is when the 'contra' attitude is revealed to the young generation of Aceh. Many opinions that assess the sense of nationalism of the young generation of Aceh formally began to experience a period of decline. It was because of the hurt and past trauma that the central government had made towards the area. Many of the Acehese people showed indifference to nationalism because they were considered unable to lift their lives.

One of the missions of the free Aceh movement was to separate from the Indonesian state and establish its own country. To arouse the spirit of the youth, of course the love of the Indonesian homeland is dimmed and fueled by the spirit of euphoria. After the conflict, this feeling is certainly not easily lost, it is still indicated that there is a sense of not having for the Indonesian people, but it is so proud of Aceh (ethnonationalism).

In this study, comparison will be made with Riau Province. Like Aceh, Riau Province, as is well known, is one of the provinces with natural wealth as the nation's assets, namely the abundance of potential oil and gas. Riau is also famous for managing various oil palm fields, which are the economic income of most residents. In addition, Riau also has several large-scale industrial companies in the area. With these facts, it turns out that there are still many Riau residents who are unemployed. The number of workers from outside, both outside the region as well as abroad in large companies in Riau, not infrequently causing anxiety and even anger from local sons against the government. In addition, agrarian conflicts often occur in Riau, such as land grabbing, and so on. What you want to see here is how these problems affect the level of nationalism of the youth.

II. Review of Literature

2.1 Nationalism: Substance, Theory and Practice

The robustness of a nation can be reflected in the spirit of nationalism possessed by its youth. The most basic thing can be seen from how young people can interpret nationalism. Because, when young people cannot understand the substance of nationalism, then in the realm of practice, what emerges is stuttering in realizing a sense of love in the homeland. Conversely, when the youth succeed in interpreting the attitude of love for the land correctly and precisely, then the meaning will be realized through practice in social and state life that can help the nation's development in all fields, such as education, government, sports, and others.

Nationalism is interpreted by Acehese youth as the general understanding of love for the homeland. Which is a feeling of a citizen who is dependent and loves his country.³

From this understanding, nationalism is portrayed simply but precisely. That being nationalist is an attitude that is aware of the dependence and love for his country which can be realized in several forms. One of them is struggling to make the nation proud.

A deeper understanding can be seen from the understanding of Riau youth, that nationalism is a feeling that has high loyalty towards the state, then follows the rules and norms that apply in that country, then we must know, must be alert, and be able to contribute according to age, ability, and each skill.⁴

From the view above, it means that nationalism is about how society, especially youth, can contribute to the progress of the nation. The contribution intended above is in accordance with the abilities and abilities of everyone. For example, from an age, for someone who is still classified as a student, the most appropriate and easy way to contribute is to study hard. Because it is undeniable that the world of education is included as a gateway to the progress and prosperity of the nation and state.

Because the notion of nationalism is no longer limited to ideas born of a desire to escape colonialism which haunts Indonesian society. Nationalism is an ideological form that places the highest love, loyalty and commitment in the nation state.⁵ The main elements contained in the concept of nationalism it is the desire to live together as a community of nations that have goals and aspirations to achieve together. Thus the thinking and behavior of a nationalist is always based on awareness of being part of a community of nations and oriented towards achieving common goals as a nation.

One of the goals that every citizen wants, especially the younger generation, is when Indonesia's name is known for an achievement that can be proud of together. Both in the field of education, such as winning various Olympics, sports, winning various championships such as soccer, badminton, and so forth.

Nationalism in its socio-cultural conception, its birth does not appear without the process of evolution of meaning through the medium of language. Etymologically, the word nationalism comes from the word nationalism and nation in English, which in the semantic study of Guido Zernatto in Sulfikar Amir, said the nation originates from the Latin word *natio* rooted in the word *nascor* which means 'I am born', or from the word *natus sum*, which means 'I was born'. In Latin, *natio* means a nation united because of birth, and *nasci* which means to be born. Thus, nationalism can be interpreted as a united nation because of the same birth factor.

Loving the Indonesian homeland can be realized by supporting all government programs that benefit the community and produce an adequate economy and can prosper the entire people of Indonesia. Dedicate yourself to participate in the development efforts of the Indonesian State that aim to become a better nation.

From the above definitions, it can be concluded that nationalism is a natural love for the homeland, an awareness that encourages to form sovereignty and agreement to form an agreed-upon nation-based state and serves as the first step and purpose in carrying out cultural and economic activities. Awareness that encourages a group of people to unite and

³ Alue Krub Village, Peusangan Siblah Krung Sub-District, Bireuen District. Interview was held on 1 Juli 2018.

