

# The Civic Disposition of Maluku Ethnicity in Indonesian Nationalism as a Form of Civic Education

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## ABSTRACT

Civic education aims to foster a respectable national civilization. Civic disposition is character, attitude, or citizenship character in civics education. Therefore, this research aims to provide civic education learning by narrating the civic disposition of the Maluku ethnicity in fighting for and defending the Unitary State of the Republic of Indonesia as well as being material for evaluation of Government policies as a form of effort to maintain the Maluku ethnicity as part of an Indonesian entity. This qualitative research using a purposive sampling technique leads to a descriptive narrative about the civic disposition of the Maluku ethnicity in the narrative of Indonesian nationalism through observation, interviews, and documentation techniques. The informants in this research are the local government and representatives of the Maluku ethnic group who understand the role of the Maluku ethnic group in Indonesian independence, including the millennial generation in Ambon City, to improve the civic disposition of 7 people. The study's results found that the heroic story of the Maluku Republicans becoming Indonesian is evidence of a civic disposition that fights for Indonesianness in unity, which can be used as learning in civic education. History writes that even though they have lived in underdevelopment for decades, even though they have a strong history of giving birth to Indonesians, the Moluccas continue to prove their nationalism and love for the Indonesian homeland.

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## 1. INTRODUCTION

Every nation and state acknowledges the significance of creating a national character (national character building) in order to preserve and sustain their nation-state status (nation-state). The formation of excellent citizens' character cannot be divorced from education. In accordance with normative standards, education plays a crucial role in molding the good or evil of the individual (Mulyono, 2017). Law no. 20 of 2003 concerning the National Education System states that the national education system functions to develop capabilities and form dignified character and national civilization to educate the nation's life, aims to develop the potential of students to become people who believe and fear God Almighty, are noble, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens (Sutono, 2015).

Civic Education is one of the subjects whose purpose is to develop the character of decent citizens. Citizenship education or civics education attempts to mould pupils so that they become citizens, intellectual, skilled, and morally upright citizens who will ensure the nation's and state's survival (Nurdin, 2015). At the civic education curriculum level, the content, the learning process, and the socio-cultural consequences are developed and programmed to produce democratic education programs that contribute to the creation of the Indonesian national character (Setiawan, 2014). In the era of globalization, Malatuny & Rahmat (2017) underlined that Civic Education should foster civic competency. The civic disposition or citizenship character is among these citizenship qualities. The primary objective of civic disposition is to cultivate the character of citizens, including both private and public characteristics, such as moral responsibility, self-discipline, and respect for the human dignity of each individual, as well as a concern as a citizen, politeness, adherence to the rules of the game (the rule of law), critical thinking, and a willingness to listen, negotiate, and compromise. Conceptually, civic disposition comprises the following personality traits: resiliency, individual responsibility, self-discipline, sensitivity to civic issues, open-mindedness, tolerance for difference, patience and obedience, and nationalism (Muleya, 2020). Moreover, Winataputra & Budimansyah (2012) explain civic disposition, namely civility, which includes respect and human interaction, responsibility, self-discipline, concern for society, and loyalty to the nation and all of its principles, are the intrinsic characteristics of citizens' attitudes. In addition, the topic of how the Maluku ethnicity preserves its Indonesian identity through civic orientation emerges.

Becoming Indonesian has been the choice of Maluku ethnic since 18 August 1945, after going through a long process that led Indonesia to achieve independence. Narrative history is very important for the process of forming national identity. National identity is negotiated and redefined in certain contexts, and the main function of historical narrative is to describe the meaning of national identity and build a shared vision of the future (Korostelina, 2017). Latuharhary, together with a youth group formed in the Maluku Indonesian Youth Force (API-Ambon), struggled through newspapers and pamphlets to show the support of the Maluku people for a new republic called Indonesia. Most of them spread on the island of Java and were active in their movements to convince other areas that Maluku supported the birth of Indonesia (Angelina & Ayundasari, 2021).

