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RESEARCH ARTICLE

EDUCATION MANAGEMENT BASED ON NATIONALISM, PATRIOTISM AND INDONESIAN NATIONALITY EDUCATION IN THE NEW ORDER AND REFORMATION ERA

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Abstract

The purpose of this study is to portray the role of political party in conducting political education that relates with nationalism, patriotism and Indonesian nationality in period of New Order (Orde Baru) and Reformation Era and compare them. The research focus on: (a) nationalism, patriotism and Indonesian nationality education; (b) management of those education; and (c) impact on society livings. The research was conducted on qualitative approach by using case analysis method. Data and information was collected by observations, interviews, and document analysis and was triangulated by using various sources and was verified by two key informants. Data analysis and interpretation found that: (1) the role of political party in conducting the education is vacant for those two eras; (2) those vacancy is dominated by political forces and have not related with educational management; and (3) those ideology vacancy make the society livings without national personality. The findings showed that political forces domination was built stronger to form and to conduct the education rather than national vision.

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Introduction:-

In its development, the term management gets a more specific and varied understanding from experts. Harold Koontz and Hein Weirich in Kambey (2006: 2), defines management as "the process of designing and maintaining an environment where people work together in groups to achieve certain goals efficiently". Meanwhile, Sanches in Kambey (2006: 2), defines management as "the process of developing people".

Management is not just a process of doing something, but as an art. Mary Parker Follet in Sule and Saefullah (2010: 5) asserts "management is the art of getting things done through people" (management is the art of getting things done through others). Management as a process or art is always directed at a goal to be achieved and through certain stages, namely planning, organizing, directing and controlling. This is confirmed by the statement of Nickels et al. in Sule and Saefullah (2010: 6). They put forward the notion of management as "the process used to accomplish organizational goals through planning, organizing, directing, and controlling people and other organizational goals" (the process used to achieve organizational goals through planning, organizing, directing, and controlling people and other organizational goals).

The definition of the word management turns out to be many, depending on the perception of each expert. However, there is one classic definition of management formulated by George Terry (in Indrajit and Djokopranoto, 2011:

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315), namely " management is a distinct process consisting of planning, organizing, acting, controlling, controlling, performed to determine and accomplished stated objectives by the use of human beings and other resources . " From this quote management affirms it as a process of planning, organizing, implementing, and controlling through people or other resources to realize goals. The process proposed by Terry is what is popularly known as POAC (planning, organizing, actuating, controlling).

Usman (2011: 13) adds the goals and benefits of education management, including:

1. The realization of an atmosphere of learning and an active, creative, effective, fun and meaningful learning process;
2. The creation of students who are actively developing their potential.
3. Fulfillment of one of the 5 competencies of educational staff, namely managerial competence.
4. The achievement of educational goals effectively and efficiently.
5. Providing education staff with theories about the process and tasks of educational administration.
6. Topped the issue of quality education.
7. The creation of an equitable, quality, relevant and accountable educational plan.
8. Increasing the positive image of education.

The scope of education management as mentioned by Kompri (2015: 98-98) consists of curriculum management, education personnel, students, infrastructure, financial / education funding, administration / offices, educational support units, special education services, education school environment and safety, and community relations.

Nationalism can be defined as " a view that one 's country is superior to other countries and that provides for uncritical support of the home country 's actions ". Quoting Primoratz's opinion (2009), Sinkkonen emphasized nationalism as the view that the superiority of one's own nation is far better than other countries, and its interest in one's own nation is more important than discussing other nations. Furthermore, it was stressed that nationalism was an excessive feeling of pride towards the state and ignored its weaknesses.

