



THEOLOGY OF NATION'S INTEGRATION FOR MALUKU SOCIETY POST-INDONESIAN INDEPENDENCE REVOLUTION, 1945-1949

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Abstract: *In the era of the independence revolution, 1945-1949, Maluku society was polarized, namely groups of people affiliated with the Partai Timur Besar (PTB) which was against Indonesian independence and the Partai Indonesia Merdeka (PIM) that was pro-independence. This study uses qualitative research with descriptive analysis based on historical research methods, namely: searching for historical sources (heuristics), determining source criticism, carrying out interpretations, and carrying out historical writing (historiography). The research results shows that the PTB group did not support independence and wanted Maluku to be separated from the State of Indonesia. PTB's wishes were blocked by the pro-Indonesian PIM group. PIM moved to defend Indonesia's national identity from attacks by PTB loyalists. This political upheaval had an impact on the unity of Indonesian society in Maluku. The people of Maluku who are pro for Indonesian independence are struggling amid pressure from groups against independent Indonesia to ensure that Maluku remains part of the Republic of Indonesia. Then, the theology of nation's integration based on nationalism perspective becomes an offer for a vision that unites Indonesia's diverse society, while also being based on humanity and solidarity.*

Keywords: *Revolution, PTB; PIM; Nationalism; Theology of Nation's Integration*

INTRODUCTION

After Indonesian independence was proclaimed on August 17, 1945, Indonesian society entered a new era known as the era of the independence revolution. However, the Indonesian independence revolution did not share the same characteristics with the revolutions worldwide, such as: those in France, Russia, China, and Vietnam. Various revolutionary events occurred throughout Indonesia from West to East Indonesia in 1945-1949.¹ The Indonesian people came together to achieve the nation's independence from the influence of Dutch colonialism which used the strategy of *divide et impera* as both a principle to divide and a tool to undermine their unity society.² For example, the struggle undertaken by the army and the people to defend Indonesian independence in Lamongan Regency in 1948-1949;³ the struggle of the Bekasi people during the revolution from 1945 to 1949 in seizing and defending their homeland against Dutch colonial forces rule.⁴ The struggle of the Indonesian people from 1945 to 1949 is called a period of revolution, during which they fought to maintain their independence and eradicate colonialism to achieve the freedom necessary to become a dignified

nation. Therefore, the term of "revolution" has a very deep meaning for the Indonesian people.⁵

However, amid the frenzied struggle of the Indonesian people for independence during this era, an undeniable historical reality is the emergence of political upheavals among those who still wished to establish cooperative relations with the colonial powers and did not support Indonesian independence. Something like this happened in Maluku, where Maluku society was polarized into two groups: pro and contra independence. Furthermore, they confronted each other and supported their respective political ideologies, particularly community groups affiliated with the Partai Timur Besar (PTB) that opposed Indonesian independence, in contrast to the Partai Indonesia Merdeka (PIM), which supported it pro-independence.

The PTB in South Maluku wanted to separate itself from the *Negara Indonesia Timur*/Indonesian Eastern State (NIT) and wanted South Maluku, Minahasa, and Timor Kupang to remain part of the Dutch Kingdom with an affiliated colonial status like Suriname. The people of South Maluku, who were part of the PTB group, had rejected the Red-White Indonesian national flag and the national anthem of Indonesia Raya since 1946.⁶ The PTB's stance

¹ Susanto Zuhdi, "Sejarah Perjuangan Bangsa Sebagai Modalitas Memperkuat Pertahanan Negara," *Jurnal Pertahanan* 4, no. 1 (2014): 33-59.

² Sartono Kartodirdjo, *Multidimensi Pembangunan Bangsa: Etos Nasionalisme Dan Negara Kesatuan* (Yogyakarta: Kanisius, 1999).

³ Iqbal Oxy & Ratna Endang Widuatie Ardiansyah., "Perjuangan Mempertahankan Kemerdekaan Di Kabupaten Lamongan Tahun 1948-1949," *Historia* 3, no. 1 (2020): 266-88.

⁴ Ismawati & Ismawati, "Bekasi Pada Masa Revolusi (1945-1949)" (Bandung: UIN Sunan Gunung Djati, 2011).

⁵ dan Rinaldo Adi Pratama Anggreani, Puspita Dewi., Henry Susanto, "Revolusi Indonesia Dalam Perspektif Pro Dan Kontra Pers Nasional Periode Pascaproklamasi Hingga Tercapainya Pengakuan Kedaulatan," *Jurnal Pendidikan Sejarah* 11, no. 1 (n.d.): 35-58.

⁶ Johan Robert Saimima, "Nasionalisme Masyarakat Kristen Maluku, 1935-1966: Perlawanan GPM Terhadap RMS" (Universitas Gadjah Mada, Yogyakarta, 2020); I. A. A. Gde Agung., *Dari Negara Indonesia Timur*

in South Maluku that rejected the Red-White flag and the anthem of Indonesia Raya was not approved by its nationalist rival, the Partai Indonesia Merdeka (PIM), that wanted South Maluku to remain part of the NIT and wanted immediate unity of the Republic of Indonesia (RI).⁷ PTB vigorously pursued its efforts to combat PIM, implemented propaganda, and swayed the public to utilize religious sentiments, leading to conflict between Islamic and Christian communities.⁸ Additionally, the PTB reactionary intellectuals attempted to enlist the support of the Baret and *Koninklijke Nederlands-Indische Leger* (KNIL) to advance their goal of separating Maluku from RI.⁹ The Partai Maluku Raya (PMR) with the aim of establishing an independent Maluku State also formed a coalition with PTB to fight PIM and formed Fraksi Persatuan in the *Dewan Maluku Selatan* (DMS).¹⁰

The political upheavals that were pro and contra independence in Maluku during the independence revolution era were very high. It wasn't easy for the Red-White flag to fly in South Maluku, as it could lead to incidents between those who supported the RI and the colonial forces authorities.¹¹ KNIL members who served in Bandung, that came from Ambon, returned to Ambon and carried out actions that disturbed the people, such as fighting and killing people who were pro-Indonesia in

Ambon city.¹² Resistance from the pro-Ambon society against KNIL abuses also came from nationalist youth groups under the leadership of Wim Reawaru, a central PIM figure in Ambon.¹³ Groups opposing Indonesian independence in Maluku believed that unity fought in the era of the independence revolution was a form of Javanese colonialism.¹⁴