⁴ Wawancara Hayaturridho. A student of State Islamic University Sultan Syarif Kasim Riau. Interview was held on 1 July 2018

⁵ Hans Kohn, *Nasionalisme: Arti dan Sejarahnya*, (Jakarta: Pustaka Sardjana, 1961), hal. 11.

act in accordance with the cultural, ethnic, religious and racial unity supported by a noble power called nationalism.

2.2 Portrait of Youth's Spirit Nationalism in Aceh and Riau

The success and glory of a country depends on the spirit of nationalism that the community has, especially the younger generation as the nation's successor. The willingness of young people to fight and contribute to the nation and state has certainly become a great asset of the country to become a strong and strong nation in the midst of various problems in the modern world. Some Riau youths clearly show this kind of nationalism. Starting from a deep understanding of what nationalism is to how to realize the love of the homeland in the life of the nation and state.

What is seen from the Riau youths is the awareness of their contribution to the nation's nation. How young people must be able to explore the potentials that exist in Indonesia, both from their human resources and natural resources.⁶

Another simple thing that can be done as a form of nationalism, is by following the rules and norms that apply in Indonesia. Especially abroad, Indonesia has been famous for the hospitality of its people. So, by following the norms that describe Indonesian values, it will help show the face of Indonesia that has a positive value in the world.

A young man must have a strong national character, this can be pursued through an earnest learning process. In addition, being active in organizational activities can also enrich insights, expand networks, and add experience, which is not only for personal but also for surrounding people such as family, environment, and even greater for the nation and state. In essence, as a young person must distance themselves from harmful activities, and always improve themselves, seek experience, for contributions that can be offered to the country.

To be a good citizen, loving the country is a must. Considering Indonesia as the land of birth and the first language known is Indonesian.⁷ The attitude of nationalism can be realized at the expense of energy and abilities that can be used for the development of the nation, contributing thoughts that can bring change. The Indonesian state has a democratic system, which is open to various aspirations from the community, and the most important is pro to the government, contributes to development and is subject to Indonesian law, which are all forms of attitudes that we can realize to advance the life of the nation and state.⁸

The attitude of nationalism of the young generation is very important to maintain the integrity of the NKRI. Aceh, as recorded in history, has a major contribution to Indonesia's independence. Aceh as a 'capital area', borrowing a term from Soekarno, it is undeniable to have experienced a dark journey if you see it from a relationship that is established with the central government. The prolonged conflict left scars that prompted people to form a *gerakan separatis* (GAM) against Indonesia.

This has led to an opinion circulating in the public that Aceh is still 'stuttering' in showing nationalism towards the nation. Is it true? Yes, but this assumption is a past condition. Because overall, now the people of Aceh have shown a fairly good level of nationalism. This was conveyed by Prof. H. Dr. Hasbi Amiruddin, MA, an academic active in the Aceh Kesbangpol. He said that the current public awareness of the unity and unity of Indonesia had increased compared to the times of conflict and post-conflict.

⁶ Interviewing Hayaturridho. A student from State Islamic University Syarif Kasim Riau on 1 Agustus 2018.

⁷ Interviewing, a teenager from Ketapang, Riau. Wawancara on 1 Agustus 2018.

⁸ Seorang pemuda asal Ketapang, Riau. Wawancara dilakukan pada 1 Agustus 2018.

This according to Prof. Hasbi, due to the existence of national programs held after the Aceh Tsunami, which invited various groups, groups, ages from Aceh in the event that brought togetherness as the people of Indonesia. In fact, most recently when there was an incident at the HI roundabout, Jakarta, people from various parts of Indonesia, including Aceh in it, gathered together with Jakarta's demands no longer led by leaders who were at that time in office.

This shows the existence of a high national awareness, the people of Aceh together demand good change for Jakarta. Although, it cannot be denied that the basic motivation is Islam. However, they are still bound by the awareness that what is being fought for is for Jakarta, which is the capital of Indonesia.

It can also be seen in the current political times, many Acehnese youth who are enthusiastic in giving their support to the two potential leaders for the 2019 election. Even the two camps have held large-scale meetings in Banda Aceh, and the community welcomes according to their respective support each one. This is because, the people of Aceh still have great care for Indonesia and view Indonesia as a big part of their lives as a society.

Prof. Hasbi continued, Aceh's hatred of Indonesia in the past was like nothing else. Even before, what was problematic was not Aceh with Indonesia, but the problem of the Acehnese people with the leaders and the system of government they were carrying. Like the problems that arose during the Suharto government. However, during the Habibie period, the subsequent presidents, the people's dislike of the previous government, slowly began to fade, because many Acehnese youth were involved in the government, even entrusted as Ministers.

