

## A Study of Nationalism in Local Communities: Case Study Malang-Indonesia

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**Abstract:** Studies of nationalism in understanding the relationship between state and citizens in general, showed that it is a construction which has been built by the most dominant external forces that is the power of the state or government. No studies discussed specifically about the existence of local values, customs and religion which are the most essential element in understanding nationalism. In this research which took a case study in the village Peniwen and we found that the understanding nationalism in local community of village Peniwen, through the proposition can be formulated as follows: the values that emerge through the local customs, habits and religion is the most elementary and essential elements in understanding local komunitas nationalism, life in harmony and peace, unity which has been developed in the local community and union tool in the context of pluralism and if the can be maintained well and not on state intervention will be the truest spirit of nationalism and the role of government will be synergical when the direction of the local values, customs and religions are valid and will be biased if the opposite is true.

**Key words:** Nationalism, local communities, religion, peace, Peniwen

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### INTRODUCTION

In Indonesia, the dynamics of the relationship between the state and its citizens increasingly perceived as the era, the government centralized almost all interactions life of the state aspart of the political construction. Therefore, in understanding the sense of nation and state has always been associated with the power of the state and therefore, nationalism has become a political product of the state power. In other words, the discourse on democracy, development, unity and integrity, assimilation and dual function, the shape and construction that gave birth to nationalism in the New Regime period which in fact has made the state as the dominant institutions which shows that the state appear first before the civil society. Likewise, when entering Reform Regime era which was characterized by the strengthening of civil society (civil society) as well as the increasing number of preferences in the life of society, nation and state.

In the reign of the centralized power has made the state and government to be the most dominant. This has an impact on the potential vulnerability of the state and its citizen's relationship. As a result, there is a tendency of local communities began to intensely develop the

framework together with the central government based on possessed social capital. Local spirits which are characterized by a life in harmony, togetherness, kinship, tolerance and solidarity as the social capital seems to be faced by the country that has the most dominant role. But even typology of contemporary nationalisms is based on social and political context, as it was mentioned by Maiz (2003) but it has been dealing with local knowledge that has been growing and growing and well maintained.

In general, the purpose of this research is to discover the meaning of nationalism in local communities which focuses on the study of norms or cultural values, customs of the village and religious values (religion) that developed in daily life. We will try to uncover, understand and formulate theoretical concepts or restrictions (building blocks) of the meaning of nationalism as perceived by the Local Communities in village Peniwen, sub-district, Malang district. To achieve that goals, we will conduct the following approach: analyze and describe the life of harmony and peace that occur and develop in the village of Peniwen and analyze and describe Values Local Adhesives (locality) who has the power and the cause unity and integrity in public life Peniwen village. Researcher focuses ina local community who have certain specifications about the character or habits of the people

and geography as well as consideration of the high level of homogeneity with not ignore the existence of heterogeneity.

### **Literature reviews**

**Nationalism concept:** At the end of the 19th century, the idea of understanding of nationalism began to go into countries in Asia as in India where nationalism appears when the end of British rule. Although, the concept of the nation state is not owned by the Hebrews and Greeks but they have been able to pass on a great concept of nationalism which became a working model of nationalism for modern states. We could also notice that since the beginning of its development, there are three characteristics that the very essence of nationalism developed modern states are inherited from the Hebrew nation which are spirit as the chosen people, the assertion that they have the same memories of the past and the same expectations on future and they realise that they have a duty or obligation to do in this world.

The Greeks and the Hebrews had a feeling of superiority over other nations in the field of culture and spiritual. In Greek, there is the concept of absolute loyalty to the political community in this case the public city or city-state or polis (city-state). It stated that every citizen should fully adjust to life of policy holders to really become a political man. Spartain ancient Greece and Plato in his Republic an forwarded a proposition about the primacy of the state over the individual and assume that the closed state and the enormous power is the best possible state. The debate on the development of the concept of nationalism is also expressed by August in Barruetin the year 1789, who is the scientist who first introduced the concept of nationalism which states that nationalism is an effect of totalization and hegemony State-building program.