The context of Maluku society during the Indonesian independence revolution is crucial for: (1) reconstructing the history of Indonesian society in Maluku; (2) forming the nationalist identity of the Maluku people, particularly those who supported independence and unity within the Indonesian state, and fought to preserve the existence of the Indonesian people in Maluku; and (3) developing a unique theology of nationalism for the people of Maluku today. This endeavor is deemed important for nurturing and reinforcing the spirit of nationalism today's youth, providing them with guidance and a perspective on the negative influences and moral changes that threaten national unity in the current era of globalization. In this era, Indonesia was experiencing a multidimensional crisis, namely that the country was considered as if it was a heap of delusion, so that there was no longer any nationalism. Even if nationalism were considered to exist, it was perceived as undergoing degradation with the rise of inter-ethnic and interreligious tensions conflicts, and other

Ke Republik Indonesia Serikat (Yogyakarta: Gadjah Mada University Press, 1985).

⁷ Saimima, "Nasionalisme Masyarakat Kristen Maluku, 1935-1966: Perlawanan GPM Terhadap RMS."

⁸ Saimima.

⁹ Saimima.

¹⁰ Saimima.

¹¹ Saimima.

¹² Saimima.

¹³ Richard Chauvel, *Nationalists, Soldiers, and Separatists the Ambonese Islands from Colonialism to Revolt 1880-1950* (Leiden: KITLV Press, 1990).

¹⁴ Saimima, "Nasionalisme Masyarakat Kristen Maluku, 1935-1966: Perlawanan GPM Terhadap RMS."

phenomena of national disintegration.¹⁵ In fact, the younger generation was trapped in the pursuit of hedonism, prioritizing personal and group enjoyment and satisfaction while ignoring idealism. This generation was more materialistic and individualistic, showing indifference to the progress of the country and nation.¹⁶

Several studies have been carried out regarding the reality above from a theological perspective. For example, Pontus Sitorus and Jonias Pasaribu's research about religion and sustainability study integration between Pentecostalism, populism, and politics to achieve sustainable development.¹⁷

Also, by using a political theology perspective, Alter Imanuel Wowor examines the meaning of politics in A. A. Yewangoe's two dimensions as a theological basis for the church's involvement in the world of politics in Indonesia.¹⁸ Using normative juridical research, Alexius Andang Listya Binawan examines "Lacunae iuris" in religious freedom law in Indonesia, so that justice can be upheld.¹⁹ Then,

using a political theology perspective, Yonathan Alex Arifianto, Suhadi Suhadi, and Samuel Purdaryanto explore the attitudes and actions of Christians towards the threat of identity politics and intolerance in Indonesia.²⁰

Meanwhile, this research has a limited focus on the political upheavals in Maluku during the Indonesian independence revolution, from 1945 to 1949, particularly between the PTB and PIM groups. Furthermore, the Maluku people's Indonesian identity amid these upheavals can be constructed from it. The argument of this research is to explain that the struggle of the Maluku people to defend Indonesian independence through PIM as a form of Indonesian independence through PIM as a form of Indonesian nationalism of the people in Maluku who fought against the desire for national disintegration fought by the PTB as a group that did not want the formation of the RI.

Based on the limited scope of the problem above, the research questions will be explored in depth in this paper. *First*, why did political upheavals occur among Indonesian society in Maluku during the Indonesian independence revolution, 1945-1949? *Second*, what was the impact of these political upheavals on society, especially for the pro-Indonesia PIM and the contra-Indonesia PTB? *Third*, how was the Indonesian identity of the Maluku people constructed amidst the

¹⁵ Dadang Supardan, "Tantangan Nasionalisme Indonesia Dalam Era Globalisasi," *Lentera: Jurnal Ilmu-Ilmu Sejarah, Budaya, Dan Sosial* 2, no. 4 (2011): 37–72.

¹⁶ Supardan.

¹⁷ Pontus dan Jonias Pasaribu Sitorus, "Religious and Sustainability: Studi Integrasi Antara Pentakostalisme, Populisme, Dan Politik," *Kurios: Jurnal Teologi Dan Pendidikan Agama Kristen* 11, no. 1 (2014): 77–91.

¹⁸ Alter Imanuel Wowor, "Memaknai Politik Dalam Dua Matra A. A. Yewangoe: Suatu Basis Teologis Bagi Keterlibatan Gereja Dalam Dunia Politik Di Indonesia," *Kurios: Jurnal Teologi Dan Pendidikan Agama Kristen* 9, no. 3 (2023): 645–60.

¹⁹ Alexius Andang Listya Binawan, "Lacunae iuris Dalam Hukum Kebebasan Beragama Di Indonesia," *Gema Teologika: Jurnal*

Teologi Kontekstual & Filsafat Keilahian 8, no. 1 (2023): 99–120.

²⁰ dan Samuel Purdaryanto Arifianto, Yonathan Alex, Suhadi Suhadi, "Sikap Dan Tindakan Orang Kristen Terhadap Ancaman Politik Identitas Dan Intoleransi: Sebuah Kajian Teologi Praktis," *Manna Rafflesia* 9, no. 2 (2023): 370–82.

upheavals during the era of the Indonesian independence revolution to foster the spirit of Indonesian nationalism among the Maluku people in the current era? Ultimately, how can a theology of nationalism for the people of Maluku be developed after the political upheavals during the Indonesian independence revolution, in order to uphold the integrity of the Indonesian nation now?

This research consists of three objectives. *First*, this research aims to explain the historical process of political upheavals in Indonesian society in Maluku during the era of the Indonesian independence revolution from 1945 to 1949. *Second*, this research aims to examine the influence of political upheavals during the Indonesian independence revolution for the people of Maluku, especially the pro-Indonesia PIM and contra-Indonesia PTB. *Third*, this research aims to construct the Indonesian identity of the Maluku people amidst the upheavals during the Indonesian independence revolution and its contribution to the development of Indonesian nationalism in the current era. At the same time, this research is vital to expand historical insight regarding the political upheavals in Maluku society during the era of the Indonesian independence revolution and its influence on the stability and progress of Maluku society. This research also aims to cultivate a nationalist spirit among Indonesians, particularly the people of Maluku, who recognize their responsibility to strengthen Indonesia as a nation amidst the challenges of globalization and radicalization that often threaten national integrity. In addition, this research is important to

theologically move Indonesian people to actively participate in building the nation through their role in every dimension of national life. Then, *fourth*, this research aims to build an alternative theology of nationalism for the Maluku people after the political upheavals happened in Maluku in the era of the Indonesian independence revolution.

