

The Mind of SM Amin Medan City Nationalism Figure during Independence

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ABSTRACT

SM Amin is a nationalist figure of Medan City during the independence era. This research aims to see how the role of SM Amin during the independence era SM Amin plays a role as a movement figure in areas that tend to be forgotten, especially in the province of North Sumatra, the city of Medan, which is very clearly visible in many academic spaces. The students as well as the educators ignore the big contributions of these figures in order to defend their territory from being colonized. This research approach uses descriptive qualitative methods. The object under study is the thoughts of SM Amin, a nationalist figure in Medan City during the independence era. Meanwhile, the subject is the Head of the Center for Historical Studies and Social Sciences (PUSIS), State University of Medan. The results of this study indicate that the figure of SM Amin is not widely known to the public even though he has succeeded in resolving several conflicts, especially North Sumatra, he also allowed the issuance of the Republic of Indonesia North Sumatra money as a symbol of resistance when Indonesia was hit by the Dutch monetary system. Recommendations to students and intellectuals not to forget the figures who played an important role in the independence process, especially during the colonialism era in North Sumatra.

Keywords

Nationalism, Independence, Figure Thinking, Medan City

Article Received: 10 August 2020, Revised: 25 October 2020, Accepted: 18 November 2020

Introduction

The nobility of nationalism is a socio-cultural “spirit” that shapes and strengthens the national identity as a national identity with dignity for independence (Pokhilko, 2017). Although it is often considered outdated to be studied and debated in scientific communication, in reality nationalism is not only sufficient to discuss and question, because the concept is often considered biased, but requires sincere appreciation to be instilled in the life of the nation and internalize and integrate with the culture of state life (Panofsky, 2019). Especially in the context of a plural or heterogeneous Indonesian nationality, an ideological bond is needed which becomes a sense of belonging (Alfarizi, 2019). As a historical phenomenon, nationalism has an urgent role in the formation of modern nations in Asia and Africa in the 20th century (Ward, 2020). The collective ideology of nationalism has a teleological function and provides direction for society to form unity, which is the basis of the process of becoming state or political community (Kempf, 2020).

Nationalism as a national ideology that is formed as an anti-ideology against colonialism and imperialism can provide conflicting realities and

become a proposal for political movements that are struggling to achieve this substantive reality (Odak, 2020). In this concept, the destructive collective experience of the colonial period provides the true function of nationalism as a new unity, far beyond the function of its original relationship (Tilley, 2020). For countries that want to firmly uphold integration and sovereignty on the basis of humanistic morality, nationalism is also often said to be sustenance as well as a kind of hope (Verhoef, 2020). However, in the long history of the nation it was found that the collective ideals of this nation were still far from what was expected (Rindermann, 2018). In fact, the collective awareness of nationalism is a manifestation of the development of the concept of Indonesian unity, according to the third principle of Pancasila, a place for all Indonesian people from race, religion, ethnicity, customs, socio-economic, socio-cultural, and political ideology to come together and respect hero figures. which against colonialism that entered all areas on the archipelago (Parker, 2019). We must believe that the existence of the Indonesian nation today cannot be separated from traditional noble values which have a very long history of guarding the growth and progress of this nation, one of

which is the wayang culture. In today's global era, local excellence is very much needed because that is what makes it different from other ethnicities and nations (Nurgiyantoro, 2011).

The dynamics of nationalism as a concept that represents politics, however, is much more complex than the semantic transformation that represents it (Ashe, 2019). The complexity of understanding nationalism even makes scientists of Max Weber's caliber almost frustrated when he has to provide sociological terminology about the meaning of nationalism (O'Connor, 2020). The lack of established references that are available as a basis and guidelines for understanding nationalism will only lead to a superficial understanding (Kim, 2020). However, according to Weber, the interpretation of nationalism from the perspective of biological kinship, race, language, and cultural values will only lead to an incomplete understanding (Hutchinson, 2017). Weber's concern makes sense because he is dedicated to the search for a modernist epistemology of universal knowledge (Stehr, 2018). Including the two fathers of social science, Karl Marx and Emile Durkheim, did not really pay attention to the problem of nationalism, although their thoughts certainly inspired many explanations of nationalism (Ledstrup, 2018).