In modern countries, nationalism has become a symptom of a general nature. Shades of nationalism have been growing since centuries ago. Renan (1990) stated that nationalism is a live, a principle of reason which occurred on two things. First, the people must come together once underwent a history and secondly, the people must have the will and desire to live to be one. Meanwhile, Anderson (1983) suggested that the formation of nationalism as a manifestation of the interaction relationship between the state and its citizens (state and citizenship relationship). According to Steenberg (1994), nationalism is a form of feelings and emotional unrest. On the other hand, according to Gellner (1983), nationalism is a political principle which assumes that the political and the national unit should be balanced. Gellner emphasizes that nationalism is a feeling or a change when a person enters into a particular political

unit. In the intervening time, according to O'Sullivan (1986), nationalism has two important aspects for nationalist movements. One is its mobilizing effect on a social group that wants to secure its own political, social and economic autonomy by having the opportunity to govern itself in an independent state. The second aspect is its justification of that act by claiming for itself the status of a nation. From that point the difference between a nation and an ethnic group should be clear.

**Forms of nationalism:** Opinions about nationalism in general show that it is a product a characteristic of the modern world on the one hand and products developed by thinkers primordia list on the other side. Smith (1998) is a scientist who popularized the dichotomization to indicate that the influence of the Marx ideas on nationalism as a product of the modern world is based on the realization that the workers, onetime, will receive a counter feit form of nationalism for the greater interest. On the other hand, the primordia list view shows that the real nationalism stems from a fundamental tendency in people to identify with a community based on racial, ethnic, territorial, language or a combination of all of them. According to Carlton J. Hayes, (Snyder, 1990), nationalism has four possible meanings, namely:

- Nationalism is an actual historical process that is the history of the formation of nationalism as a political units, the formation of tribes and empires of the modern national state institutions
- Nationalism is a theory, principle or ideal implications in the process of actual history
- Nationalism puts their interest in political activities such as the activities of certain political parties, merging the historical process and a political theory
- Nationalism is a sentiment which shows the state of mind of one nationality

According to the concept, then Kellas (1991) stressed that nationalism is an ideology of a form of behavior which between them difficult to separate. Nationalism as an ideology is formed based on the idea of the nation and makes it as a basis for action. As an ideology, nationalism can play three functions bind all classes, uniting their mentality and build or strengthen the effect of the policy that is in the national ideology.

Therefore, Kartodirdjo (1972), analytically, explained that understanding the nationalism can use the approach through three aspects which are: the cognitive aspects that indicate the presence of knowledge or understanding of a situation or phenomenon in this case is knowledge of the colonial situation on any portion, aspects of goal/value orientation which shows the state is

considered as a destination or valuable thing is to live a life that is free from colonialism and affective aspects of the action group showed a pleasant situation to influence or troublesome for the culprit. For example, various kinds of discrimination in colonial society gave birth to the affective aspects.

**Local community:** Society is seen as an ethical business that is rooted in human social skills that are natural which is directed to the realization of the moral goodness and intellectual excellence. With such a perspective, the community is defined as a social group that includes all kinds of communities or societies where the extent that there is an attitude shared or friendship. Understanding the local community can be interpreted as a local community which shows residents in a village, town, tribe or nation. Understanding of the local community stems from an understanding of community groups that inhabit a region where members of the group lived together not because of a disinterested or special interests but a staple of life together. According to Blumer (1969) in a community, there would be mutual interaction in which one can understand other people and even can also understand ourselves with the consideration that the public which was made up of people interacting. Thus, the community in general can be defined as a group that has two main features which are: in the community that each individual can obtain more and do various activities more towards something that is important to him.

Based on the above, we try to explain the local community in the village Peniwen which is a group of communities with a population of 3,820 inhabitants who settled in the slopes of Gunung Kawi South Malang in the coffee plantation. The village is far from the urban environment with a distance of approximately 54 km from the city of Malang or capital district in Malang. This region is very conducive conditions for resettlement on the slopes of mountain Kawi which is contoured. The community is settled in a number of areas. This community has dominant traits namely the existence of community in all aspects of life. Togetherness is visible on activities to develop the village through their habit of cooperation or mutual aid. Such as mutual help in building a house, working the fields or on the harvest also regulate irrigation for paddy. Tolerance is also apparent when fellow residents or neighboring villages run of religious worship. Villagers of Peniwen have a habit of mutual visit which is conducted among fellow citizens and to other villagers, particularly in the neighboring village. Strong group solidarity appears on a high concern for his fellow citizens that is the habit of mutual helping each others in distress through layat or visit the sick people or child birth. Also, when there are people that have activities for

marriage ceremonies and activities of circumcision. The specificity of this are a makes Peniwen village community as the local community which has an interesting character to do further study.