METHOD

Qualitative research in this article uses descriptive analysis. The method for implementing this research was carried out in three stages that include: (1) preparation stage; (2) implementation stage; and (3) evaluation stage. These stages are in line with the Standar Kompetensi Kerja Nasional Indonesia (SKKNI)/Indonesian National Work Competency Standards for the historical field category set by the government, especially the Menteri Tenaga Kerja in 2019.²¹ Its implementation can be explained here:

1. The preparation stage is determining the historical problem with several things done in this section, namely: identifying the historical problem, formulating the historical problem, and formulating the title. At this preparation stage, administrative planning and data collection are also carried out as well as planning the research schedule and designing the research plan.²²

²¹ Sarkawi B. Husain & Tri Wahyuning M. Irsyam Pradadimara., Dias, *Modul Bimbingan Teknis Berbasis Kompetensi Penulis Sejarah* (Jakarta: Direktorat Pembinaan Tenaga dan Lembaga Kebudayaan Direktorat Jenderal Kebudayaan Kementerian Pendidikan Kebudayaan Riset dan Teknologi, 2002).

²² Pradadimara., Dias.

2. Carrying out research includes four activities: searching for historical sources (heuristic), determining source criticism, interpreting, and carrying out historical writing (historiography).
 - a. Carrying out a search for historical sources with an agenda including: (1) determining the existence of historical sources both in archives (Arsip Daerah Provinsi Maluku), private collection archives, and the Library of UKIM as well as the Perpustakaan Daerah Provinsi Maluku; (2) collecting historical sources (archives as primary sources and libraries in the form of books and journals as secondary sources); and (3) classifying the credibility of historical sources.²³
 - b. Applying criticism that begins with critical questions about the sources collected, that includes (1) carrying out external criticism to the test's authenticity, also completeness and integrity of the sources; and (2) doing internal criticism to assess source credibility and compare source content.²⁴
 - c. Carrying out interpretations using concepts in history through: (1) historical analysis to describe the content of written sources; (2) synthesis to unite the series of data found from the analysis results; (3) presentation of

historical facts based on sources that have been analyzed chronologically based on the time context.²⁵

- d. Carrying out historical writing by making a general historiography overview helps reconstruct historical facts that have been interpreted. Then, a writing framework is prepared, so that the facts obtained can be presented regularly to the readers in a structured written form.²⁶ Then, the history that has been formulated is developed by interpreting it from the perspective of political theology in dialogue with the concept of nationalism.
3. Evaluation and report, including activities to evaluate research success followed by reporting, including publication of research results.²⁷

RESULTS

Indonesian society experienced a new era known as the era of the independence revolution, 1945-1949. At this time, some Indonesian people fought to maintain independence, but some people rejected this independence. This happened to Maluku society, which polarized into two groups, namely groups affiliated with the PTB against Indonesian independence and PIM pro-Indonesian independence.

The PTB group did not support Indonesian independence and wanted Maluku to be separated from Indonesia. The pro-Indonesian PIM

²³ Pradadimara., Dias.

²⁴ Pradadimara., Dias; Johan Robert Saimima, *Metodologi Dan Historiografi Gereja Protestan Maluku*, ed. Rouli Retta Trifena Sinaga Sinaga (Yogyakarta: CV. Grafika Indah, 2023).

²⁵ Pradadimara., Dias, *Modul Bimbingan Teknis Berbasis Kompetensi Penulis Sejarah*.

²⁶ Pradadimara., Dias.

²⁷ Pradadimara., Dias.

group blocked PTB's wishes. PIM moved to defend Indonesian national identity from attacks by PTB loyalists. The political upheavals between two groups of people—those who supported and opposed Indonesian independence—affected the unity of Indonesian independence affected the unity of Indonesian society in Maluku. The Maluku people who supported Indonesian independence struggled amid pressure from groups against it to ensure that Maluku remained a part of RI. Apart from that, the theology of nation's integration based on nationalism perspective is an alternative offered here for a vision that unites a pluralistic Indonesian society, while at the same time being based on humanity, solidarity, and integrity of the nation and state.

DISCUSSION

National Political Situation in Indonesia during the Indonesian Independence Revolution Era

In 1945, the Indonesian people entered a period of revolution for independence, namely the Indonesian people's efforts to maintain independence both through diplomacy and open physical combat. The revolution that became a means of achieving independence is not only a central story in Indonesian history, but also a strong element in the Indonesian Nation's view of its own nation.²⁸ All the uncertain efforts to search for new identities to build unity in the face of foreign power and a more just social order finally came to fruition in the

period after World War II.²⁹

Consequently, the political conditions during the Indonesian independence revolution were turbulent everywhere. I Made Sendra noted that the circumstances in Bali during the independence revolution era, from 1946 to 1950, highlighted the differences in ideology, tactics, and objectives of the struggle between the traditional elite and the robust republican elite. The traditional elite (Raja in Bali) embraced the concept of federalism state. They fought to maintain the existence of Bali as part of the Dutch Commonwealth. On the other hand, the republican elite adopted the Indonesian state's unity and fought to make Bali as an integral part of RI.³⁰

Maluku as an integral part of Indonesia has a dynamic history regarding the relationship between people who were pro and contra-Indonesian independence in the era of the independence revolution. Sem Touwe et al. explain such reality in their research on "Reaction of Maluku Nationalists in Facing van Mook's Plan in Forming a Federal State." At that time, Maluku society was divided into two groups, namely the nationalist group and the federalist group. The nationalists together with the people of Maluku opposed the plan to form a federal state put forward by van Mook. van Mook was the Governor-General of the Dutch East Indies who ruled in 1942-1948. During his reign the

²⁸ Rizki Adi Cahyono, "Sumber Dana Perang Revolusi Indonesia 1945-1949: Peperangan Di Jawa Dan Sumatera," *Jejak, Jurnal Pendidikan Sejarah & Sejarah FKIP Universitas Jambi* 2, no. 2 (2022): 112-24.

²⁹ dan Ibnu Sodik Ayuningtyas, Dika Restu., R. Suharto, "Perjuangan Panglima Besar Soedirman Pada Masa Revolusi Fisik Tahun 1945-1950," *Journal of Indonesian History* 5, no. 1 (2016): 10-17.