As a social concept, nationalism does not just emerge without the process of evolution of meaning through the medium of language. In semantic studies the word ' nation' comes from the Latin word 'natio' which is rooted in the word nascor 'I was born' (Guido Zernatto , 1994) . During the Roman Empire, the word natio was used politically to make fun of foreigners. Furthermore, the word nation gained a more positive new meaning and became commonly used after the 18th century in France. At that time the French Revolutionary Parliament called themselves the assemblee nationale which marked the transformation of the political institution, from the exclusive nature of the nobility to the egalitarian nature in which all classes achieved the same rights as the elite in politics. From here the meaning of the word nation becomes as it is now referring to the nation or group of people who are official residents of a country.

With so many nationalist movements in Europe at that time opposed major kingdoms such as; Austria, Hungary, Turkey, and France then split into smaller independent states. Then comes the meaning of " nation" which is the core of nationalism which sees that one of the essential elements of a nation is a unity of solidarity, a unit consisting of human communities who feel in mutual relations with one another (Renan , 1990) .

"Nationality is a soul, a spiritual principle. It is a great unity of solidarity, created by the feeling of sacrifice that has been made in the past and which the human beings concerned are willing to make in the future. Nasion has a past, but he continues himself in the present through a clear reality: that is agreement, the expressed desire to continue to live together ". A nation does not depend on the similarity of racial origin, ethnicity, religion, language, geography or other similar matters. The presence of a nation is a joint agreement that seems to occur every day between human beings who together realize the nation concerned.

Otto Bauer tries to find history as an objective shared characteristic by presenting the concept of community of fate (Schicksalgemein-schaft) which binds the citizens of a nation into a community of characters (Charaktergemeinschaft). Then Bung Karno tried to add the concept of Geopolitics which states that the earth that lies between the tip of Sumatra to Irian is the unity of the earth of Indonesia, because of the "provisions of Allah SWT" inhabited by millions of people who have le desire d 'etre ensemble and Charaktergemeinschaft (community of character). Bung Karno stated to "establish a Nationale Staat , on the unity of the Indonesian earth

from the tip of Sumatra to Irian." Bung Karno, believed that the ideal form of a country was not a country whose people consisted of only one ethnic group.

Likewise, not all countries in our homeland which were independent in the past, are nationale staat . We have only experienced the nationale staat twice , namely the Sriwidjaja era and the Madjapahit era. Apart from that there is no nationale staat . I just said respectfully we had the ranks first, just said with thousands of respect to Sultan Agung Hanjokroesoemo, that Mataram, although independent, is not a nationale staat . With respect to King Siliwangi in Padjajaran, he said, that his work was not a nationale staat . With respect to Sultan Ageng Tirtajasa, he just said that his work in Banten, even though independence was not a nationale staat . With respect to Sultan Hasanuddin in Sulawesi who had formed the Bugis Empire (Gowa), I would say, that the independent Bugis land (Gowa) was not a nationale staa t .

Nationalism, in a historical perspective shows its development very rapidly. If the nineteenth century is often called the 'European nationalism' century, then in the twentieth century nationalism has become a universal idea-force in the forces of contemporary global history, even as a pan-nationalism century . Indonesian nationalism is also clearly seen to be a great force as a process driven by the emergence of national consciousness formulated by intelligence and extended through political parties to the national movement to become an anti-colonial mass movement. However, the journey of nationalism is not always encouraging and not over (Alfian , 1996). There is an impression that in new developments in various fields increasingly aggressively whack nationalism (M. Guibernau , 1996) . trying to summarize the dual problems facing developing countries in particular, that:

In the Third world conflict will be unavoidable and will stem primarily from two main sources; the differences arising between the ethnic groups included in the most arbitrarily created states received from the colonial period, and the wide gap between a small affluent elite and large numbers of people living in conditions of property .

Nationalism succeeded in cementing heterogeneous populations against colonialism. But after the decolonization process took place mainly in nation building , there needs to be a revitalization and redefinition of nationalism that is increasingly complex in its challenges. Tjokrowinoto (1996) argues that nationalism can play two main roles, namely; (1) as an ideology that overcomes parochial loyalty and solidarity , (2) as a defense mechanism against the threat of external forces both colonial power, the penetration of transnational corporations, multinational corporations , and other international institutions the influence of globalization. All of that requires the elaboration of nationalism which not only emphasizes aspects of political ideology of romantic nationalism, citizenship, culture, economy, ethnicity, and governance.

