



Representation Of Freedom As An Embodiment Of The Spirit Of Nationalism For Students Of Sman 1 Kandangan Kediri District

¹Anang Darun Naja, ²Imam Suhaimi,

^{1,2}Universitas Kahuripan Kediri, Kediri, Jawa Timur, Indonesia

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Email :
anang@kahuripan.ac.id

ABSTRACT

Therefore, this study aims to analyze and describe the representation of freedom as a manifestation of the nationalist spirit of the SMAN 1 Kandangan Kediri District. The qualitative approach will be used as an approach in this study, involving students, homerooms teacher, and principals in the SMAN 1 Kandangan Kediri District as informants. Data analysis will be carried out according to the qualitative stages as determined qualitatively by three stages of analysis according to the Miles & Huberman model. The results obtained in this study are that the majority of SMAN 1 Kandangan Kediri District School students have understood the concept of freedom in accordance with the laws and regulations, while others still have an incorrect understanding. The phenomena encountered by students will shape students' thoughts and attitudes, including negative phenomena in the form of abuse of freedom by government officials. Therefore, efforts are needed from the government to discipline its officials to carry out their duties with full discipline and compliance with statutory regulations. This will be used as an example and practical educational material that forms students' understanding of the concept of freedom in accordance with statutory regulations. The study examines the nationalist ideals of the millennial generation using Kartodirdja's theory, and discovers that when their nationalist spirit dwindles, attempts are made to strengthen it.

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INTRODUCTION

Indonesia is a sovereign country that upholds the freedom of its citizens. This is reflected in the form of democratic government adopted and the establishment of Pancasila as the nation's ideology. The democratic system gives Indonesian citizens the freedom to participate in using their rights in determining the direction and implementation of government, while the Pancasila ideology provides a reference for Indonesian citizens to behave, act and interact socially by using their freedom in appropriate ways (Khoirina et al., 2022).

Freedom is something that every human being wants to obtain. The freedom in question is freedom in any case, where a person can freely fulfill his interests without any coercion or threat from other parties. However, freedom is essentially obedience to rules to realize oneself as a moral human being. This means that a person may use their freedom of rights to fulfill all their interests, but still in ways that do not violate the rules. Obedience to the rules in exercising the right to freedom will make humans individuals who uphold moral values (Dagur & Adon, 2021).

The main condition that can enable someone to gain freedom is the existence of rules (laws) and fair enforcement of rules (laws). These two conditions are the goal of the search for freedom, that someone who wants freedom must obey the rules not to violate the freedom of others, which in the end will create an environment that protects each other's rights to freedom (Sianturi & Dewi, 2021).

A proper understanding of the meaning of freedom will enable someone to represent freedom in the right way. Representation is understood as the use of signs or symbols to reconstruct social phenomena and present them in accordance with existing understanding (Itriyah



& Maulana, 2023). In this case, the phenomenon in question is related to freedom, so that when someone misunderstands the meaning of freedom, then their thoughts, attitudes and behavior will also not be in accordance with the true meaning and boundaries of freedom (Agustian & Salfutra, 2023).

A clear example of an inaccurate representation of freedom that is easy to find today is the deviant behavior of teenagers at the high school (SMA) level. High school teenagers who are currently searching for their identity are vulnerable to being influenced by cultures that are not in accordance with the noble values of the Indonesian nation. In addition, the rapid development of information technology makes it increasingly easy for teenagers to get information from all over the world without strict filters. This information, whether useful or containing destructive value, is the main source of change in teenagers' attitudes and behavior (Sahputra et al., 2022).

A concrete manifestation of the inappropriate representation of freedom in high school age teenagers, for example, is the model of free association which is increasingly common. Freedom seems to be a shield that teenagers rely on to legalize relationships that go beyond the limits of morality. In fact, such freedom is completely irrelevant to the true meaning of freedom and is contrary to the spirit of Indonesian nationalism. This means that if teenagers understand the meaning of freedom correctly and have a spirit of nationalism within themselves, then various abuses of freedom will not occur. Teenagers will place national values as one of the main references in demanding their rights to freedom (Azzizah & Harefa, 2023).