The relationship between nationalism and the nation state is very closely separated from one another if it is seen in detail that nationalism is the soul and awareness and loyalty of a nation as a family based on the feeling of being a family of nations, therefore the nation is formed (Tada, 2020).

In this concept, it means that the state institutionalizes nationalism, while the attitude of modernity and its development are at the intersection of politics, technology and social transformation (Zienkowski, 2019). However, nationalism is not only seen as a top-down process, in which the ruling class plays a more important role than the ruling class in the formation of nationalism because there is something more important than institutionalizing nationalism in the state, namely the plays of local figures because the ideas and ideas of figures become a foothold. fundamental in the formation of building and defending the country and its territory (Anderson, 2018).

The phenomenon of figures who are part of the foothold in the formation of developing the country and its territory is a necessity as a concrete manifestation of the importance of brilliant thoughts in maintaining a concept of nation in their respective territorial spaces, as well as too many movement figures in the region. tends to be forgotten, especially in the province of north sumatra, the city of medan, it is very clear that in academic rooms there are still many students and also the educators who ignore the great contributions of these figures in order to defend their territory so that they are not randomly colonized in their time (Westra, 2019).

One of them is Sutan Muhammad Amin (Mr.SM.Amin), "he was a member of the Committee 9 (Nine) with Muhammad Yamin in the post-independence era, he was the first governor of North Sumatra, Aceh and Riau," throughout his life SM Amin has shown outstanding values of struggle, patriotism, thought, and personality to fight for a united and sovereign Indonesia, SM Amin is also a figure of integration (Amin, 2020). During his tenure as Governor of North Sumatra, he was assigned to resolve conflicts and regional resistance in Aceh to the central government. He was considered to have the capability and was considered to be very instrumental in resolving the threat of national disintegration in Aceh through negotiation and negotiation approaches.

However, it is very unfortunate that SM Amin's role and thoughts are no longer the concern of young intellectuals, especially students who should know a heroic figure like him (SM Amin), therefore this is an important concern in tracing a figure who is considered influential during his period. the era of independence against Dutch colonial atrocities at that time. The phenomenon of ignorance of young intellectuals is one of the problems that deserves to be scrutinized and to find a way out so that young people have a new understanding of knowing local figures so they are no longer ignorant and tend to forget about figures in order to maintain the dignity of national and state life by how to identify and understand the thoughts of nationalist figures.

METHODS

This research uses a descriptive qualitative approach collected in the form of words, (Bogdan and Taylor, 2017) qualitative research is research

that produces descriptive data in the form of written or spoken words from people and observed behavior. Meanwhile, descriptive research is a form of research that is intended to describe or describe existing phenomena, both natural human phenomena. The purpose of descriptive research is to reveal, factually, and accurately about the facts and characteristics of a particular population or area. The object under study is the thought of SM Amin, a nationalist figure in Medan City during the independence era. Meanwhile, the subject is the Head of the Center for Historical Studies and Social Sciences (PUSIS), State University of Medan. The method used in data collection is through observation, interviews and documentation. The data analysis technique used is descriptive method, which describes the data collected in the form of descriptions and images of data from manuscripts, interviews, field notes, so that they can provide clarity on the reality of the thinking of Medan city nationalism figures during the independence era.

PARTICIPANT

This research involved historians and academics who were directly involved in the process of

collecting archives of local figures during the independence era as well as determining historians and academics as research objects which were carried out with due regard to their respective competencies.

RESULTS

The results of data analysis from interviews, field observations, and documentation studies related to the thoughts of SM Amin which were the focus of research, the thoughts of young leaders during the independence era and the opportunity to attend the II Youth Pledge Congress and now being forgotten in the life of the nation, especially young intellectuals in the university environment. An interview with one of the historical figures who is also the head of the center for historical studies and social sciences at the State University of Medan had the opportunity to tell that the figure of Sutan Muhammad Amin was often known during the youth movement in the independence era as Mr.SM.Amin, who was familiarly known among intellectuals and scholars at the time it will be presented in table 1.