Nationalism according to Abbe Barruel, described for the first time in use in Germany in the 15th century, is intended for students who come from the same region and speak the same language, so that they continue to show a love for their people, language and region where it originated (Adisusilo, S. , 2004) . Meanwhile, according to Hara (2000), in Anggraeni Kusumawardani & Faturochman (2004) nationalism covers a broader context of identity, member equality and citizenship of all ethnic and cultural groups in one nation.

Patriotism is to express love for the country and a desire to make the country as good as it can be. Furthermore, it was stressed that this attitude of patriotism is influenced by political understandings possessed by someone. Those who have conservative political views, view that patriotism is inherited from the glory of the people of the past, while those who believe in liberalism believe this attitude arises because they see aspects promised by the state in the future based on the past. Another opinion emphasizes patriotism as feelings of attachment to one 's country (Sean Richey , 2011) .

Most groups tend to equate the meaning of Nationalism and patriotism and this is disproved by the opinions of Blank and Schmidt (2003) and Schmidt (2003) who argue that "patriotism" is not the same as "nationalism". "Patriotism" is more about love and loyalty. "Patriotism" has several dimensions with various terms, then Staub (1997) divides patriotism into two parts namely blind and constructive patriotism (blind patriotism and constructive patriotism). While Bar-Tal (1997) inserts conventional patriotism including. Staub stated that patriotism is a person's attachment to his group (ethnicity, nation, political party, etc.).

Entanglement is clicking describe a willingness to identify themselves in a social group (attachment) into the form of loyalty. However, in some historical perspectives on the understanding of patriotism, it seems likely to be widely

known in the conception of blind patriotism (blind patriotism) . Blind patriotism is defined as an attachment to the state with the characteristic of not questioning everything, loyal and intolerant of criticism. "Blind patriotism is defined as an attachment to country characterized by positive unquestioning evaluation, staunch allegiance, and intolerance of criticism ". Seeing this definition, blind patriotism seems to be interpreted as a characteristic that demands the absence of a positive and intolerant evaluation of criticism, it might be easier to understand if we recall a statement that was once very popular: "Right or wrong is my country!" . This statement unquestionably implies that whatever my group (nation) does, it must be fully supported, regardless of right or wrong.

Furthermore, this is the background behind the push Bar-tal Staub also appealed in his book, " Patriotism in the lives of individuals and nations", to scrap m pulerkan dimension which should be more pervasive patriotism that is constructive patriotism. Staub also stated that blind patriotism is not only bad for the outside group (outgroup), but also endangering the group itself (ingroup) . The absence of criticism or evaluation is tantamount to letting the group walk without a map, so it can slip and enter a cliff. Constructive patriotism is defined as an attachment to the nation and the state with the characteristic of supporting the existence of criticism and questions from its members on various activities carried out / occurring in order to obtain a positive change to achieve mutual prosperity. "Constructive patriotism is defined as an attachment to country characterized by support for questioning and criticism of current group practices that are intended to result in positive change" (Schatz, Staub, and Lavine, 1999) .

While constructive patriotism also demands loyalty and love from members of the group (the nation), it does not abandon human values. In this view, leaders are not always right, even the designation of people who are not patriotic by a leader can mean the opposite. Criticism and evaluation of a group that someone loves is actually a form of loyalty. This criticism and evaluation aims to keep the group on the right or positive path. A patriot is a person who upholds and loves a group whether it is a party group or a nation or country, but more than that he must also uphold human values. Here is needed a caring attitude that appears in the criticism and evaluation of the dynamics of nationalism.