The instillation of nationalist values in teenagers is greatly influenced by the educational factors they have taken. Formal and non-formal educational institutions are a place for teenagers to be able to understand nationalism and use it as a basis for implementing their freedom. If in reality there is an inaccurate representation of freedom, then correcting this really depends on teaching strategies at various levels of education (Sutrisno & Samsuri, 2023).

Based on the entire explanation above, this research was conducted with the aim of examining and describing the representation of freedom as an embodiment of the spirit of nationalism among students at SMAN 1 Kandangan, Kediri Regency. It is hoped that the results of this research will provide an overview of how the students of SMAN 1 Kandangan, Kediri Regency understand freedom and nationalism as a basis for determining appropriate teaching strategies to educate a generation that has a spirit of nationalism and is able to apply it well in demanding their right to freedom appropriately. In accordance with the background of the problem above, the aim of carrying out this research is to analyze and describe the representation of freedom as an embodiment of the spirit of nationalism of students at SMAN 1 Kandangan, Kediri Regency.

The literal meaning of representation is the representation of something through media that have certain values, such as symbols or signs. In terms of terms, representation can be interpreted as an effort made to mutually produce and exchange meaning in a social environment (Hall, 2003; Itryah & Maulana, 2023). Representation as a process can occur if the two main components are fulfilled, namely the concepts of thought and language. The concept of thought emphasizes understanding of what will be presented, while language is the medium used to actualize the concept of thought. Without a clear understanding, representation will not be able to produce true meaning. From another point of view, even though you are able to understand the essence of something, but do not have the ability to actualize thoughts in language, then the representation will not be able to be realized (Hall, 2003; Itryah & Maulana, 2023). Representation is related to the use of signs to present meaning by creating, relating, or describing various things that are captured by the human senses, whether by hearing, seeing, or feeling. Representation is based on the



function of thinking to be able to make decisions regarding how the signs used can actually describe something that you want to represent (Danesi, 2010).

According to Barker (2004), representation is an attempt to reconstruct a view of the world to be re-presented accompanied by a certain meaning. As a process, representation has three stages, namely the observation stage of a particular phenomenon, the reconstruction stage of the phenomenon, and the meaning stage that accompanies the presentation of the reconstruction results. The observation stage is related to how someone knows a phenomenon, whether by seeing it, hearing it, or feeling it. The reconstruction stage is related to how a person selects the most appropriate signs or symbols to represent his thoughts on what is observed and then presented again. The meaning stage is related to the context of the representation carried out, namely in what order and with what purpose someone carries out the representation.

According to Hans Kohn in Octavian & Dianti (2023) Nationalism is a teaching that emphasizes that every human being must be willing to sacrifice anything for the interests of his or her nation. Nationalism is a mental attitude that is based on high loyalty to the nation, so that every human being is willing to do various things to ensure that their nation remains intact, dignified and has sovereignty.

Nationalism is an ideology or ideology that is open. This means that new meanings of the term can still be carried out with in-depth knowledge and understanding of the relevant scientific scope. Nationalism can be interpreted based on several kinds of perspectives according to its constituent aspects. According to Permatasari & Inderasari (2021), there are at least three aspects of nationalism, namely historical reflection, attachment between citizens and the nation-state; and relationships between supporting entities. According to Synder in Agustian & Salfutra (2023), nationalism is formed when a country or nation offers hope to an marginalized group of people who need recognition and equal social status. The community feels the freedom they desire, so that in order to maintain this situation, various efforts are made to maintain the integrity and sustainability of the nation.

According to Kartodirdja (1992) in Permatasari & Inderasari (2021), Indonesian nationalism is still a triggering factor in the process of consolidating the socio-political order framed by the nation state, especially if nationalism is truly accompanied by its five main principles, namely guaranteeing the unity and unity of the nation, guaranteeing freedom (liberty) for individuals or group, guaranteeing equality for each individual, guaranteeing the realization of personality and achievement or excellence for the future of the nation.

First, unity which transforms diverse things into uniform as a consequence of the integration process. But unity and oneness should not be confused with uniformity and uniformity. Second, freedom (liberty) which is a necessity for colonized countries so that they are free from political foreign domination and economic exploitation and also free from policies that cause the destruction of culture and personality. Third, equality is an implicit part of democratic society and is something that is in contrast to colonial politics which is discriminatory and authoritarian. Fourth, the personality (identity) that disappeared due to being eliminated was systematically marginalized by the Dutch colonial government. Fifth, performance in the form of achievements in history that provide inspiration and pride for a nation so that it awakens its enthusiasm to fight to re-establish its self-esteem and dignity among the nation. (Latif et al., 2023; Permatasari & Inderasari, 2021; Romanda, 2022).