Table 1. Role of SM Amin's Nationalism Leader in Medan City

No	Interview Questions	Interview Result
1	What was the role of SM Amin during the independence era of Medan City	The head of the center for historical studies and social sciences (PUSIS) revealed that SM Amin was one of the many figures who played an important role during the independence era that aroused a nationalist feeling among young people at that time to fight against the invaders who seemed to destroy the local life order at that time. The skill of the heroic character, SM.Amin, who was also highly respected by the Dutch at that time, succeeded in resolving several conflicts with negotiation methods that weakened the colonialists who wanted to take some important regional assets. The Head (PUSIS) pointedly stated that the youth pledge event began and was born through the II Youth Congress. This congress was held at Sie Kong Liang's house on 27-28 October 1928, on Jalan Kramat Raya 106, Central Jakarta. It was recorded that there were 82 participants who attended the congress, even though at that time there were around 700 participants present, meaning that there were quite a lot of participants who had contributed but were not recorded as part of Indonesian history.

2 SM Amin's struggles

One of the participants involved in the Youth Pledge is Sutan Muhammad Amin. In fact SM Amin was involved in the preparation of the Youth Pledge as a result of the Second Youth Congress. SM Amin has a small name as Krueng Raba Nasution. He was born in Lhok Ngah, Aceh, on February 22, 1904. On his journey, SM Amin later became Commissioner of Jong Sumatranen Bond, who participated in the Second Youth Congress in Jakarta. SM Amin is also known as a lawyer, he helped many freedom fighters when it came to dealing with the legal institutions of the Dutch East Indies Government. SM Amin has many roles as a lawyer in Kuta Radja which is currently Banda Aceh. In 1930, SM Amin was known as the initiator of the Great Commission for Young Indonesia. In the era of independence, SM Amin was appointed as the Young Governor of North Sumatra and was inaugurated on April 14, 1947.

3 Amin's resistance to the invaders

At that time he had to face the Dutch monetary hegemony which still wanted to control the economy of North Sumatra. SM Amin was the only governor who allowed the issuance of Republic of Indonesia money as a symbol of resistance to the Dutch monetary system at that time. This issue money came to be known as URIPSU or Money of the Republic of Indonesia, North Sumatra. Several months later, SM Amin was dismissed from his position. He was not immediately dismissed, this dismissal was preceded by the emergence of a new regulation by the emergency government of the Republic of Indonesia in 1949. SM Amin then went to Jakarta, four years later, SM Amin was trusted to return to be the Governor of North Sumatra in 1953. SM Amin became one of them. 700 participants of the II Youth Congress. With the emergence of SM Amin to the surface, our hopes for the emergence of other SM Amin as figures of the Youth Pledge are getting bigger.

As an independence figure, it turns out that he also has a profession as a lawyer who often resolves legal problems to the Dutch government, he conveyed the thoughts of the heroic SM.Amin. He said that until now, literature on the thoughts and struggles of Mr Sutan Muhammad Amin was still very rare. So, it is as if the role of the character Mr Sutan Muhammad Amin has been forgotten. In fact, "However, the quality of Sutan Muhammad Amin as a historical actor is still tested and undeniable".

The role of youth leaders behind the events of the Second Youth Congress in 1928 and the Great Commission for Young Indonesia (KBIM) in 1929, including Mr Sutan Muhammad Amin or known as Krueng Raba Nasution, is very important. "They, especially the nine figures (KBIM), are figures who have a very important role in laying the foundation for the unity of the Indonesian nation. They no longer talk about ethnicity or ethnicity, but emphasize that they are all Indonesians".

DISCUSSION

The Role of Nationalism

In the practice of the role of nationalism in the dimensions of historicity and normativity, it is the most amazing social discovery in the course of human history, at least in the last hundred years (Tetep, 2018). There is not a single social geographic space on earth that is completely free from the influence of this ideology, without the ideology of nationalism, the dynamics of human history will be completely different, the end of the cold war and the more widespread conceptions and currents of globalism (internationalism) in the 1990s until now, especially with the existence of communication and information technology which is developing very rapidly, does not necessarily bring a collapse to nationalism itself (Peters & Besley, 2019).