Archipelago's insights are essentially the way of the Indonesian people about themselves and their environment as an island nation united by the oceans, in an ideological and political system, economic system, socio-cultural system, and security defense system (IPOLEKSOSBUDHANKAM). If examined more deeply, the insight of the archipelago is closely related to geopolitics as a national interest. The concept of archipelagic insight according to Lemhannas, which was later proposed to be the MPR tap is related to the perspective and attitude of the nation regarding diversity of strategic value that prioritizes regional unity and integrity in carrying out national duties.

The Indonesian nation which consists of so many ethnic and cultures in the archipelago is the result of a long experience that has a moral foundation of struggle which is based on a shared determination to keep fighting together. As a process, the nationality problem must continue to be nurtured and further developed so that it does not shrink and weaken. "Youth Pledge", theoretically can be said as a form of 'imagined community' as a new community. In line with Benedict Anderson's opinion that: In an anthropological spirit, then, I propose the following definition of the nation: it is an imagined political community - and imagined as both inherently limited and sovereign. It is imagined Because The members of even the smallest nation will never know most of Reviews their fellow-members, meet them, or even hear of them, yet in the minds of each li ves the image of Reviews their communion n . It assumes that a nation or nation, in the Anthropology approach, is an imagined community or an imagined political community, because each member of the community does not really know each other, including from even the smallest nation . Only in their minds did they live together. Thus the basic concept of understanding the archipelago's insight in terrorism in the conception of nationalism.

Research Methods:-

The approach used in this study is a qualitative approach with researchers through the deepening of events so that the construction that is built is holistic and wholistic.

Results and Discussion:-

In the New Order era, citizenship education was considered to be very important and implemented in full by the government. All citizens, including members of political parties are required to receive citizenship education

according to the interpretation of the state administrator. As a state organizer, the government built an organization to facilitate political life and political parties under the Ministry of Home Affairs, which is now known as the Directorate General of National Unity and Politics or abbreviated as Directorate General of Kesbangpol . This institution initially used the Political Bureau nomenclature based on Regulation of the Minister of Home Affairs Number 3 of 1954 to the ORBA Government in 1966. Furthermore, from the designation of the Political Bureau changed to the title of Directorate of Politics and Election based on the Minister of Public Administration and Regional Autonomy Regulation No. 3 of 1963. The Directorate was later renamed the Special Directorate General based on Presidential Decree Number 54 of 1970 and Kepmendagri Number 187 of 1970. Furthermore, the nomenclature of the Special Directorate General changed to Directorate General of Social and Politics based on Presidential Decree Number 45 of 1974 until the end of the New Order period . Entering the beginning of the reformation of the development of the Directorate General of National Unity and Politics beginning with: the Directorate General of National Unity and Community Protection; Directorate General of National Unity Development; Directorate General of National Unity; Directorate General of National Unity and Politics, based on Kepmendagri No. 40 of 2001 concerning the Organization and Work Procedures of the Ministry of Home Affairs; and is currently named the Directorate General of National Unity and Politics, based on Kepmendagri No. 41 of 2010 concerning the Organization and Work Procedures of the Ministry of Home Affairs.

In its development the Directorate General of National Unity and Politics has carried out various programs and policies relating to efforts to safeguard national unity and unity as well as the democratization of the life of the nation and state including by establishing strategic forums namely the Forum for Religious Harmony (FKUB) in accordance with the Joint Ministerial Regulation Religion and Minister of Home Affairs Number: 9 of 2006 and Number: 8 of 2006; Community Early Awareness Forum (FKDM) in accordance with Minister of Home Affairs Regulation Number 12 of 2006; National Mixing Forum (FPK) in accordance with Minister of Home Affairs Regulation Number 34 Year 2006; and the National Center for Educational Insights (PPWK) based on Minister of Home Affairs Regulation No. 71 of 2012. The formation of these forums is part of the form of community participation in maintaining the integrity of the Unitary Republic of Indonesia.