Lyman Tower explains the meaning of freedom from a liberal perspective, that freedom is the embodiment of true justice. Justice can only be realized if human freedom rights can be fulfilled systematically. This thinking refers to two basic principles, namely: 1) Humans are moral creatures; and 2) Humans can fully become moral creatures if they obey the rules. Indeed, at first

glance it appears that freedom from a liberal perspective emphasizes obedience to rules in order to realize human identity as moral beings. However, in fact the regulations intended to be obeyed must be regulations that are able to facilitate the fulfillment of human rights to freedom. This means that obedience to regulations can only be a formal requirement for realizing freedom, where the true essence is freedom which must be made primary in the formation of regulations. According to liberalism, fair regulations are regulations that are able to maintain human freedom, while unjust regulations are regulations that limit human freedom.(Dagur & Adon, 2021).

The main principle that must be adhered to in demanding freedom is responsibility. This means that a state that provides freedom to its people in accordance with the understanding or ideology they adhere to still demands responsibility in the use of freedom. Freedom cannot be exercised by violating the freedom of others. Freedom must refer to how all elements of society can feel the same way without causing other parties to suffer losses(Kurniawan, 2015).

In essence, liberalist and democratic views actually have fundamental similarities, that a person will obtain freedom if two basic conditions are met, namely(Dagur & Adon, 2021; Sharma, 2016):

1. There are rules (laws) that are obeyed
2. There is a process of enforcing rules (laws) that is fair, clear and rational

Fulfillment of the two conditions above is then balanced by each individual's compliance with the rules, tolerance and principles of responsibility. Thus, overall it can be concluded that freedom is related to the fulfillment of individual rights through the application of appropriate regulations accompanied by the enforcement of regulations that are fair, clear and rational, and supported by the application of the principles of responsibility, tolerance and individual obedience to regulations.

METHOD

This research uses a qualitative approach, namely an approach to explore and understand the meaning of a number of individuals or groups who are considered to have social and humanitarian problems. Carrying out qualitative research involves many questions and procedures that arise, such as collecting specific data from data sources and carrying out various interpretations to obtain meaning from the data that has been collected.(Ahyar et al., 2020; Creswell, 2014).

Based on a qualitative approach, this research was conducted to determine the representation of nationality in the students of SMAN 1 Kandangan, Kediri Regency in relation to the students' understanding of the spirit of nationalism. It is hoped that the use of a qualitative approach can provide answers regarding how students represent freedom, the factors that encourage representation, and its suitability to the spirit of nationalism taught in education. This research data was collected using three techniques, namely documentation, Focus Group Discussion (FGD), and interviews. Meanwhile, the informants in this research were students, homeroom teachers and school principals at SMAN 1 Kandangan, Kediri Regency.

Data analysis in this research was carried out qualitatively with three stages of analysis according to the Miles & Huberman model, namely(Ahyar et al., 2020):

1. Data reduction
The researcher will summarize, take only the main data and focus on the important things and put aside data that is not appropriate to this research.
2. Data Presentation

After the data obtained has been reduced, in qualitative research the data can be presented in brief descriptions, charts, relationships between categories, flowcharts and the like. Presenting this data will make it easier to understand the phenomenon being studied.

3. Drawing Conclusions

The third step in qualitative data analysis is drawing conclusions and verifying. Conclusions in qualitative research are new findings that have never existed before based on the author's subjective thoughts integrated with relevant theories. Conclusions must be drawn by considering the results of interviews, FGDs and documentation to be able to produce findings that answer research problems.

RESULT AND DISCUSSION

Based on interview data, it is known that of the 34 students of SMAN 1 Kandangan, Kediri Regency who were research informants, 19 of them stated that Indonesia had given freedom to its people, while the remaining 15 students stated that Indonesian people were still not given true freedom. Opinions from students who recognize the existence of freedom include NP, who stated that "freedom is a human right as long as it does not violate the rules". Based on this statement, it can be seen that NP considers that society has been given freedom because it is the right of every human being. However, this freedom must not be used to violate existing rules.