## MATERIALS AND METHODS

This study used qualitative approach which seeks to understand and describe in depth on matters relating to research the phenomenon as described above. The main study priority is giving meaning (verstehen) of phenomena and find a theory based on the data in the field (grounded theory). Understanding (verstehen) of the act has subjective meaning of the perpetrators. Due to that reason, it can be done with activities which involve serious spirit and explore or attempt to dive experience of the actor. The reason of using of this approach is due to the behavior of individuals in a society (local communities) in terms of receiving, responding to and perceived understanding of nationalism received which is viewed and analyzed in group-grid.

**Research focus:** This study emphasizes the understanding nationalism in local communities, although in general, sociology studies the meaning and process approach. Context and perspective are villagers who act as ordinary members of the public who have to interact in their daily lives. The focus of this study is divided into two main categories, namely:

- Habits of community life in harmony and peace. This category includes several sub-categories, namely the cooperation between citizens or mutual aid to maintain security and order in the village, maintaining harmony among religious people and people of other faiths, the attitude of courtesy and ethics in society life and have a high caring attitude towards his fellow villagers
- The existence of adhesive values that have the power and the cause of unity and integrity in public life in the village Peniwen. This focus includes: promoting the habit of deliberation actively participated in the village as the village clean, Kemisan, Jumadan and Santuan and active in several activities such as customs village Keleman ceremony, Susuk Wangan, Sayan, Sambat and Layat

**Data:** In this study, we collected secondary data and primary data. Secondary data has been obtained through relevant sources while the primary data are obtained through in-depth interviews with the respondents. All data were collected from various existing resources. The systematic data collection techniques were as follows:

- Unstructured observations to obtain materials which include data on which to be heard and seen in conversation and daily life in the object of research
- In-depth interviews to obtain materials and data about required information from the respondents
- Collection of documents to obtain materials and data which are scattered in various documents

In keeping with the focus of this study, the type of data that was collected includes polarization of data needs. The data is expected to include information that can structurally describe social interaction of Peniwen villagers. Then, we also collected the data from the village elite, the religious elite who helped providing a description of social action in the context of understanding of nationalism, data that can illustrate the various public responses about social interaction which is focused on the meaning of nationalism. In addition, the collected data would be supporting the social situation of rural society and social interaction in the village Peniwen, sub-district Kromengan, Malang.

In qualitative research, the source of information is an absolute necessity and become an important medium in the process of further research. In this case, the source of the information and data source was people as direct instrument of the research community members, the village elite, the religious elite and community leaders. They, who were used as source of information are the village chief, religious leaders and community leaders in the village Peniwen, sub-district Kromengan, district of Malang. Other sources of information were also collected which although not found in the people but assembled in the form of text or historical documents in books, scientific texts or other references. Accuracy in collecting the sources of this information is very helpful in the accuracy of the phenomenon to be observed.

**Sampling technique and procedure of collection data:**

Sampling in this study involves theoretical theoretical sampling (Glaser and Strauss, 1967) and a purposive sample. The latter is characterized by the design of the sample is temporary, continuous selection of sampling units, continuous adjustment and focus on samples and the sample selection.

Task for researcher is to see the process of collecting data and view results or findings obtained. In qualitative research, basically, a researcher must be able to describe reality of research objects which is done as what it is (naturalistic). Therefore, in the process of data collection, researchers can notice how reactions occur in each individual (respondent) of expression and behavior within in understanding the meaning of nationalism. There are some basic elements that should be concerns of

researchers, namely: attention to the actors (respondents) related to the understanding of nationalism, the attention which is focused on the fact that is considered the most important but in as it is environment. This can be done by knowing about how the statement, behavior or expressions given by the respondent and research subjects in conjunction with the meaning of nationalism, careful attention to the things that are considered as micro which are the formation and maintenance of social relationships that have occurred so far on the level of interaction through face to face in certain situations. Here will be revealed statements about the behavior of the respondents as research subjects, about the meaning of nationalism when respondents are in a good situation when they are in church, during a meeting in the village hall when gardening (both in dry fields or fields) during the meeting with families and during the ceremony of national holidays and attention on growth, change and the actions which will be related to experience or behavior towards the understanding of nationalism by individuals, elite and elite of village church with regard to the groups in which they are located. Here the answers can be obtained from respondents about their experiences and behavior on the meaning of nationalism.