In the New Order era marked by the dissolution of the PKI on March 12, 1966 then started a coaching business to the party - political parties. On February 20, 1968 as a step to merge and merge Islamic organizations that had already existed but had not yet channeled their aspirations, the Indonesian Muslim Party (PARMUSI) was established with mass supporters from Muhammadiyah, HMI, PII, Al Wasliyah, HSBI, Gasbindo, PUI and IPM. Then on March 9, 1970, a party grouping took place with the formation of the Development Democracy Group consisting of the PNI, the Catholic Party, Parkindo, IPKI and Murba. Then on March 13, 1970 a United Development group was formed consisting of NU, PARMUSI, PSII, and P ERTI . And there is a functional group that is included in one separate group which is then called the Group of Work. In the 1971 Election political parties were screened through verification until only ten political parties were deemed to be eligible to participate in the election. The grouping into three new groups occurred in 1973. Four Islamic parties namely Nahdatul Ulama, the Indonesian Uslimin M Party, the Indonesian Slam Sarekat I Party and the Tarbiyah United Sarekat I Slam Union joined to become the United Development Party (PPP). Aside from that, five parties, namely the Indonesian National Party, the Indonesian Christian Party, the Catholic Party, the Murba Party, and the Indonesian Independence Supporting Association Party joined to become the Indonesian Democracy party. S ver the New Order era, Golkar always win an election. This is because Golkar was made a political machine by the authorities at that time.

In this election the Golongan Karya (Golkar) is a participant in the election. At first Golkar was a combination of a variety of functional and creative organizations, which then on October 20, 1984 established the Joint Secretariat of the Work Groups (Sekber Golkar). Elections in the new order carried out five times, in 1973 the concept of simplification of the party (The concept of fusion) is d apat accepted by the party - the party there and confirmed by Law No. 3/1975 on Political Parties and Groups, this fusion system lasted up to five elections during the New Order government (1977, 1982, 1987, 1992 and 1997). In 1977, it was joined by three parties which were held on May 29, 1997, namely PPP, PDI and Golkar. Until the 1977 General Election, at this time the election participants only consisted as mentioned above, namely 2 political parties and 1 Golkar .

With a population of Indonesia in 1997 around 196,286,613 with registered voters totaling 125,640,987. As has been predicted by many GOLKAR for the umpteenth time, winning again with a "resounding" in the 1997

ELECTION. Likewise with the following election years followed by the 3 parties, namely PPP, PDI and the Work Group, and who always excels in every general election, namely Golkar.

In this era, the organization of nationalism, patriotism, and archipelagic insights was dominated by the government as the state organizer. It's just that in aspects of nationalism and patriotism experience "narrowing of meaning". Nationalism and patriotism use benchmarks from the government so that what is considered contrary to government policy is considered not nationalist and patriot. Political parties in terms of being restricted and the party management are composed of people whom the government trusts. Those who are members of the government are called the New Order and political parties are not included.

As the sole authority, the implementation of education on nationalism, patriotism and archipelago insight is carried out "only" by the government which incidentally contains government policy values. At present, the organization of education is carried out through the Upgrading of the Pancasila Observing and Practicing Guidelines (P4) or Eka Prasetya Pancakarsa, a guide to implementing Pancasila in the life of the state. Guideline P4 was formed with MPR Decree no. II / MPR / 1978. MPR Decree No. II / MPR / 1978 on Ecaprasetya Pancakarsa describes the five principles in Pancasila into 36 practice points as practical guidelines for the implementation of Pancasila.

P4 upgrading must be followed by all elements of the nation. Those who have participated in P4 upgrading are considered to be in line with government policies so that they can be placed in public office. In this era, P4 certificate became the main prerequisite for holding public office. Thus, there is an element of coercion to follow the education of nationalism, patriotism, and the insight of the archipelago that is "wrapped" with P4 upgrading activities. Ironically, the values of nationalism, patriotism, and archipelagic insights in this context must be in line with government policy so that every activity that opposes its method (not its values) is considered anti-Pancasila. Whereas when viewed from the substance, the points of Pancasila contained in P4 have reflected the real "Indonesianness" and include aspects of nationalism, patriotism, and archipelago insight in the state.