Another student with the initials TY stated the same thing, that freedom is "a citizen's right but still guided by the law and Pancasila so as not to cause chaos." Based on this statement, it can be seen that TY views freedom as a right that must be exercised while complying with existing regulations in Indonesia, namely the Law and Pancasila. This is necessary to ensure that every member of society can continue to exercise their rights to freedom without creating conflict due to violations of the rights of other parties.

Another student, namely RE, views freedom from another perspective with his statement that "freedom can make us fall into the trap of socializing." Based on this statement, it can be seen that RE indeed recognizes that society has freedom, however, this freedom is vulnerable to abuse, for example by engaging in relationships that exceed the limits of norms.

Another student, namely MP, stated that freedom is "good but freedom to go the right way". Based on this statement, it can be seen that MP recognizes the existence of freedom in Indonesia. However, this freedom can be used in the right way or the wrong way. Good freedom is freedom that is used for the right thing, not for the wrong thing, which can create negative impacts.

Another student with the initials EH stated that "Yes, Indonesia is free but it has regulations, being free doesn't mean you can do anything." Based on this statement, it can be seen that EH recognizes the existence of freedom in Indonesia, however, this freedom is a freedom that must obey the rules. This means that there are certain things that cannot be done because regulations prohibit them, and therefore, people cannot violate existing rules in the name of their freedom.

The student with the initials AH has a fairly broad view, stating that "Freedom due to being influenced from outside makes us forget and damage ourselves and the country's good name, for example pornography arises." Based on this statement, it can be seen that AH admits that Indonesia has given freedom to its people. However, this freedom can have a destructive impact when influences from the outside world enter Indonesia without strict filters and society freely absorbs them. This encourages changes in people's thoughts, attitudes and behavior that have been influenced by negative foreign culture, which ultimately damages themselves and Indonesia's good name.

An opinion that is almost the same as the opinion of other students was expressed by a student with the initials ES, that freedom is "Free to move, do your own work in accordance with

the regulations so as not to cause chaos or riots.". Based on this statement, it can be seen that ES interprets freedom as the freedom to move and try on their own while staying in the right corridor, namely always following the applicable rules. Es views this as an important thing to pay attention to so that the freedoms that people have are not used for negative things that cause chaos or riots.

According to the student with the initials IS, freedom is "free but our freedom is based on the 1945 Constitution and Pancasila". Based on this statement, it can be seen that IS considers true freedom to be freedom that is utilized while still paying attention to existing regulations, especially those contained in the 1945 Constitution and Pancasila.

An example of freedom was mentioned by another student, namely K, in his statement that "freedom, for example, to express opinions, demonstrate and share thoughts guided by Pancasila and UUD 45". Based on this statement, it can be seen that K recognizes that the Indonesian people have freedom, which can be seen from the freedom of opinion and demonstration, or other freedoms while still referring to the methods permitted by Pancasila and the 1945 Constitution.

In the view of the student with the initials D, Indonesia has given freedom to its citizens. This is in line with D's statement that "Indonesia has freedom which is limited by Pancasila and the 1945 Constitution". Based on this statement, it can be seen that D views that the freedom that society has is not absolute freedom, but freedom that still refers to the rules set out in the values of Pancasila and the 1945 Constitution.

Another student, namely M, stated the same thing, that basically Indonesia has given freedom to its citizens. This is in accordance with his statement that "Gives freedom but according to statutory regulations". Based on this statement, it can be seen that M views freedom as a right that must be exercised by obeying the rules set by the government.

The student with the initials R's view of freedom is "freedom to act, create, choose, but we are based on the 1945 Constitution and Pancasila". Based on this statement, it can be seen that R understands that freedom can provide space for people to do various things, such as work, act, or use their voting rights in various democratic events to elect people's representatives who will sit in government positions. All forms of freedom can be owned by the community and used in ways that are in accordance with the 1945 Constitution and Pancasila.