There are still many young Acehnese who openly admit that they do not love the country for these reasons. There is a deep disappointment that some Acehnese have towards the central government. There is even mention of "the Acehnese" and "the Indonesian side", as if Aceh and Indonesia were two different regions and Aceh was not part of the Unitary State of the Republic of Indonesia.

Indeed, it should be acknowledged that after the Helsinki MoU was signed, many changes were experienced by Aceh, the existence of peace, rights were realized, the Acehnese also did not need to feel anxious in their own villages. However, what was promised in the MoU was not fully realized by the central government. This ultimately made the Acehnese ask questions about the seriousness of the central government to keep its promises. Finally, the perceived disappointment buried the attitude of nationalism of the Acehnese people.⁹

This is also recognized by the Acehnese themselves, that the level of nationalism of their youth is still very minimal, even after the existence of a Memorandum of Understanding which was a new beginning for Aceh after a prolonged conflict with the government. The lack of levels of Acehnese nationalism is due to the existence of ethnonationalism, namely local level nationalism, in which the Acehnese love their own regional identity. Although slowly the level of nationalism of the Acehnese people began to improve, but still, it was still very lacking. Especially with the fact that Aceh once wanted to separate itself from Indonesia. The existence of parties who want to separate themselves from Indonesia is caused by demands from the community that are not fulfilled by the government. For example,

⁹ *Ibid.*

uneven development, or there is something that is expected by the community but not given by the government, this is where the rebellion arises.¹⁰

Another thing is economic problems. The latest data released by BPS Aceh, Aceh is the poorest region in Sumatra. Aceh is rich in natural products, obtaining special autonomy status, an area that has been known to the world since the 16th century, became the entrance to world trade a few centuries ago. But poverty continues to be a problem facing Aceh. In fact, there is an assumption that it is very difficult for the people of Aceh to show their love for the homeland when they themselves have difficulty filling their stomachs and making ends meet.

Because seeing the fact that economic welfare is still very sad, makes people indifferent to the country. If economic growth is smooth and equitable, surely people will be more obedient to the country. But also vice versa, when people live hard in their own country, what emerges is a variety of actions that can threaten the welfare, peace of the people and even the stability of the country, such as robbery, rebellion and so forth.

This is actually also happening in Riau, that the riots, conflicts and conflicts that occur generally revolve around plantation boundaries and economic problems. Suppose that the boundaries of this plantation area are related to natural resource areas between North Sumatra and Riau, which according to the Head of Sub-Section of the Riau Province Kesbangpol Ideology, Mixed and Citizenship Resilience, is still unclear. What might happen is the existence of Riau territory which was taken by North Sumatra residents who were later made into plantations, and vice versa. Whereas internal conflict is also the case. The existence of land or community land / customary land taken by certain companies which then built oil palm plantations without providing compensation to the people who own the land or land. Not to mention the allotment of work given to outside workers, not to communities around the plantation area. This will certainly lead to anger and strife in the community, all of which come from economic problems.

These economic problems also sometimes seep on religious issues. Suppose that ever happened in Riau, when many plantation workers were brought in from North Sumatra, mostly non-Muslims, when they gathered in large numbers in one place on the plantation, when they wanted to worship they used plantation facilities. This often leads to conflict, perhaps because of the inconvenience felt by the local community. Another problem also occurred when a company in Riau brought in workers from China, which then caused resentment to the local community because the work should be carried out by the local community and could be an opportunity to improve the economy.¹¹

Many Riau people feel disappointed with the three big companies in Riau, namely Chevron, Sawit, and PT. Indah Kiat (paper factory), because it employs more outsiders than the local sons. In fact, the three companies are controlled by foreigners. Suppose at PT. Indah Kiat, which is the largest paper company with branches everywhere, is dominated by Chinese who are not Buddhist. They have a very high SOP, the recruitment selection is very strict. However, there were many outsiders who were accepted as workers. So, many residents are native to Riau, the sons of the region are disappointed and do not accept this.¹²

¹⁰ Interviewing Muhammad, someone from Alue Krub village, Peusangan Siblah Krung sub-district, Bireuen District, 1 Juli 2018.

¹¹ Interviewing with Yati Haramora S.Sos, M.Si, on 31 Juli 2018

¹² Interviewing with Hayaturridho. A student from State Islamic University Syarif Kasim Riau on 1 Agustus 2018

Problems like this can lead to national conflicts that originate from a sense of neglect and neglect by the state. If this solution is not quickly sought, the community, especially the younger generation, will be easily confronted with matters or problems that can damage the unity and unity of the nation.