Although most of the supporters of Indonesian independence were in Java, the proclamation of Indonesia was spectacularly brought by Ambonese youths through the Merah Putih expedition to Maluku in March 1946, which was popularly known as the Namlea Affair (Ruhulesin, 2016). Several Maluku youths from Yogyakarta and Magelang sailed to Ambon to expand the idea of a republic to the islands in Maluku. The expedition's notes recorded various responses from the people of Maluku. Some support it, but some are sceptical and doubt Indonesia's ability to maintain independence. After going through internal upheaval and separatist stigmatization from other regions in Indonesia, the commitment to the commitment of Maluku ethnicity as an integral part of Indonesian-ness is beautifully engraved in the narrative of nationalism (Waileruny, 2010).

The long test of the almost seventy-five-year history of the Indonesian nation's independence very clearly proves the civic disposition of the Maluku ethnicity. The commitment to the state of the Maluku ethnic group towards Indonesianness is not always anchored in the comfort zone, so every component of the nation, including the government, is obliged to make a real contribution to maintaining the character of citizenship through policies that are socially just (Widodo, 2011). The involvement of the Maluku ethnic group in the birth of Indonesia as an independent country was seen from the second congress in 1928, which sparked the youth oath, represented by Leimena (Silaen, 2007). Furthermore, the role of the Maluku ethnic group in forming Sarekat Ambon (SA), which is also a member of the national movement with Budi Utomo and Dr. Sutomo. The involvement of Moluccans played a role in the Preparatory Committee for Indonesian Independence and participated in reading the text of the Proclamation of Indonesian Independence. Nanulaita (2009) stated that on 17 August 1945, Mr. Latuharhary stood behind Sukarno-Hatta in a white suit.

According to Fahrudin (2020), the introduction of ethical politics in Indonesia in the 20th century prompted the country's educated youth to ponder the concept of nationalism. Renan's (2018) theory of subjective nationalism, the fervour with which the people of Maluku fought for Indonesian independence and then carried it to the island's outlying regions demonstrates a genuine desire to form a unified, sovereign nation under the name Indonesia. According to Renan's idea, all of a country's regions need to share a common will in order to have an impact on the international community. Since the existence of a shared will and determination is the absolute and essential need of nationalism, unity aids in its development but is not required for its emergence (Renan, 2018).

Research on Maluku ethnic nationalism has been carried out by previous researchers (Gazpers 2012; Tutuarima, 2018; Nanulaita, 2019; Ruhulesin, 2019). The study's findings reveal the heroism of Maluku youth battling for Maluku's inclusion in the Unitary State of the Republic of Indonesia and sustaining national loyalty in the face of post-independence political trends because they are perceived as colonial stooges. However, this study focuses on the Maluku ethnicity's national character, which is portrayed as a civic inclination to establish itself as a part of Indonesia. Responsible citizenship examines Indonesian government policies as a type of endeavour to sustain the civic disposition of the Maluku ethnicity as part of an Indonesian entity, despite the fact that the desired social fairness is far from the fire. This research is unique in that it adds to our understanding of the national character of the Maluku ethnicity as a part of Indonesia.

This fact poses fascinating research questions, such as how civic education is learned through the story of the Maluku ethnicity's civic disposition in fighting for and defending Indonesia's unitary state. And what are the sorts of efforts made by Indonesian government policies to protect the civic disposition of the Maluku ethnicity as a component of Indonesian entities? The purpose of this study is to analyze civic education learning through the narrative of the Maluku ethnicity's civic disposition in fighting for and maintaining Indonesia's unitary state, as well as to evaluate Indonesian government policies as a form of effort to maintain the civic disposition of the Maluku ethnicity as part of an Indonesian entity.