The student with the initials WS stated that freedom in Indonesia "can be said to be good because there are still boundaries that cannot be violated". Based on this statement, it can be seen that WS views that freedom does not mean being able to do whatever you want. Freedom is a right that is inherent in oneself and recognized by the government, but its use must still refer to common rules. The student with the initials RF's view of freedom is "we are free, to express opinions, create works, choose, but there are rules". Based on this statement, it can be seen that RF realizes that people's freedom can be seen from the freedom to do various things, such as creating art and exercising their right to vote. However, RF emphasized that any freedom must still be exercised correctly, namely by complying with government regulations. According to another student, namely BU, freedom is something that "must be realized but must have limits". Based on this statement, it can be seen that BU views that society has the right to freedom. The government must realize this, but with the balance of having clear regulations that provide limitations on things that must not be violated.

Another student with the initials ET compared the freedom that Indonesian people have with people abroad in his statement, that "freedom in Indonesia exists but is not as free as foreign countries, but must comply with the Constitution and Pancasila". Based on this statement, it can be seen that ET recognizes that the Indonesian people have been given freedom. However, the freedom they have is still inferior to the freedom that citizens of other countries have because the

Indonesian people still have to obey government regulations as outlined in the Constitution and Pancasila.

The next student with the initials WH expressed his view about freedom, namely "free but there are still limits". Based on this statement, it can be seen that the WH considers people's freedom to be a freedom that has certain limitations. This means that people have the right to exercise their freedom as long as it is within the corridors permitted by the government. The use of freedom for things outside government regulations is not permitted.

The student with the initials RS stated that "Indonesia is indeed a free country, but it still has rules." Based on this statement, it can be seen from RS that the Indonesian people have been given freedom by the state because Indonesia is a free country. However, freedom here does not mean that people can do anything in their own way. Freedom can be used appropriately in accordance with the provisions regulated by the government.

Another student, namely PE, views freedom in the sense of "we are free to determine our own lives, but we also have to obey the rules". Based on this statement, it can be seen that PE recognizes that Indonesian people are given the freedom to organize their own lives as long as they do so in ways permitted by government regulations and do not violate the prohibitions set out in these regulations.

The student with the initials HM stated that "we are free but limited by the law". Based on this statement, it can be seen that HM acknowledged that freedom belongs to the Indonesian people. However, the exercise of this freedom must refer to the limitations stipulated in the law.

Based on the overall opinions of students who acknowledge the existence of freedom in Indonesia above, important points can be drawn which form the foundation of the students' arguments regarding freedom, including:

1. Freedom is a human right recognized by the Indonesian government
2. Freedom can be used while still complying with applicable regulations
3. Freedom used by not obeying the rules will create chaos and negative impacts such as falling into promiscuity that violates norms
4. Outside cultural influences can make the use of freedom have a negative impact, such as the emergence of pornography
5. Examples of forms of freedom that people have are the freedom to express opinions, demonstrate, exercise their right to vote, and share their thoughts

The opinion of students stating that Indonesian society is still not given true freedom, among others, stated by OK, that "it has not been achieved, it is difficult for people to express their opinions". Based on this statement, it can be seen that OK believes that people still do not feel freedom because it is difficult to express their own opinions. The SS expressed a similar opinion that Indonesian people were "not given much freedom". Based on this statement, it can be seen that the SS views that the government has not fully provided freedom to the community.

Freedom is a fundamental right inherent in every human being. The international conception states that at least humans have freedom of speech and expression, freedom of religion, freedom from poverty, and freedom from fear.(Dagur & Adon, 2021; Manan & Harijanti, 2016). Even though it has been recognized by the world community as a human right, freedom has never been separated from the subject of study because of the many factors that influence this and the tendency in humans to make maximum use of freedom, which sometimes leads to the emergence of fundamental problems in life. social life.

Abuse of freedom which leads to the emergence of various problems is clearly incompatible with the essence of freedom as justified by the regulations of any country, including Indonesia. As



an independent and sovereign country, Indonesia's recognition of the principle of freedom is clearly stated in the preamble and articles of the 1945 Constitution. In the preamble to the 1945 Constitution it is stated that "by the grace of Allah the Almighty and driven by noble desires, to live a free national life. , then the Indonesian people hereby declare their independence." Based on this statement, it can be seen that one of the aims of the declaration of independence is to bring freedom to national life in Indonesia. This means that, apart from being a form of recognition of the right to freedom that every member of the Indonesian nation has, the 1945 Constitution also places freedom as a condition to be achieved.