Thus, researchers are actually in a research cycle that requires a long time, intense and comprehensive. The research process is run as a cycle (rotating) where the collection and analysis of data as well as sampling drawing will run concurrently or simultaneously. In this case, the study subjects are elements of society who understand and do not understand about nationalism. Researchers also utilized other supporting informations that will probably be necessary to complete the desired data. The research process is described in Fig. 1.

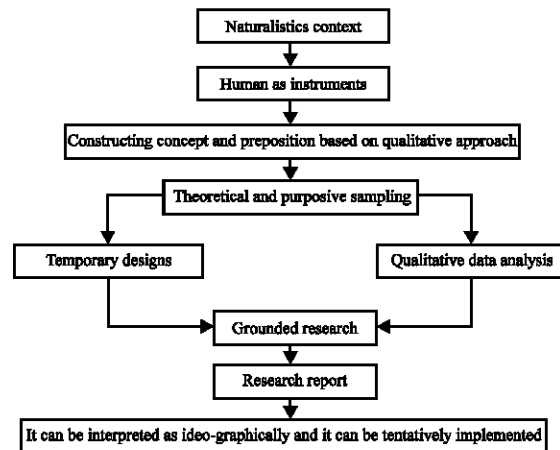


Fig. 1: Research flow chart

**RESULTS AND DISCUSSION**

**Demographic of Peniwen villagers:** Education level has major contribution in the life of society. By knowing the level of education of a society, we will get fairly comprehensive information about the quality of the community. Out of 3820 Peniwen villagers, 56.62% (2163 people) of them were male and the rest were women. Of that number, most of the Peniwen villagers are working in the agricultural sector. Table 1 provides information that the educational level of the village community of Peniwen which relatively good because most had completed junior and senior high school and even reach undergraduate level.

**Village institutional conditions and community organisations:** In the life of the nation, the existence of village governance institutions is indeed a necessity. By knowing the institutional conditions of the village then we will gain a lot of information about the activities of the village administration and interaction with citizens. Peniwen village has a village hall and its office is quite good condition. The number of village government officials are as many as 9 people with the village chief education is diploma in village secretary. He has completed his further study in majoring agriculture. There are smaller societies in every village in Indonesia, namely RW and RT. A village consists of few RW and an RW consists of few RT. In village Peniwen, there are 5 RWs and 29 RTs. Village Representative Body (BPP) has 11 members total and its head is a high school graduate. In general with those supporting people, the framework of the implementation of the village administration is generally going pretty well. This condition can be seen from the high participation level of community in development activities in both physical and non-physical. Table 2 that describes the condition of rural government institutions.

In the village Peniwen, there are a number of society organizations such as PKK (women’s organization) whose has 36 members, Karang Taruna whose organization has 422 members, farmer society, Village Community

Table 1: Education level of Peniwen villagers total population = 3820

Education level	Frequency	Percentage	Cummulative (%)
Never	279	7.30	7.30
Age 7-45 years never been to school	225	5.89	13.19
Uncompleted elementary school	535	14.01	27.20
Completed elementary school	1146	30.00	57.20
Completed junior high school	762	19.95	77.15
Completed senior high school	692	18.12	95.26
1 year diploma	36	0.94	96.20
2 years diploma	6	0.16	96.36
3 years diploma	12	0.31	96.68
Bachelor degree	127	3.32	100.00

Resilience Institute (LPMD) whose has the number of board of 32 people and Gotong Royong group. The description of the social organization can be seen in the Table 3.

**Economics description of village Peniwen:** Table 2 below shows that in terms of income, the Village Peniwen has high potential. This can be seen in the village revenues of amounting around 79 million rupiahs (approximately USD 6,000/year). That amount is considered as big since the village gets financial support from state amounting worth 19 million rupiahs only (USD 1,500). It can be seen from this Table 3 that the amount of self-generated income of the village Peniwen is quite high and this amount is supported by the potential of natural resources and human resources.

Then, based on the ownership of economic assets located in this village, agriculture and the private sector are the largest sector of the economy to absorb the ownership of assets with the ability to absorb a lot of labor. Thus, although, the village is located far from the business mobility but as a peripheral village, it has a considerable contribution in the economic growth for some regions in the South of Malang district.