The diminishing sense of nationalism can affect a nation's national identity. If we look at it today if it is viewed in terms of nationalism (as an important element in the growth of nationalism), Indonesia has experienced a setback. The young generation of Aceh and Riau in particular and the younger generation of Indonesia in general at this time has been far from the heroic span of 45 (the value of nationalism or the value of the nationalist spirit of patriots in 1945). This then makes the young generation not really care about the national day. They need to recall the colonial events (invaders) in the past.

Even Pancasila as a state ideology is only remembered as a series of points that are 'shouted' at the ceremony, not a few of the younger generation who do not know the meaning contained in the Pancasila, which ends in the realization of the values of Pancasila in social life and state. The practice of Pancasila values is the obligation of all Indonesian people, including young people as the next generation who are the main foundation of the nation's future. This means that the implementation of Pancasila values among the younger generation must be more in line with the nation's expectations of the young generation itself.

III. Discussion

3.1 Efforts to Reconstruct Youth Generation's Spirit of Nationalism in Aceh and Riau

Various efforts to restore the spirit of nationalism of the Indonesian people, especially the younger generation, must come from the community itself and the government. Following are the field search results obtained.

1. Loving local culture

The young generation must first begin by loving their own culture. After that, young people should not be easily fooled by things or disturbances from outside that aim to divide the national unity, such as the desire to separate themselves.

2. Planting nationalism and nationalism

Instill nationalism from an early age, since childhood, or since elementary school. Because if the attitude of nationalism is too late to be implemented to the Indonesian people, the Indonesian people will lose the young generation who are high in nationalism. Likewise with national insight, which must have been instilled in children from an early age. As the nation's successors, they should know about how Indonesia stands, the struggle for independence, anything that Indonesia has, as well as anyone who becomes an Indonesian. Not only knowing those who are close, but Indonesia has a diversity of tribes, races, religions, ethnicities, and cultures that spread in various regions of the country.

3. Improve the quality of the education process

Such as improving and improving the teaching-learning process, prioritizing moral education for character building, emphasizing Pancasila education, is the most substantial thing to create a young generation who has a strong national character, not only knowledge but also good attitude.

4. The government must also have openness, in the sense of the importance of promoting transparency. This transparency will foster trust in society. This openness can also be realized by increasing communication with the community. When there

are problems that are being experienced by the community, the government must respond quickly. Taking action to complete, the initial action might start with building communication. Discuss and find out the basis of the problem so that it can be resolved immediately. This will make people believe and believe that the government is at the forefront of supporting and protecting the people so that it will naturally foster a love for the nation and the nation.

5. The government must restore public trust

The government must be able to meet people's needs, listen and try to meet the demands of the community. for example in Aceh, returning and fostering the nationalism of the Acehese people must begin with the realization of all the points of the agreement in the MoU. Because in truth, peace in Aceh was created because of an agreement that was built by the central government with the Acehese themselves, if the agreement was merely vomiting ink on paper without full implementation, it would not be wrong if the Acehese were still stuttering in showing nationalism.

6. The government exemplifies exemplary attitudes and compatibility between words and deeds

Because those who feel the impact of all this are the young generation who will become leaders in their time. If from the beginning they have been accustomed to practices that are less commendable, it is feared that it will affect their way of thinking, because when they get the same position the same thing can be done, other possibilities will arise their distrust of public officials.

7. Open various jobs.

This is very important considering that there are many Indonesian citizens who choose to go abroad because they feel that their own country cannot give them fields to produce sustenance. Obviously this is very influential on the attitude of nationalism. With the opening of the field of work and the community can fulfill their needs, it will lead to a sense of trust and dependence on the state, which will slowly restore the love of society towards their homeland.

8. Organizing and supporting various programs or activities that can foster a sense of nationalism

One of them is moral formation. The moral development of the young generation must be directed at shaping Indonesian youth to become a strong successor cadre who has a broad and intact national insight and strives for character and strong spirit to overcome various challenges and obstacles that threaten the unity of the NKRI.

In essence, the government must pay attention to the people of Aceh, Riau, and the entire Indonesian community as a whole. The government's attention must cover all areas of life, such as social, economic, education. If the government does not love the people, it will be very difficult for the people to love the government. If the government really pays attention to its people, even nationalism will emerge. That way, there will be no more conflict and rebellion in society.