According to a study of the preamble to the 1945 Constitution carried out by Rudy (2013), it is known that the preamble to the 1945 Constitution is the most important part of the 1945 Constitution which was agreed by the MPR in 1999 not to be changed at all because in this section the fundamental norms of the state (staatsfundamental norms) and the goals of the nation are stated which are the result of the state contract between the people and the state. This shows that freedom is something that is very important for the Indonesian people.

Freedom is not mentioned in the preamble to the Indonesian constitution, but is also detailed in several articles, including articles 22, 28, and 32. Article 22 E paragraph 1 states that "General elections are carried out directly, publicly, freely, secretly, honestly and fairly every once every five years." This article states that people have the freedom to take part in general elections, namely to exercise their right to vote according to their wishes without any coercion from any party.

Article 28 is an article that explains in detail about Human Rights which includes the rights to freedom, among others explained in Article 28 E which states:

1. Every person has the right to embrace religion and worship according to his religion, choose education and teaching, choose work, choose citizenship, choose a place to live in the territory of the country and leave it, and has the right to return.
2. Everyone has the right to freedom to believe, express thoughts and attitudes, in accordance with their conscience.
3. Everyone has the right to freedom of association, assembly and expression of opinion.

Article 28 G paragraph 2 states that "Everyone has the right to be free from torture or treatment that degrades human dignity and has the right to obtain political asylum from another country". Then article 28 I paragraph 2 also contains the issue of freedom in its statement that "Everyone has the right to be free from discriminatory treatment on any basis and has the right to receive protection against such discriminatory treatment." Freedom is also mentioned in Article 32 paragraph 1 which states that "the State advances Indonesian national culture amidst world civilization by guaranteeing the people's freedom to maintain and develop their cultural values".

Apart from explaining the freedoms that every citizen has, the 1945 Constitution also explains the procedures for enforcing the rights to these freedoms as stated in Article 28J below:

1. Everyone is obliged to respect the human rights of other people in the orderly life of society, nation and state.
2. In exercising his rights and freedoms, every person is obliged to comply with the restrictions established by law with the sole aim of ensuring recognition and respect for the rights and freedoms of others and to comply with demands that are fair and in accordance with moral considerations and religious values. , security and public order in a democratic society.

Based on the entire statement regarding freedom and its enforcement in the 1945 Constitution above, it can be seen that the freedoms recognized by the state are the types of freedom stipulated in law and freedoms whose enforcement is in accordance with the methods regulated in law. This means that freedoms other than these freedoms need to be first assessed for



their compatibility with the freedoms stated in the law. In addition, freedoms that are established by law but whose enforcement does not use methods that are in accordance with the law are also unacceptable.

According to article 28J, the purpose of determining freedom and how to use it is to guarantee recognition and respect for the rights and freedoms of other people and to comply with demands that are fair and in accordance with moral considerations, religious values, security and public order in a democratic society. Understanding this, Anita et al. (2020) states that freedom according to law is the freedom that citizens have within the limits regulated by law for the sake of the common interest, both the interests of the entire community and the interests of the state. Fulfilling people's interests is related to fulfilling their rights to freedom without violating the rights of others, while fulfilling the interests of the state is related to creating a sovereign state that is safe and prosperous in all its aspects.

The study of people's freedom and state interests cannot be separated from the concept of nationalism. According to Hertz, nationalism can be understood as an ideology that places the nation as its main goal and seeks to maintain its integrity in order to achieve and maintain autonomy, unity and national identity. (Kariadi, 2017). Thus, the meaning of freedom, which is an embodiment of the spirit of nationalism, is freedom that is utilized in accordance with statutory regulations. This means that society is subject to statutory provisions regarding the types of freedoms it can have and uses these freedoms in accordance with the methods stipulated in law. (Octavian & Dianti, 2023).

Based on the results of data analysis, it is known that of the 34 Grakarsa Bengkulu Vocational School students who were research informants, 19 of them stated that Indonesian society had been given freedom, while the remaining 15 students stated that Indonesian society still did not have freedom and did not need freedom. The differences in the views of the students represent the level of understanding of the concept of freedom as an embodiment of the spirit of nationalism which is not evenly distributed. This means that some students understand that freedom is essentially freedom that is in accordance with statutory regulations, while others actually think that the existence of statutory regulations indicates the absence of freedom and that freedom is actually unnecessary because it will create an opening for chaos to arise due to abuse of freedom. .