**Harmonious and peaceful life that thrive in rural communities of Peniwen:** We find that the local community nationalism felt by the local community in the form of their local values and supported religious values, because of the similarity or religious beliefs. Mul Khan explains that the discourse of nationalism in Indonesia became important after the emergence of a new cultural reality. In religious terms, there is phenomenon of increasingly accommodating among the religious elite to maintain the unity and integrity. Religious traditions are accepted by the younger generation and the religious elite, although the dimensions of ideology play a role but it is believed that religion remains a values framework

Table 2: Government institutional conditions in the village Peniwen

Village administration	No. of officers and education level
No. of officers	9 people
Pendidikan kepala desa	3 years diploma
Pendidikan sekretaris desa	Bachelor degree
No. of RW	5

Table 3: Village Peniwen’s revenue year 2005

Items (fund source)	Amount (subsidy form state government and self-generated income)
Subsidy from district government	19.400.000 Rp.
Subsidy from central government	Rp.
Village income	79.119.483 Rp.
Self-generated income	79.119.483 Rp.
Others	0 Rp.

ergen. London: sage publications; total revenue and expenditure for current year is 94.109.483 Rp.

to build unity and oneness. Nevertheless, it must be recognized that understanding the relationship of religious dialogue and the doctrine of nationalism needs to be continuously given place in creating the unity and integrity.

In addition to the religious dimension, nationalism is also a manifestation of a balanced unification of pluralistic community. Based on the configuration, pluralistic society can be divided into four categories: pluralistic society with a balanced competition, pluralistic society with a dominant majority, pluralistic society with a dominant minority and a pluralistic society with fragmentation. In the first category, pluralistic society is the inter-ethnic coalition that occurs in a balanced which is necessary. The second and third categories are variants of a plural society that has unbalanced the ethnic configuration in which one particular ethnic group has a strategic competitive advantage in the presence of other groups. In Indonesia, the dynamics of national integration and the development of nationalism is very dependent on the basic configuration of the structure of society.

By using the framework as described above, it can be the foundation for the development of the unity of the local communities in Indonesia. Understanding nationalism of Peniwen villagers is also based on the strong degree of homogeneity on the one hand and the level of dominant diversity on the other side. It is because, besides having the same community origin, the number of population in the village is as many as 3,820 villagers. They consist of Christian community (3799 people) and the remaining are embracing Islam (16 people) and Hindu (2 people).

**Local adhesives values which has power of unity and integrity in village Peniwen:** Local communities in reality have a very strong kinship ties. The sociologists try to look deeper on kinship ties that produce the togetherness which turned out to be hard to find why this is so and where he came from. But in the old concept, the element of togetherness is based on the existence of dynamism of mutual help. For example, the habit of doing Sambator mutual assistance in activities in the village has a special meaning (Soedjito, 1987). The main principle in this case is kind ship.

Beside that this village has some sort of balance principle between the rights and obligations that are common in rural communities. What happens is that the villagers had been customary do the required work for the village itself and shall work for the village administration, a kind of balance between the two where the village government should give attention in the form of community service. System of mutual assistance

(gotong royong) which occurs in the village will also produce of balance between effort and what they earn. However, the habit of mutual assistance (gotong royong) may also occur because of loyalty or the spirit of voluntary which is based on the deliberation with the belief that 1 day they will be united and live in peace or harmony. The unity, harmony or peaces are referred by Soedjito (1987) as the realization of oneness Kawulo and Gusti.

In connection with it, there are a number of studies that show that nationalism is united by their form of rights and responsibilities as citizens. When examined the meaning of nationalism from the government or the role of the state then the understanding of nationalism by the citizens can be defined as: binder unity and integrity as well as encourage fellow citizens of the country to create harmony, functionally, the government do their duties to bring citizens to the better destination that is to achieve justice and prosperity as well as spiritual and physical balance, a means for the actualization of interest, especially for some of the officers who have an interest in power and as a means to take advantage of the citizens position for status quo interest, so that they can be considered capable of running the government.

In this context, nationalism is seen based on cultural roots, therefore the villagers Peniwen embodiment of the rights and responsibilities looked ata number of local values that developed over the years. Habits of gotong royong which has been built over the years is also an expression of their rights and responsibilities. As noted by Nordholt and Gerhard (1987), cultural values of Java community are basically reflecting the existence of rights and responsibilities.