## 2. METHODS

This study is descriptive qualitative, a method that plainly describes phenomena in the field based on reality. Sugiyono (2014) outlines the qualitative research method as one that relies on the philosophy of postpositivism and employs the researcher as the essential instrument to assess the conditions of natural objects. This research study is related to Maluku ethnicity in Indonesian narratives. The data collection comprised materials on Maluku ethnic nationalism since independence. Therefore, the research places were the Indonesian National Library in Jakarta and Ambon City. This study used a purposive sample, which means that the sample size is based on the importance of acquiring information. Informants in this study were local government and Maluku ethnicity representatives who understood the Maluku ethnicity's role in Indonesian independence, including the millennial generation in Ambon City, to promote civic disposition of 7 people. Data for the study were gathered through observation, interviews, and documentation. The researcher used data triangulation to better comprehend the phenomena and contexts that developed from the phenomena researched.

This study used a conceptual induction approach, which departs from facts or empirical data to generate interpretations in the form of perceptions, opinions, or theoretical perspectives in the form of data. Data collected using data collection instruments will be evaluated narratively, i.e. utilizing storylines, by collecting descriptions of events or situations and then assembling them into stories. Griffin characterizes narrative analysis as a logical and rhetorical form of explanation that blends the theoretical description of a social occurrence with its explanation (Denzin, 2017). As a method of civic education learning, narrative analysis in the framework of this research will narrate the character of Maluku ethnic citizenship in creating Indonesian nationalism from the beginning of independence to the present.

### 3. FINDINGS AND DISCUSSION

#### 3.1. Learning Civic Education through Civic Disposition

Degeng (in Made Wena, 2009) defines learning as the exertion needed to provide instruction to students. Gagne and Briggs define learning as a series of events or circumstances designed to influence learners and enhance the process of acquiring knowledge. Unlike teaching, learning is not limited to the actions performed by the teacher. Learning comprises any activities that have a direct impact on the process of acquiring knowledge and skills by individuals. Learning includes experiences derived from various mediums such as printed texts, visuals, radio programmes, television, motion pictures, slides, or a combination thereof. Presently, the process of acquiring knowledge is facilitated through the use of many computer-based educational programs, commonly referred to as e-learning (Winarno, 2014).

According to Cogan (quoted in Somantri, 2001), civic education learning is an all-encompassing educational process geared at the formation of intelligent and good citizens. Civic education learning in Indonesia, according to Kosasih Djahiri (2006), is an educational program that attempts to humanize, cultivate, and empower humans/students (themselves and their surroundings) to become good citizens under the Unitary State of the Republic of Indonesia. Citizenship Education is defined broadly to cover the process of training the younger generation to assume their roles and obligations as citizens, specifically the role of education, including schooling, teaching, and learning, in this process.

Citizenship education requires students to study a variety of topics, but one of the most important is civic disposition. According to Winarno (2014), one of the components of citizenship education is called civic disposition, which can also be translated as character, attitude, or citizenship character. Some term it a civic value. "civic disposition" is a factor that is "connected to values (values) that contribute to the creation of citizen character," as stated by Setiawan (2012). According to Kalidjernih (2010: 20), "civic disposition is a term in civics education that refers to the character or character (position) and the commitment needed to maintain and advance citizenship and government." [Civic disposition] is a term in civics education that refers to the character or character (position) and the commitment needed to maintain and advance citizenship and government.

These experiences ought to bring the groups that make up civic society to an understanding that democracy calls for an autonomous government that is responsible for every individual. Private qualities that must be possessed include moral responsibility, self-discipline, and regard for the human dignity of every individual. A person's reputation in the public eye is just as vital. Characteristics such as concern as a citizen, courtesy, observance of the rules of the game (respect for the role of law), critical thinking, and a willingness to listen, negotiate, and compromise are extremely crucial for a democracy to function well (Branson, 1999).

Civic disposition is the willingness of citizens to place public interests above personal interests. Civic disposition consists of elements of character and commitment to citizenship. Civic disposition refers to several habits and attitudes of citizens in supporting the development of healthy social functions and guarantees for the public interest in a democratic system. Citizenship commitment is a conscious willingness to accept and adhere to democratic values and principles. *Civic disposition* can be said to be the ultimate goal of civic education, namely the formation of civic virtues in every citizen, which of course, is adapted to the constitutional democratic system in line with the national ideology of the country concerned.