Students who state that freedom in Indonesia is freedom in accordance with statutory regulations show an understanding of the concept of freedom which is part of the spirit of nationalism. On the other hand, students who state that freedom in Indonesia has not been realized or does not need to exist show a lack of understanding of the true meaning of freedom, and therefore can be said to not understand and have the spirit of nationalism in the context of freedom.

If we refer to the points that form the basis of the students' arguments stating that freedom has not yet been realized in Indonesia, it can be seen that these thoughts actually arise due to various factors encountered in everyday life. First, the opinion of students stating that society still does not have freedom because it is difficult to express opinions may be due to not knowing clear procedures about the correct way to express opinions. In addition, when this is experienced by a group of people in the same social group, it will make the issue bigger and more developed until it creates a general conclusion that it is difficult for people to express their opinions. This needs to be overcome by providing education regarding procedures that can be used by the public to express opinions. This education can be delivered theoretically at the academic education level or through informal channels in the form of counseling by government representatives. Thus, the government has an important role in making society in general and students in particular understand the concept of freedom which represents the spirit of nationalism. (Dinawati & Hidayat, 2023).



Second, the opinion of the students who stated that freedom would actually cause chaos may be an idea formed from the reality they encountered in the form of demonstrations that ended in chaos. In this case, this view is not completely wrong because demonstrations are a freedom granted by law. However, when demonstrations are not carried out in ways that comply with statutory regulations, they will cause chaos. The thing that needs to be paid attention to is that if the party carrying out the demonstration does not fully understand the concept of freedom, then on the one hand they will demand their right to demonstrate to express their aspirations, while on the other hand they will not use methods that are in accordance with the law. Thus, it is not freedom that must be eliminated, but how to use freedom appropriately that must be upheld. In this case, the role of educators is needed to ensure that students understand the correct concept of freedom (Okcavia et al., 2022).

Third, the opinion of students who state that freedom belongs to the government alone may come from political phenomena that indicate mistakes or fraud committed by the government, such as corruption by government officials, cases of wrongful arrest by the police which result in material and non-material losses, or incidents of handling demonstrations that use harsh methods such as beatings and mistreating demonstration participants. In this case, education is needed from two sides, first, education that comes from the government in the form of implementing functions and positions in accordance with statutory regulations; and second, education from educational institutions to emphasize that the phenomena encountered do not represent freedom as a spirit of nationalism. On the contrary, these things are a manifestation of freedom which is contrary to the spirit of nationalism (Tirtoni & Ruslan, 2023).

Overall, it can be concluded that the majority of students at SMAN 1 Kandangan, Kediri Regency have understood the concept of freedom in accordance with statutory regulations, while some others still have an inaccurate understanding. This underlies the students' different representations of the concept of freedom as an embodiment of the spirit of nationalism. In this case, an active role is needed from the government and educators to understand the meaning of freedom in accordance with statutory regulations, either through providing education directly within the scope of educational institutions or by setting the right example through the implementation of the functions and roles of each government apparatus. in accordance with statutory regulations.

CONCLUSION

Based on the results of the discussions that have been carried out, it can be concluded that the majority of students at SMAN 1 Kandangan, Kediri Regency have understood the concept of freedom in accordance with statutory regulations, while some others still have an inaccurate understanding. This underlies the students' different representations of the concept of freedom as an embodiment of the spirit of nationalism. In this case, an active role is needed from the government and educators to understand the meaning of freedom in accordance with statutory regulations, either through providing education directly within the scope of educational institutions or by setting the right example through the implementation of the functions and roles of each government apparatus. in accordance with statutory regulations. Based on the conclusions obtained, suggestions that can be put forward include: 2) There needs to be learning material that specifically discusses the concept of freedom and the concept of nationalism to equip students with freedom in accordance with the law and to form thoughts and a spirit of nationalism from an early age in students. This material can be given in the form of a separate lesson or by integrating it into other related subjects; dan 3) The phenomena that students encounter will shape students' thoughts and attitudes, including negative phenomena in the form of abuse of freedom by



government officials. Therefore, efforts are needed from the government to discipline its officials to carry out their duties with full discipline and compliance with statutory regulations. This will be used as an example and practical educational material that forms students' understanding of the concept of freedom in accordance with statutory regulations.

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