3.2 Opportunities, Challenges and Barriers to the Crystallization of the Spirit of Nationalism in the Contemporary Era

Today, the younger generation lives in a different era, namely a new era of era without colonialism, independence gained from the fruits of the struggle of the young

generation of Indonesia in the past, we should appreciate by being a young generation who has a high spirit and sense of nationalism. Do not let us become a young generation who feels they are in a comfort zone so they do not attach importance to nationalism, with this nature sooner or later the sense of nationalism will disappear by itself. Unlike the younger generation of the past, today's young generation lives in the era of globalization. The era that began in the early 1980s has changed many fields and aspects of human life, for example in the political, social, economic, religious and technological fields. In general, the era of globalization is a global or global process.

One aspect that also changes with the entry of the globalization era is the aspect of constitutional life. One part included in this aspect is the concept of nationalism. So great is the influence of globalization on the change of mindset of the younger generation, to the birth of a generation that is apathetic or does not care about the values of nationalism. Even if we reflect on the past generation of young people, a sense of nationalism is shared by all generations at that time, a sense of nationalism has grown by itself. In the absence of coercion and technology.¹³

A strong nation is not only seen from how many military personnel there are, how many warships and warplanes they have. Similarly, it is not seen, how rich its natural resources are, which is seen primarily as its character, character, or national morals, because as stated by Morgenthau, national character greatly determines national power. National character or national character according to de Vos is the enduring personality characteristics and unique life style found among the population of the particular national states. The character of the nation, as stated by de Vos, shows permanent personality traits and unique lifestyles found in the population of certain nations.¹⁴

Individually, characters may be hereditary or innate, but this is not the case with national characters. According to Koellhoffer national character is not hereditary or innate. National character will be strong if the individual character of citizens is also strong. As an important component that determines national strength, national or national character must be educated to the younger generation. Why are the younger generation? They are the owners of the future of this nation. They did not experience bitterly directly the founding fathers of developing the noble values that became the foundation for the founding of the Indonesian nation. Without any attempt to internalize and socialize noble values or characters, it is feared that the younger generation does not have a solid foundation in building this country. For this reason, they need to be given character education.¹⁵

Character education is not a new activity, because through time travel, character education has been carried out by humans in various ways and forms. Basically the meaning of education itself is an activity carried out by humans to achieve the goal of helping learners achieve intelligence and wisdom, so that they become intelligent and characterized human beings. In relation to character education, the term education is defined as a process that accumulates in the ownership of understanding, attitude, and good or character actions.

¹³ Muhammad Multazam, *Makalah Meningkatkan Rasa Nasionalisme di Era Digital*, (Universitas Islam Indonesia, 13 Desember 2017).

¹⁴ Fathur Rokhman, "Pendidikan Karakter untuk Generasi 2045: Gerakan Pemantapan Karakter Bangsa Menuju Tahun Emas Indonesia", dalam *Nasionalisme dan Karakter Bangsa (dalam Rangka 70 tahun Prof. Dr. H.A.T Soegito, S.H., M.M.)*, (Fakultas Ilmu Sosial, Universitas Negeri Semarang, 2013), hal. 10.

¹⁵ *Ibid.*, hal. 10-11

Education is a process that starts from building awareness, fostering sensitivity, intention, insight, knowledge, beliefs, attitudes, and the formation of good habits.

IV. Conclusion

Aceh with a long history of conflict with the government has apparently affected the spirit of its young generation today. Even those who are not directly involved or 'in touch' with these conflicts also feel the 'euphoria' of the conflict that has passed, which then raises an attitude of intimacy towards the government. In Acehese society, ethnonationalism seems far more dominant when compared to the love of the community, especially the younger generation, towards the Indonesian homeland. Anger, disappointment, feeling unfairly treated, betrayed, still overshadowing the life, mindset, and perspective of the young generation in positioning Aceh as part of Indonesia. Not a few of them think that Aceh is better off separating from Indonesia and loudly voicing its dislike of Indonesia.

In contrast to Riau, the spirit of nationalism was still slightly above the Acehese youth. In Riau, the conflict did not occur at the same level as in Aceh. The conflict that occurred was not between the surrounding society and the central government. But agrarian conflicts, such as the seizure of plantation land, boundaries, and often occur is the conflict surrounding communities with large companies in Riau. Because of it, the younger generation of Aceh who still appear to be 'stuttering' in the context of Indonesian nationalism, even more prominent in regional nationalism (ethnonationalism), the younger generation of Riau still consciously shows their position as Indonesian citizens, and has pride in being a part from the country of Indonesia.

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