³⁰ I Made Sendra., "Pergolakan Elite Dalam Panggung Politik Di Bali 1945-1950," *Jurnal Kajian Bali* 3, no. 1 (2013): 81-114.

Indonesian independence revolution took place 1945-1949. However, the Federalist showed undying loyalty to the Netherlands and supported van Mook's plan to form a federal state.³¹ In this context, Steve Gaspersz argues that narratives of nationalism within Maluku society should not be viewed solely from a centralized perspective. Instead, they must explore various socio-political and historical interpretations of smaller narratives as essential viewpoints that should be incorporated into the discourse on Indonesian nationalism. This approach promotes a richer understanding of nationalism.³²

The upheavals of Indonesian society during the independence revolution, such as that experienced by the people of Maluku, were almost felt by the majority of Indonesian people in every region. Iim Imadudin in his research about Karawang during the independence revolution explains that in Karawang the fighters put up fierce resistance against the Dutch colonialists. However, conflict also occurred between the army and the lascar, due to their great belief in the promises of the revolution, ideological differences regarding how the struggle should be won, as well as factors of distrust that resulted in disharmonious relations between the struggle factions in Karawang.³³

Likewise, research on the revolutionary events that occurred in Tanah Alas, Central Aceh, as found in the research of Halimah, Sprayitno, and Warjio. They explained that the independence revolution in Tanah Alas was not only spearheaded by people who participated in war physically. However, the majority of other people took part in preparations for the war in terms of providing equipment for food needs. The figures and people of Tanah Alas participated in the war to defend the independence of RI during the revolution.³⁴

In Yogyakarta during the era of the independence revolution, there was resistance against the Dutch to maintain Indonesian independence, as explained by Hutri Limah, Cahyo Budi Utomo, and Andy Suryadi in their research on "Posters and Efforts to Maintain Indonesian Independence in Yogyakarta 1945-1949."³⁵ The people of Yogyakarta employed various forms of resistance against the Dutch, including the use of posters. The artist of the Poesat Tenaga Pelokis Indonesia (PTPI), Seniman Indonesia Muda (SIM), and Pelukis Rakyat or the studio's collaboration with the government or specific boards of government that had poster-making departments which creating posters containing

³¹ Nina H. Lubis & Susanto Zuhdi Touwe., Sem, H. A. Sobana Hardjasaputra, "Reaksi Kaum Nasionalis Maluku Dalam Menghadapi Rencana Van Mook Membentuk Negara Federal," *Jurnal Penelitian* 6, no. 5 (2013): 1-10.

³² Steve Gaspersz, "Peristiwa Namlea 1946: Dialektika Lokalitas Dan Nasionalitas Pascakolonial Di Maluku," *Jurnal Masyarakat & Budaya* 21, no. 2 (2019): 221-32.

³³ Iim Imadudin, "Revolusi Dalam Revolusi: Tentara, Laskar, Dan Jago Di Wilayah

Karawang 1945-1947," *Patanjala* 10, no. 1 (2018): 35-50.

³⁴ Suprayitno & Warjio Halimah, "Revolusi Di Tanah Alas: Peranan Masyarakat Dalam Mempertahankan Kemerdekaan Indonesia Tahun 1945-1950," *Yupa, Historical Studies Journal* 4, no. 2 (2020): 62-72.

³⁵ Cahyo Budi Utomo & Andy Suryadi Limah., Hutri, "Poster Dan Upaya Mempertahankan Kemerdekaan Indonesia Di Yogyakarta Tahun 1945-1949," *Journal of Indonesia History* 7, no. 1 (2018): 35-44.

resistance. The function of posters before the Second Dutch Military Aggression was provocation to the enemy and enlightening the general public, while their function during the Second Dutch Military Aggression was to educate fighters, the general public, and respond to enemy provocations. The poster succeeded in raising the fighting spirit of the fighters, raising awareness among the general public to accommodate the fighters on the front lines, and creating positive motivation for the fighters as well as the people to fight together until the end.³⁶

The people in Maluku during the Indonesian independence revolution 1945-1949 contributed to supporting, defending, and fighting for the creation of the unity of RI. The people of Maluku who were pro-independence fought against forces that did not support Indonesian independence during the independence revolution. Such upheavals will show the form of nationalism of the Maluku people as an integral part of the RI in the contemporary era. Therefore, it is important to use the historical paradigm as a tool to explain this reality in the context of Indonesian national history from the local perspective of the Maluku people.

The research results of previous researchers presented above are helpful in supporting this research theoretically. However, this research has substantial differences from previous research, namely: this research on political upheavals in Maluku during the Indonesian independence revolution in 1945-1949 aims to show the contribution

of the people of Maluku in supporting, maintaining, and fighting for the creation of the unity of

RI. The description highlights a critical aspect of colonial history, consistently portraying Maluku society as synonymous with colonialism. In reality, the history of Indonesia in Maluku reveals the process of shaping the pro-independence nationalism of the Maluku people, which grew stronger when confronted with forces that opposed Indonesian independence during the independence revolution. Such upheaval is the focus of this research, as well as contributing to the development of nationalism among the Maluku people as an integral part of RI in the contemporary era. Therefore, the historical paradigm is used as a tool to explain this reality in the context of Indonesian national history from the local perspective of the Maluku people.

Nationalism has an important role in maintaining the identity of the nation-state. However, the basic thing that is often raised by some of the younger generation is that nationalism, the nation-state, and the national integration of Indonesia are no longer important. In this context, reflecting back on nationalism, the nation state and national integration are essential for all citizens of the nation to work to advance the Indonesian state.³⁷ Nationalism is very necessary in facing the increasing wave of globalization, and nationalism must be revitalized in order to be able to face the

³⁶ Limah., Hutri.