The conception of nationalism has become increasingly intensive in various social, political, cultural and even economic interactions and communications, both among developed countries, such as the United States, Germany and France, as well as among Third World countries, such as India, China, Malaysia, and Indonesia (Yazıcı & Yıldırım, 2018). Nationalism remains the social-cultural umbrella of any country to strengthen its integrity, as a nationalism, nationalism is a socio-cultural "spirit" to form and strengthen national identity as a national identity that has the dignity of independence (Viger, 2018) Even though it has often been considered obsolete to be studied and debated in scientific communication, in fact nationalism is not just enough to be discussed and contested as its conception is often considered biased, but it needs a sincere appreciation to be instilled in national life, and internalized and integrated in the culture of state life. Especially in the context of a plural or heterogeneous Indonesian nationality, an ideological bond is needed which becomes a sense of collective belonging. In addition, the survey results "The International Social Survey Program (ISSP) measures the nationalism and patriotism of citizens. The survey was conducted in 33 countries with two question indicators, namely the pride of a citizen when living in his country (nationalism) and pride in the superiority of his country compared to other countries (patriotism). One of the results of these studies states that the United States ranks first (Ali & Noor, 2018).

This finding is in line with nationalism as a historical phenomenon which has an urgent role in the twentieth century process of nation formation of modern national states in Asia and Africa, the collective ideology of nationalism has a teleological function and provides orientation for a society so that solidarity is formed which is the basis for the process its integration as a nation or political community (Zajda, 2017). As a national ideology, nationalism is formed counter-ideology against colonialism and imperialism which is able to offer a counter reality and present a goal orientation for political movements struggling to realize this substantive reality in this conception, the destructive collective experience of the colonial period offers a true function of nationalism as a solidarity unifier. new, which goes far beyond the function of its primordial ties, however, in the long history of the nation it has been identified that the collective ideals of this nation are still far from what is expected (Jensen, 2016).

In fact the collective awareness of nationalism is the embodiment of the building of the concept of Indonesian unity, as mandated by the third principle of Pancasila, a place of togetherness for all Indonesians with national origins or race, religion, ethnicity, customs, socio-economic, socio-cultural, and political ideology. which is pluralistic. The principle of pluralism, which used to be the source of great strength during the colonialism and imperialism era, and the spirit of the struggle for independence, turns out that when this

nation is faced with national degradation, the principle of pluralism never fails to become a field of expression of disappointment and a source of conflict vulnerability.

The Role of Independence

The proclamation of independence in August 1945 was a momentum to separate from the emergence of a new attitude towards the past, as a new country like Indonesia needed a historical foundation to justify its existence (Takács, 2020). That is why history as a science occupies a very important position in the process of forming this national spirit (Chaudhary et., al 2019). Thus, over a period of twenty years, from 1945 to 1965, a number of works published during that period attempted to provide historical justification for

this nascent country (Campion, 2019). The struggle to define Indonesia's past at this time is often named as an effort to formulate a centric Indonesian history (Rochwulaningsih, 2019). To some extent, even though it does not contribute much scientifically, centric Indonesia has been considered as Indonesia's historiographical identity (Preparata, 2016). This labeling presupposes a single paradigm, something which of course does not correspond to the reality that occurred at that time (Fakih, 2015). Departing from this fact, the important role in terms of independence cannot be denied in incidents or incidents without eliminating the participation of local local leaders themselves, this proves that SM Amin's role in the independence process has a lot of momentum that can be resolved through negotiations and succeeded in paralyzing the colonialism at that time.

CONCLUSION

The phenomenon of figures who are part of the foothold in the formation of developing countries and their territories is a necessity as a concrete manifestation of the importance of brilliant thoughts in maintaining a concept of nation in their respective territories. However, it is very unfortunate that the role and thoughts possessed by SM Amin are no longer the concern of young intellectuals, especially students who should know a heroic figure like SM Amin, therefore this is an important concern in tracing a figure who was considered influential in the days of independence against Dutch colonial atrocities at the time. The phenomenon of ignorance also possessed by young intellectuals is one of the problems that should be observed and look for a way out so that young people have a new understanding of knowing local figures so they are no longer ignorant and tend to forget about figures in order to maintain the dignity of national life and state by knowing and understanding the thoughts of nationalist figures.

ACKNOWLEDGMENTS

Thank you to all stakeholders who have contributed greatly to this research process, in the process of providing data orally or in writing so that it can be resolved properly, to all historical study center staff who have helped show photos and archival evidence of the historical figures of SM nationalism. Amen at the time of

independence. Hopefully the results of this research can provide good and useful information for students and scholars.

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