Through P4 upgrading, the inculcation of state ideology aimed at building nationalism, patriotism, and archipelago insight and how to implement these values in state life has had a clear reference and is summarized into 36 points of the Pancasila. So that these values can be absorbed by all citizens, the educational process is arranged in stages with the size of study hours. The participants are all citizens ranging from senior high school education to the village heads, leaders of mass organizations and state apparatus. The instructors are prepared in advance through education and training and those who graduate are given the title "Manggala". These instructors are then distributed to the regions to train other instructors in the area and / or conduct training in the regions.

The budget support is very adequate because it is taken from the state budget. This makes sense because building the nation's ideology is the responsibility of the state. Training materials (upgrading) are specially prepared by the body responsible for the development of Pancasila, which is called the Educational Development Board for the Implementation of the Pancasila Observing and Practicing Guidelines (BP7). In this era, BP7 occupied a very strong position because it was precisely institutionalized so that the regions could receive its presence.

With a clear target, the available learning materials, coupled with trained instructors and adequate budgeting of the Pancasila ideology education process as a basis for planting and shaping the values of nationalism, patriotism, and archipelago insight suggest that the management of education has been nationalism, patriotism, and the insight of the archipelago has gone according to the steps of correct education management.

It's just that from a different perspective, this education seems to be "forced". The management of political parties are required to attend this education in order to ensure national security stability. In the sense that the stability of national political and social security is more important and does not provide room for innovation in the development of values and other aspects.

For adolescents, the government has launched a "youth council" program that aims to make teenagers more familiar with their country and nation and is expected to foster an attitude of love for the motherland. This activity is one way to build morale and kejaya an Indonesian nation in k a Langan teenagers. From this activity it is hoped that the values of nationalism, patriotism, and insight of the archipelago can grow and develop especially among adolescents.

In the reform era in accordance with predetermined boundaries, educational activities of nationalism, patriotism, and insight into the archipelago no longer exist. Even the juridical foundation that requires the implementation of this education - MPR Decree No. II / MPR / 1978 - also revoked. Consequently, there are no clear guidelines regarding the implementation of these educational guidelines. In fact, according to some thinkers, Pancasila is still very relevant as a state ideology because it is able to unite the differences found in the Indonesian nation.

The only body responsible for preserving Pancasila values as an ideology of the state after the repeal of MPR Decree No. II / MPR / 1978 is the Ministry of Home Affairs. In accordance with its main task, this ministry is responsible for managing domestic social and political life. In accordance with the Regulation of the Minister of Home Affairs Number 41 Year 2010 on the Organization and Administration of the Ministry of Interior, the General Directorate of National Unity and Political serves as an element of the Implementation of the Interior Ministry in the field of national unity and politics, led by the Director General under and responsible to the Minister of the Interior. The main task of the Directorate General of National Unity and Politics is to formulate and implement policies and technical standardization in the field of national unity and politics. In carrying out its main tasks .

As explained earlier, the education of nationalism, patriotism, and the insight of the archipelago carried out in the New Order era was well managed, with a strict structure. The education process that is carried out is indoctrinated so that what really is the government is the organizer of the state, not the country. The sense of nationalism, patriotism, and insights of the archipelago was forcibly embedded and those who disagreed tended to be crushed through military force, rather than promoting a diplomatic political approach. This makes the underground movements grow. In Aceh, for example, the Free Aceh Movement emerged, in Papua the Free Papua Movement emerged. State life seems orderly from the surface, but it is in contrast with what is happening below the surface. State administrators have almost no control so that corrupt practices are difficult to detect. In this era, the number of corruptors convicted by the court was very small due to the lack of control, both from the community element and from the official supervision established by the institution. This loss of control makes the practice of collusion and nepotism rampant.