³⁷ Singgih Tri Sulistiyono, "Nasionalisme, Negara-Bangsa, Dan Integrasi Nasional Indonesia: Masih Perlukah?," *Jurnal Sejarah Citra Lekha* 3, no. 1 (2018): 3–12.

challenges of globalization.³⁸

A sense of nationalism is very important for the Indonesian young generation to be able to become an advanced, modern, safe, peaceful, just, and prosperous nation amidst globalization that is increasingly challenging the Indonesian state. The Indonesian nation and state require a high nationalistic identity among other nations in the world, especially among the young generation of Indonesia. In the current era of globalization, there are several tendencies towards diminishing the spirit of nationalism among the younger generation. Therefore, there needs to be an intensive and continuous movement, including in the world of education, related to instilling a sense of nationalism in society to respect and be proud of the nation and state of Indonesia.³⁹

Nationalism has strategic roles in maintaining the identity of the nation-state, even though it is still a discursive issue. The actualization of the role of nationalism should be present in every dimension of human life, for example economic, social, political, and cultural. This is important to realize, because: (a) from an economic perspective, the emergence of a pragmatic need to achieve dominant economic growth is articulated as being able to encourage the achievement of social welfare to create economic stability for the sake of nation-state nationalism; (b) from a socio-political perspective, the process of globalization and strengthening local communities characterized by regional autonomy could pose a

threat to nationalism, if only one of them is implemented; (c) from a cultural perspective, cultural symptoms emerge that tend to release their attachment to nation-state nationalism. Therefore, media that articulates the representation and concept of nation-state nationalism is needed. The construction of media texts can be an articulative means for the spirit of nationalism in the nation-state.⁴⁰

Indonesia, as a country cannot avoid the challenges of globalization. However, by adhering to Pancasila which is the state ideology of Indonesia as the guiding principle of nationalism, Indonesia will be able to maintain its identity and existence. Therefore, efforts to maintain the spirit of nationalism in the minds of the younger generation from their childhood need to be intensified to make them more resilient to the negative influences and moral changes that are rampant in the era of globalization. Cultural values that are characteristic of the Indonesian nation, such as mutual cooperation, friendship, and hospitality in society, are basic privileges that can make individuals from Indonesian society love and preserve their own national culture.⁴¹

Political Upheavals of Indonesian Society in Maluku during the Indonesian Independence Revolution, 1945-1949

⁴⁰ S. Arifianto, "Makna Nasionalisme Negara Bangsa Melalui Teks Media," *Jurnal Studi Komunikasi Dan Media* 7, no. 1 (2013): 12–21.

⁴¹ Miftahul Janah & Putri Karima Wardanai Lestari., Eta Yuni, "Menumbuhkan Kesadaran Nasionalisme Generasi Muda Di Era Globalisasi Melalui Penerapan Nilai-Nilai Pancasila," *Adil Indonesia Journal* 1, no. 1 (2019).

³⁸ Tri Sulistiyono.

³⁹ S. Widiyono, "Pengembangan Nasionalisme Generasi Muda Di Era Globalisasi," *Jurnal Populika* 7, no. 1 (2019): 12–21.

Indonesian independence, which was proclaimed on August 17, 1945, received various responses from people in all regions of Indonesia, especially in Maluku. Some people welcomed the independence but there were groups of people who rejected it. Ohorella, a person who was Chairman of the PTB, said that the people in South Maluku disagreed with the independence of RI. After Indonesia was proclaimed in 1946, they rejected the Red-White Indonesian flag and the national anthem of Indonesia Raya. This view is clearly expressed in the following statement of Ibrahim Ohorella (Menteri Sosial RMS/RMS Minister of Social Affairs):

Around 1946, I was called by Wairata, Litaay, and King Halong to go to Makassar to convey the attitude of the people in Maluku who did not want to accept the national anthem of Indonesia Raya and the Red-White flag. The group that went to Makassar to convey this intention included: Ohorella, Litaay, Wairatta, King Nusanive (de Seuasa), King Morella (M. Sialana), Teacher Wattimena, Religious Teacher Aipassa in Bethania, 1 Sergeant of KNIL, and 1 Corporal. Upon arrival in Makassar, the attitude of rejection of the national anthem of Indonesia Raya and the Red-White flag was conveyed directly to the President of the State of East Indonesia, Soekawati, Anak Agung Gde Agung and members of the KNIL and the

Ambonese tribe in Makassar, approximately 1,500 people.⁴²

PTB's attitude in South Maluku, which rejected the Red-White flag and the Indonesia Raya anthem, was not approved by its nationalist rival, the PIM, that wanted South Maluku to remain part of the NIT and wanted the unity of RI immediately. Since its establishment on August 17, 1946 PIM had received tremendous support from the general public (20,000 male members) when compared to PTB that was supported by the "Sembilan Serangkai" (*Nine Loyalist and Separatist Organizations*), "Regentenbond" (*Association of Regenten or King*), "Persatuan Guru" (*Teachers Association*), "Persatuan Pegawai" (*Employees Association*), "Persatuan Orang-orang Militer" (*Soldiers Association*), and "Polisi" (*Police*).⁴³ Partai Maluku Raya with the aim of establishing an independent Maluku State also joined PTB which adhered to a separatist ideology to fight PIM and form Fraksi Persatuan/United Faction in DMS, South Moluccan Council. However, the number of Indonesian Independence Party/PIM members as still more than them. Likewise the Dewan Perwakilan Rakyat (DPR) NIT of three representatives of the people of South Maluku, PIM had more seats

⁴² Himpunan Sejarah Peristiwa RMS-SP-0050/E/2/3 Disjarahad TNI, "Laporan A. Tahya, RMS, 15 Januari 1952" (Yogyakarta, n.d.); Johan Robert Saimima, *Nasionalisme Indonesia Masyarakat Kristen Maluku, 1935-1966: Perlawanan GPM Terhadap RMS* (Yogyakarta, 2020).

⁴³ Disjarahad Tentara Nasional Indonesia (TNI), "Himpunan Sejarah Peristiwa RMS-SP-0050/E/2/3, Laporan A. Tahya, RMS, 15 Januari 1952."

namely 2 persons.⁴⁴

Resistance from social groups in Maluku that rejected RI grew stronger in 1949. This was revealed in Anak Agung's view that resistance from political groups who wanted to separate themselves from NIT, such as in Minahasa and Ambon, appeared openly in 1949:

The "Five Loyalist and Separatist Organizations" and the "Nine Loyalist and Separatist Organizations" in Ambon had the same goal as Twapro Minahasa, namely: "to establish a constitutional relationship between South Maluku and the Kingdom of the Netherlands as the Twelfth Province." In addition, other groups in Maluku who wanted Maluku to become its own country and join the Kingdom of the Netherlands were the "Comite Reschtpositie Ambon" (Committee to Determine the Legal Status of Ambon) and the Great Eastern Union.⁴⁵ PTB wanted South Maluku to separate from NIT and also South Maluku, along with Minahasa and Timor Kupang to remain part of the Kerajaan Belanda/Kingdom of Netherlands with a status like Suriname. PTB had fought for their desire in the lead up to the Dewan Maluku Selatan/DMS/ South Moluccan Council Debate in March 1947.⁴⁶ In that year PTB had further emphasized its stance with a motion that wanted South Maluku to be formed as a separate region and in

the form of the commonwealth of the Dutch.⁴⁷

Groups who were against independence, especially the Minahasa "Twapro" and PTB, received the attention of the Dutch Government, so the two groups sought to participate in the Konferensi Meja Bundar (KMB) on 23 August-2 November 1949 at the Dutch Parliament Building. However, this wish was not fulfilled, because the Dutch delegation was unsuccessful in dealing with the KMB regulations.⁴⁸ This failure brought great disappointment to Twapro and PTB members. The Dutch Government was accused of abandoning them as loyal supporters of the Dutch interest.⁴⁹

The context of Indonesia in this era of revolution shows that Indonesia was entering a new phase, and obstacles came both from foreign parties and the Indonesian people themselves. The newly independent Indonesia tried to stand and maintain independence. The revolution began to be heard and understood by the people as resistance to foreign colonialism. Revolution and nationalism resonate with each other to inflame the spirit of patriotism among the nation's citizens.⁵⁰ This is like what was fought by PIM as a party fighting against PTB in Maluku that was still related to Dutch power to separate

44 Disjarahad Tentara Nasional Indonesia (TNI).

45 Gde Agung., *Dari Negara Indonesia Timur Ke Republik Indonesia Serikat*. Pg. 545.

46 Gde Agung., *Dari Negara Indonesia Timur Ke Republik Indonesia Serikat*, pg. 545; Chauvel, *Nationalists, Soldiers, and Separatists the Ambonese Islands from Colonialism to Revolt 1880-1950*.

47 Himpunan Sejarah Peristiwa-SP-065/G/01/53 Disjarahad TNI, "Pengakuan Th. Nussy Di Hadapan Pengadilan Yogyakarta, 24 Maret 1955" (Yogyakarta, n.d.).

48 Gde Agung., *Dari Negara Indonesia Timur Ke Republik Indonesia Serikat*.

49 Gde Agung.

50 Sri Ana Handayani, "Nasionalisme Dalam Perubahan Di Indonesia," *Historia* 1, no. 2 (2019): 154-70.

Maluku from NIT. Nationalism that was in the soul of the PIM group was an ideology that created and maintained the sovereignty of a country by realizing an identity,⁵¹ that is shared as a common bond in the diversity of a group, namely the Indonesian nation.

The Influence of Political Upheavals during the Revolution on Pro-Indonesian Groups (PIM) and Contra-Indonesian Groups (PTB)

The Indonesian revolution for independence brought Indonesia to an auspicious moment, namely the KMB on 23 August-2 November 1949 at the Dutch Parliament Building. After the KMB was held, especially at the time of the transfer of sovereignty of the RI from the Dutch, December 27, 1949, the political turmoils in Maluku were increasingly turbulent. At that time the PTB group did not want to fly the Red-White flag and the song of Wilhelmus was still being played.⁵² Besides that, the *Koninklijk Nederlands(ch)-Indische Leger/Tentara Kerajaan Hindia Belanda*"/Royal Netherlands East Indies Army/KNIL group from Ambon felt a profound impact from this transfer of sovereignty. Chauvel viewed that KNIL members in Ambon lived in a different political atmosphere and context from the previous era. KNIL members in Ambon lived in a different political atmosphere and context from the

previous era. The KMB gave the Ambon KNIL and other Indonesian KNIL members the choice to enter Angkatan Perang Republik Indonesia Serikat/Armed Forces of the Federal RI/APRIS or retire and return home. In that context, most of the KNIL were sent to Ambon to wait when admitted to APRIS in the early 1950s.⁵³ Meanwhile, on the other hand, power in South Maluku was still controlled by the Dutch authorities. In this context, Pieters explains that the situation in South Maluku at the time of transfer of sovereignty from Dutch to the RI experienced a huge vacuum, because:

- a. Among the *Binnenlands Bestuur* (domestic government) those who played important roles were *Assistant Resident* Scheffer, *Assistant Resident* van der Vlugt, *Controleur* Zwart, and Kley. They were still carrying out Dutch colonial politics.
- b. The police, *hoofd commissaris*, and *commissaris* as well as police inspectors were all Dutch.
- c. The military, *overste* (Lt. Col.) Keunigh and his officers were Dutch and certainly anti-Government of the RI.⁵⁴

The Red-White flag was not easy to be raised in South Maluku because the people lived in pro and cons. It

⁵¹ Budiono, "Urgensi Pendidikan Multikultural Dalam Pengembangan Nasionalisme Indonesia," *Jurnal Civic Hukum* 6, no. 1 (2021): 79–86.

⁵² Himpunan Sejarah Peristiwa RMS-SP-065/G/01/53 Disjarahad TNI, "Kesaksian E. U. Pupella Di Hadapan Pengadilan Yogyakarta, April 1955" (Yogyakarta, n.d.).

⁵³ Saimima, "Nasionalisme Masyarakat Kristen Maluku, 1935-1966: Perlawanan GPM Terhadap RMS."

⁵⁴ Disjarahad TNI, "Kesaksian E. U. Pupella Di Hadapan Pengadilan Yogyakarta, April 1955."

was easy for incidents to occur between people who supported the RI and the colonial rulers, where the KNIL was in it.⁵⁵ This was evident when KNIL special troops, green berets, from West Java landed in Ambon on January 17, 1950 and the situation in Ambon City began to heat up. Fights between the community and KNIL troops also occurred on January 22, 1950.⁵⁶ In addition, "green barets members who came from Bandung called themselves as Angkatan Perang Ratu Adil (APRA) members who carried out actions that disturbed, fought, and killed people in Ambon City."⁵⁷ The pro-Indonesia Ambonese community did not remain silent, they also responded to the KNIL's arbitrary actions through a nationalist youth group under the leadership of Wim Reawaru, a key figure of PIM in Ambon.⁵⁸ This condition illustrates that at that time the conflict between unitarism and federalism was still raging. Those who disagreed with unitarism and had separatist views thought that unitarism was Javanese colonialism.⁵⁹

⁵⁵ Disjarahad Tentara Nasional Indonesia (TNI), "Himpunan Sejarah Peristiwa RMS-SP-065/G/01/53, Kesaksian E. U. Pupella Di Hadapan Pengadilan Yogyakarta, April 1955," 1955.