#### 3.2. Narration The Civic Disposition of Maluku Ethnicity in Fighting for and Defending the Unitary State of Indonesia

Ethnicity is an important part of a country. Entity marks the entity of a nation. The Indonesian state is composed of various ethnicities, and each region has its history, which influences its existence in the state. History proves that the vocation and participation of the Maluku ethnic in the framework of becoming Indonesia have been proven since the beginning. Many Malukan groups in the state era contributed to the earliest ideas of Indonesians about nationalism before the Soekarno-Hatta era.

Reading Chauvel's book, Richard (2008) about *Nationalists, Soldiers, and Separatists: The Ambonese Islands from Colonialism to Revolt*, it is said that the early concepts of modern nationalism had been brought by students from Maluku who returned home early when Hatta was still in the Netherlands. Even though the movement is still very sporadic, they have developed discussions about nationalism. Therefore, from the start, the Maluku people should not negate their involvement as a separatist; even when the RMS incident occurred, it should not be considered counter-nationalism because the choice of a unitary state and a federal state occurred at that time. This reality gives a positive tendency that since the beginning, the nationalism of the Moluccas has been tested.

The contributions of Latuharhary, Leimena, Pupela, and others in the history of the movement for independence from Indonesia to post-independence prove the character of citizenship as youth, citizens, and politicians. Even though Wikana and other fighters questioned their nationalism and even threatened with death, Hatta expressed his defence of the Maluku youth as quoted from Nanulaita (2009) that "How can you blame the entire Ambonese community for the evil actions of a small handful of Ambonese? Where is our sense of justice?" This defence was based on the fact that Hatta personally experienced the struggle of Latuharhary and others to achieve an independent Indonesia. The courage and sacrifice of the Malukan youth at that time to realize an independent Indonesia by Hatta did not necessarily have to be countered by the actions of some people who still believed in the Dutch.

The struggle of Latuharhary and others in maintaining an independent post-independence Indonesia is challenging. The upheaval in Maluku was a tough challenge for Latuharhary as Governor of Maluku to ground Indonesia as an independent and sovereign country. Gasperz (2019) writes: "In March 1946, around twenty Ambonese youths from Yogyakarta and Magelang sailed to the Ambon islands in two simple motor boats, Sindoro and Smeroe, from Tegal. They only brought enough food, some weapons, and a letter of introduction from Governor Latuharhary. After almost a month of sailing, they entered the waters of the Ambon archipelago."

Travelling through the islands of Maluku using sea routes to spread the news of an independent Indonesia ended in Hitu and Piru because KNIL soldiers captured them. The sweet fruit of the heroic story of the Maluku Republicans is that the Dutch government and conservatives in Ambon realize that not all Moluccans accept the presence of the Allies as a form of nostalgia for the Netherlands because the people of Buru and Jazirah Leihitu are very enthusiastic about responding to the news of an independent Indonesia and passing it on to other countries. Others in the Moluccas.

The heroic story of the Maluku Republicans becoming Indonesia is evidence of a civic disposition that fights for Indonesianness in unity. Winataputra & Budmansyah (2012) write, "Civic dispositions develop slowly as a result of what has been learned and experienced". The heroic attitude of Maluku Republicans reflects the character of citizenship that fulfills its responsibilities as a citizen, respects the dignity of every citizen to live independently, and actively participates in fighting for the growth of nationalism and love for the Indonesian homeland among the Maluku people even though their lives are at stake.

### ***3.3 Forms of Efforts to Maintain the Civic Disposition of Maluku Ethnicity as Part of Indonesian Entities Through Indonesian Government Policy***

The long journey to defend Indonesia's independence in Maluku was not as smooth as the toll road. Maluku, Indonesia, is colored by the hegemony of power by certain ethnic groups as the majority. The Moluccans, in general, have expressed themselves as citizens, but the Moluccas feel that their genitals have not yet received full space within the state for independent expression. In practice, the state treats Moluccas as second class in various policies that lead to systematic underdevelopment, and even ethnic stigmatization is often experienced when it intersects with other ethnicities in Indonesia.