Anthropologically, the national cultural wealth began to be eroded through the policy of uniforming village government so that the characteristics of the community began to disappear. Structural poverty is maintained because existing structures are unable to accommodate them. Economically, the conglomerate process runs out of control. Monopolistic practices are unavoidable which widens the gap between the rich and the poor. Those who have power tend to appoint their companions or staff from their family or close friends (Nepotism). Every effort to criticize the government is called anti-Pancasila. Nationalism in this era was intended to maintain and legitimize the authoritative powers of the government as revealed by the following researchers:

After the Army emerged victorious from this conflict, Soeharto's New Order regime turned Indonesian nationalism to the purposes of maintenance and authoritarian regime legitimation. Regime leaders were not interested in highlighting the revolutionary content of Indonesia's nationalist history even as they kept alive its iconography and terminology. Instead, they promoted a version of nationalism that stressed an Indonesian national 'personality' founded on harmony and group interests rather than conflict and individual rights .

In addition, nationalism, patriotism, and archipelagic insight patterns that were packaged in the form of P4 upgrading began to fail. This is caused by: " Pancasila in the New Order era was not used as a guideline life of a nation state but rather used as a mantra sacred even a political tool to legitimize the sheer power" Some think "p enataran P4 only to the moral knowing and not to the moral feeling especially moral action . Upgrading participants understand and memorize 37 points P4, but they do not feel they have to carry it out in their daily lives because of the behavior of the people where they live and even the figures they see do not apply it. "Another opinion states " Soeharto-era nationalism was politically conservative and functioned primarily to justify authoritarian rule.

Political parties that are considered channels of political communication of citizens have limited space in voicing the aspirations of the groups they represent, even though what will be said is related to government policy. The limitations of this communication channel are also experienced by social organizations.

State life in the reform era was far different from the previous order. In the reform era, citizens have been able to express their aspirations and channel them through political parties or social organizations. However, not a few who

choose action took to the streets to impose their will. Ironically, social conflict arises due to dispute over regional boundaries between one region and another.

Conclusion:-

Based on the results of research and discussion presented previously, it is known that the role of political parties in organizing the educational values of nationalism, patriotism and insight archipelago, both in the New Order era and the Reformation era can be said almost nothing. In the New Order era, this role was carried out by the government, arranged strictly and forced on all elements of the nation. This made political parties at that time also an object that had to attend the education which was wrapped in the terms of Pancasila Living and Practicing Guidelines (P4). Government power in the New Order era was so strong that it did not provide space for political parties to participate in improving the implementation process. The only organization that helped carry out the educational process are Type K Arya as a political vehicle P resident.

Almost the same as the above conditions, during the reform period, the role of political parties in the administration of education and the dissemination of nationalism values, patriotism and archipelago insight were also not visible at all even though the government hegemony was not as strong as the New Order era. In this era, both the government and political parties were busy organizing the political system and law enforcement apparatus. Even if there is a political education organized by political parties, the activities are more directed to fighting for power. This makes political education activities more likely to be incidental or temporary. Education is implemented only when the political parties facing elections. Consequently, the existence of political parties is vulnerable to conflicts, both internal and external so that almost all parties are found to have dualism in leadership or management and loss of cadre loyalty.

Other impacts due to the lack of a functioning political parties in the deployment of value- the value of patriotism and nationalism as well as insight into the archipelago makes many cadres young when so leaders think patriotism is blind and narrow nationalism. This act seemed to be separated from the concept and history of the archipelago's insight and seemed to lose its identity as a child of the nation. Even more ironic, due to the loss of identity of this nation, they are easily provoked by the interests of groups and sectarians and are also involved in disseminating misleading information (hoaxes). When they are given power, they tend to fight for themselves and their groups to create corrupt behavior. This condition can be used as an indication that the damage to the joints of Indonesian unity and the fading spirit of *Bhinneka Tunggal Ika* in the conception of nationalism in the context of the Republic of Indonesia. More ironically, not least those who speak loudly about patriotism but ignore the spirit of camaraderie as fellow children of the nation.

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