⁵⁶ Disjarahad Tentara Nasional Indonesia (TNI).

⁵⁷ Disjarahad Tentara Nasional Indonesia (TNI).

⁵⁸ Chauvel, *Nationalists, Soldiers, and Separatists the Ambonese Islands from Colonialism to Revolt 1880-1950*.

⁵⁹ Disjarahad Tentara Nasional Indonesia (TNI), "Himpunan Sejarah Peristiwa RMS-SP-0050/E/2/3, Komisi Militer Teritorial Indonesia Timur Di Ambon, 1952," 1952; Himpunan Sejarah Peristiwa RMS-SP-0050/E/2/3 Disjarahad Tentara Nasional Indonesia (TNI), "Himpunan Sejarah Peristiwa RMS-SP-0050/E/2/3, Kejadian-Kejadian Sebelum

The political upheavals in Maluku between pro-Indonesian groups and cons-Indonesian groups heated up when the NIT government in Makassar was led by the J. E. Tatengkeng Cabinet (27 December-14 March 1950). There were two groups in NIT with different interests, namely: unitarist and federalist, including PIM which supported unitarist and PTB which is pro federalist. This political upheavals became increasingly apparent when the NIT government was led by the Cabinet of D. P. Diapari (14 March-10 May 1950) with a coalition cabinet composition including the Fraksi Progresif which is federalist, the Fraksi Kerakyatan, and the Fraksi Sosialis.⁶⁰ Inequality was evident in this cabinet because the Fraksi Kesatuan Nasional did not support it and Fraksi Indonesia which had unitarist stances. Both of them resisted the NIT government by giving a motion to the Badan Perwakilan Rakyat (BPR) to dissolve and merge NIT within the RI and held a demonstration on March 17, 1950 with the same goal. The action of this unitarist group was not approved by the federalist group who wanted to retaliate by holding a demonstration to maintain the principles of federalism and NIT on March 26, 1950, but this was not carried out due to security reasons.⁶¹

Proklamasi RMS" (Jakarta, 1952); Disjarahad Tentara Nasional Indonesia (TNI), "Himpunan Sejarah Peristiwa RMS-SP-0050/E/2/3, Laporan A. Tahya, RMS, 15 Januari 1952."

⁶⁰ Saimima, "Nasionalisme Masyarakat Kristen Maluku, 1935-1966: Perlawanan GPM Terhadap RMS"; E. I. Van der Meulen., *Dossier Ambon 1950: De Houding van Nederland Ten Opzichte van Ambon En de RMS's* (Gravenhage: Staatsdrukkerij, 1981).

⁶¹ Gde Agung., *Dari Negara Indonesia Timur Ke Republik Indonesia Serikat*.

The pressure from the nationalist groups that the separatist forces in NTT could not contain brought NIT to the brink of collapse. The events of the collapse of NIT received a strong response from federalists who disagreed with the national state, especially members of parliament who came from Ambon thus prompting them to act separatistly by separating Maluku from the RI.⁶² Meanwhile, the nationalist groups that were represented by PIM continued to support Indonesia as an independent and sovereign country. The historical value that can be learned from this historical event is that the generation at that time had a high sense of nationalism as part of Indonesian society who had to uphold the name of the Indonesian nation.⁶³ After the Indonesian Independence Revolution ended in 1949, PIM remained becoming a party that survived and fought to maintain Maluku as part of the RI when faced with the upheaval of the Republic of South Maluku that wanted to establish Maluku as its own country separated from RI. PIM did not agree with the RMS figures to separate Maluku from RI. One of PIM's propaganda media to maintain Maluku as part of Indonesia against the RMS was the Suara Maluku Newspaper that Pupella was the General Manager/Editor of the Newspaper.⁶⁴

⁶² Saimima, "Nasionalisme Masyarakat Kristen Maluku, 1935-1966: Perlawanan GPM Terhadap RMS."

⁶³ Jujuk Ferdianto Rasyad, Abdul., Badarudin, Lalu Murdi, "Nasionalisme Kebangsaan Sebagai Spirit Perjuangan Tokoh Pejuang Di Lombok Timur 1945-1949," *Jurnal Pendidikan Sejarah* 10, no. 1 (2021): 35–56.

⁶⁴ Saimima, *Nasionalisme Indonesia Masyarakat Kristen Maluku, 1935- 1966: Perlawanan GPM Terhadap RMS*. Pg. 236.

The Nationalism of the Maluku People during the Indonesian Independence Revolution

Nationalism has an important role in maintaining the identity of the nation-state and national integration. Therefore, nationalism is oriented to the value of the collective life of a group in its efforts to realize political goals, namely the formation and preservation of a national state.⁶⁵ According to Sulistiyono, an understanding of nationalism is so important to be actualized in the life of the nation, when the current young generation of Indonesia often thinks that nationalism, nation-state, and national integration are not an essential thing.⁶⁶ On the other hand, the challenges of globalization are getting stronger and making personal and group interests take precedence over the interests of the nation. This kind of thing was found in the life of the Maluku people during the Indonesian independence revolution, that there was PTB group that did not support Indonesian independence and wanted Maluku to be separated from the Indonesian state with a keen desire to realize this intention. Under such condition the disintegration of the nation would occur when there was no other force to stop it. However, it did not happen like that. The PIM which was pro-Indonesian national identity fought from the onslaught of PTB loyalists. PIM in the Negara Baru Newspaper, February 24, 1947, reported challenging Ambon to separate from

⁶⁵ Kartodirdjo, *Multidimensi Pembangunan Bangsa: Etos Nasionalisme Dan Negara Kesatuan*.