The dream of affirming the principle of being fair to differences will be realized if the state's treatment of all ethnic entities, including Maluku, is embodied in government policy. Perceptions of justice are related to feelings because justice answers the subjective perceptions of the Malukan people towards their position in Indonesia.

Tutuarima (2018) says, "The dichotomy of advanced western Indonesia and eastern Indonesia, which is still lagging behind has been gradually corrected by President Joko Widodo through efforts to encourage more development in Eastern Indonesia to minimize subjective perceptions. It really feels slow because there is already a widening gap between the West and the East." The construction of sea highways and fishing ports in Maluku to make Maluku a destination area and not just a transit area is an acknowledgment by the Maluku people of the state's concern for Indonesianizing Maluku the same as other regions in Indonesia. The demand to make Maluku a national fish barn and the long wait for the realization of the Masela Block have become Maluku's unfinished record for Indonesia. Development policies are not seen as merely the state pitying Maluku but based on the Indonesian national vision so that infrastructure development, resource development, rejecting stigmatization, and the politicization of ethnicity are built because of the interests of the national vision. Ruhulesian (2016: 299) writes, "Nation-building requires centralization, but development always requires social control. This dilemma is not only about development management but also about the country's vision and the diversity of peoples or ethnicities."

The attention of the government in the era of President Joko Widodo with the Nawacita program, which had a very positive impact on the people of Maluku, considering that one of the current government development concepts is the development of a maritime axis. Infrastructure development in eastern Indonesia has begun to be seen, and specifically, in Maluku, the maritime highway policy has benefited from connecting islands between regencies and cities. The hope of the Maluku people to return to the sea in the era of President Joko Widodo has been realized, although it has yet to be maximized. Furthermore, it depends on the creativity of the local government to develop the potential of the region, create regional income, and offer regional development concepts that are innovative, directed, and useful to be financed by the Indonesian government.

Internally, the Maluku people have social capital, one of which is the Bakukele, or working hand in hand to achieve goals. This social capital marks the living civilization of the Maluku people to fight together to get out of stigmatization and backwardness, even though it is not optimal. In the national context, the social capital of the Maluku people reflects the character of their citizenship. On the other hand, the people of Maluku continue to strive to get out of the colonial culture left by the Dutch and build an entrepreneurial culture by empowering all their potential. Maluku has abundant natural resources dominated by the sea and can be utilized for the welfare of the people through synergistic development policies between the central and regional governments.

#### 4. CONCLUSION

Citizenship Excellent citizens are shaped by education. In the Unitary State of the Republic of Indonesia, civic education learning is emphasised by emphasising the entire and all-inclusive educational process to form good citizens. The study found that citizen character (civic disposition) affects success. Civic education includes civic disposition, which can be understood as citizenship character, attitude, or temperament and the dedication needed to preserve and enhance citizenship and government. The Maluku Republicans' courageous founding of Indonesia exhibits civic pride and the fight for Indonesian unification. Maluku Republicans' bravery honours their citizenship, respects every citizen's right to live independently, and fights for the Maluku people's nationalism and love for Indonesia at the risk of their lives. Since they believe their Moluccas have not yet achieved full independence inside the state, Maluku ethnic nationalist statements as citizens do not alter the state's development treatment of them. The local government must innovate to enhance the region's potential, create regional income, and offer fresh, directed, and beneficial regional development plans for Indonesian government support. Maluku's dignified progress is supported by social capital—its political orientation as Indonesians. History shows that the Moluccas remain patriotic and loyal to Indonesia despite decades of growth and a long history of producing Indonesians.

This research's flaws include historical narratives without sufficient empirical data, a narrow conceptual framework, and unclear methodological explanations. Thus, empirical data, conceptual

framework expansion, and a more in-depth methodological approach, including qualitative studies involving direct participants in Indonesia's independence movement, should be used in future studies. An evaluation of government programmes, especially the Nawacita programme, on Maluku's development and research on innovative regional development policies to harness regional potential and support society and state growth and development are also needed.

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