In village Peniwen, every year when there is village clean ceremony, people perform unduh-unduh where they bring any agricultural yields to the village hall. What actually been perfromed by the villagers are not only as an obligation but rather a statement of thanks and gratitude for the gift of God which are obtained through the universe. As revealed by Tri Pudji Astuti (39 years):

My family and I were happy to bring this unduh-unduh because they feel proud of arable crops and could give us eat and drink for my family. So, we feel obliged to bring the unduh-unduh and we used to do it by our own desires, no pressure (an interview with Mdm. Tri Pudji Astuti, 12 May 2006)

Besides, according to her, the success of agriculture through the results of the earth is God gift of where we must submit gratitude and thanks to the Creator. As further noted by the mother Pudji Astuti:

Unduh-unduh is also as gratitude because it can be a blessing from God. So hopefully later we are accepted by the church. If it carries unduh-unduh, we feel relieved and feel no burden. It seemed we had to help each other and if you see other people also brought unduh-unduh, we feel like brothers, it seems there is no difference, so there is harmony

Likewise, according to Pudjo Susanto (41 years) who life as a farmer. He said that people feel that they have an obligation to give thanks because they've got a decent right to process agricultural products. Whatever the Lord gives to be grateful. With activities that are for togetherness, all done naturally. Thanks giving is not only because of a gift from God but also because they were able to build unity and strengthen the unity and integrity. As noted as follows:

Our country is rich. It can result of all sorts. So, I am happy, other friends are also happy because we can get a lot this year. Like this, I have to say thank you, I've been able get much and so, it is mandatory of grateful for everything (an interview with Mr. Pudjo Susanto, 16 May 2006)

What has been expressed by Pudjo Susanto is a manifestation of the rights and liabilities that must be done. It happened because of the tradition that has been developed and inherited by a number of local customs, called Sambang. For Peniwen villagers, Sambang has differences with the one in Java community. On certain days, especially on Sunday, this activity is more prominent because it is devoted to further encourage a spirit of togetherness and kinship. Beside that, these activities are also conducted on Thursday, Friday and Saturday which also coincides with the religious development activities for the children, adolescents and adults.

In rural communities Peniwen, citizenship-building activities on Thursday which is well known by the term Kemisan usually are attended by adults. The goal is for religious guidance. However, as noted earlier, this forum can be interpreted as a friendship for fellow citizens and is frequently conducted to provide some information regarding the problems of the village. Likewise, an activity on Friday which is known as Jumadan is usually attended by children and young people as well as Sabtuan for Saturday activity. In these activities, except for aiming for religious guidance, they can be used as a meeting for children and adolescents fellow on the same generation for the friendship or kinship between them. As in Kemisan activity, this opportunity is also used to convey

information and advice or moral development of adolescents. These habits have been running for decades and are not influenced by developments in science, technology or other external forces.

In the Peniwen community, we also found layat culture (activity) which is conducted for condolences statement. In this activity, there exists togetherness that does not distinguish between rich and poor, village officials or not the board of the church or the mosque or not because they blend into one release dignity. Additionally, jagong activity was also found in this village. Typically, the term is known as melean which is usually done if a family has new baby born, moving house for giving comfort to the sick or bereaved, before a family will have a long travel or before/after a member of the society go/come back to/from oversea. Other local custom is tirakatan which is a culture/activity that has strong values of integration.

With regard to the local customs, some villagers stated that beside they have been become a tradition, the customs have function to strengthen the unity, solidarity and tolerance. According to interviews with Peniwen villagers, many of them reinforce the statement.

“If there are people feel, happy and or need some help, we feel that the need to go to. Although, we bring nothing, but gatherings are ecstatic. If we meet other friends, we can share many things. Jagong, meleanor layat are regular get-togethers to exchange information. Sir, we feel like brothers, there is no difference between each other” (an interview with Mr. Dawud, 16 May 2006)

In other words, togetherness in the form of the local customs, beside it is a characteristic of rural communities in Indonesia; it is also a custom which is dominant in Peniwen village. It appears that these activities have more meaning as a binder and unifying, beside because of the place of residence, kinship and geography.

## **CONCLUSION**

Appreciation of the local community to the meaning of nationalism is very strong since the local values have been built and become a local tradition including religious values. Local values that grow through habits like sambang, jagong, layat, village clean, keleman are not just a habit that have become a mere tradition but also a brace in the life of society, nation and state.

Nationalism aspects that grow and thrive in the local community are built through social capital which became the main adhesive to allow uniting the people's lives in a smaller scope in the village and in a wider scope in the life

of the nation. The adhesive is able to encourage the local community to give high attention to unity, integrity, togetherness, solidarity and tolerance.

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