⁶⁶ Tri Sulistiyono, "Nasionalisme, Negara-Bangsa, Dan Integrasi Nasional Indonesia: Masih Perlukah?"

the RI.⁶⁷

The spirit of the nationalists affiliated with PIM contributed greatly to strengthening the nationalism of the Maluku people. PIM became the main proponent of Indonesian nationalism which campaigned for the integration of Maluku as part of the RI. The spirit of the nationalists affiliated with PIM contributed greatly to strengthening the nationalism of the Maluku people. PIM spoke out in the South Maluku Council to fight against groups who wanted to separate Maluku from Indonesia. PIM fought for Maluku to remain part of the RI. One of the methods used to campaign for Indonesian nationalism for the people of Maluku was by using the media of Newspapers that wrote about the call for nationalism to the people of Maluku to remain part of the RI.⁶⁸ Such a spirit of nationalism is important to be voiced again in order to safeguard national sovereignty from ideological threats that are at odds with state ideology, terrorism, radicalism, and social conflicts based on ethnicity, race, and religion. This effort aims to avoid the apathy of future generations towards their own country.⁶⁹ If during the Indonesian independence revolution the nationalism of the Maluku people

through PIM was built to form a collective awareness in order to defend Indonesian independence from disintegration, in this contemporary era nationalism must be built to make Indonesia a developed and sovereign country.⁷⁰ The first thing that can be done is to strengthen nationalism at the same level of formal education. The historical narratives of the struggle to defend national sovereignty as played by PIM must be resurrected, known, and understood by the young generation.

Such narratives of nationalism contribute to strengthening the unity of the Indonesian State. Apart from that, such a narrative emphasizes a person's loyalty or highest devotion to his country and nation, so that there is a very deep feeling of a close bond towards his homeland in accordance with the developments and dynamics of his time.⁷¹ Here nationalism is a very important element for national and state life, because with high nationalism a nation can stand tall and have a strong identity. Therefore, nationalism must be considered by every element of the Indonesian nation in every journey of national life.⁷² Thus, nationalism is a national ideology that can unite the integrity of a region (territorial) or homeland that is bound in a form of behavior that expresses an attitude of

⁶⁷ Touwe., Sem, H. A. Sobana Hardjasaputra, "Reaksi Kaum Nasionalis Maluku Dalam Menghadapi Rencana Van Mook Membentuk Negara Federal."

⁶⁸ Saimima, *Nasionalisme Indonesia Masyarakat Kristen Maluku, 1935- 1966: Perlawanan GPM Terhadap RMS*. pg. 236.

⁶⁹ Agnes Styowati., *Pentingnya Nasionalisme Di Era Indonesia Modern* (Yogyakarta, 2019), <https://nasional.kompas.com/read/2019/11/15/15304751/pentingnya-nasionalisme-di-era-indonesia-modern?page=all>.

⁷⁰ Styowati.

⁷¹ A. Armawi, *Nasionalisme Dalam Dinamika Ketahanan Nasional Indonesia* (Yogyakarta: Gadjah Mada University Press, 2019); dkk. Afandi, "Nasionalisme Di Indonesia," *Nusantara Hasana Journal* 3, no. 1 (2023): 76–83.

⁷² Mifdal Zusron Alfaqi, "Melihat Sejarah Nasionalisme Indonesia Untuk Memupuk Sikap Kebangsaan Generasi Muda," *Jurnal Civics* 13, no. 2 (2016): 209–16.

patriotism that is manifested in the form of love for the homeland. Nationalism is a moral and political principle that contains a spirit that arouses emotional feelings of willingness to defend the interests of the nation.⁷³

Theology of Nation's Integration Based on Nationalism Perspective

The theological construction of nation-state integration is needed as an effort to transcend differences and disintegration.⁷⁴ A national theology that has a vision that all Indonesian people of various religions, ethnicities, and cultures become one community (nation) that has one homeland, namely the Indonesian homeland. Nationalism can unite this diverse Indonesian society, even though there are no ties between people, tribes, religions, and groups of Indonesian society. The nationalism is based on the concept of an imagined community. This sense of imagined community unites the differences between people in national unity.⁷⁵

In the Christian context, the glue of the shared community vision is humanity based on one of the laws of love, namely love for fellow human beings. This love is not limited to fellow Christians. This love is based on the universal nature of God's love, that touches others across territory, ethnicity, and

religion. The construction of the Christian vision of nationalism here is oriented towards humanistic nationalism that places humanity as the essence of national and state life.⁷⁶ Fellow humans are not those who are only limited to certain territories, such as the Maluku people who are fighting for PTB, but fellow humans are those who are also outside the territory of Maluku. Therefore, the commitment to build life together with those outside Maluku as one nation from different regions, religions, and tribes is a commitment to national life. That is what PIM is fighting for so that Maluku remains being part of RI. Such commitment aims to realize the goal of national integration as a process of unification or blending of various socio-cultural aspects in society into one unified territory and will form a national identity.⁷⁷

National integration is needed as a step to maintain the unity and integrity of the nation and state. National integration goes beyond the integration of central and regional governments. Therefore, this integration is vertical and horizontal, namely: the establishment of harmonious relations between the central government and regional government vertically and harmonious relations that exist between communities with diversity and pluralism in society.⁷⁸ Christians as part of Indonesian society should interpret their calling and sending by God in the midst of the nation and

⁷³ Armawi, *Nasionalisme Dalam Dinamika Ketahanan Nasional Indonesia*.

⁷⁴ David. Ngong, "African Political Theology and Post-Nationalist Nationalism: The Case of the Cameroon Anglophone Conflict," *Political Theology* 23 (2021): 1–17.

⁷⁵ Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London-New York: Verso, 1991); Kustini, "Kekristenan Dan Nasionalisme Di Kota Bogor," *Harmoni*, 2016, 96–108.

⁷⁶ Kustini, "Kekristenan Dan Nasionalisme Di Kota Bogor."

⁷⁷ Bali Widodo, "Membangun Wawasan Kebangsaan Yang Religius Demi Mewujudkan Integrasi Nasional Melalui Pendidikan Kewarganegaraan," *JPK: Jurnal Pancasila Dan Kewarganegaraan* 4, no. 3 (2019): 13–24.

⁷⁸ Widodo.

state of Indonesia that has various religions, regions, and tribes. Apart from that, Christians should accept and acknowledge this diversity and live together with all humanity in a pluralistic life as one nation.⁷⁹

Christians' awareness of diversity in all sectors (religion, culture, and traditions, and customs) is a social context that must be responded positively, so that pluralism should be accepted and impossible to avoid.⁸⁰ Furthermore, pluralism as a context becomes a source of theology in order to build a harmonious and prosperous life together. This diversity should be preserved and managed well, so that it does not have the potential to become a source of conflict. Therefore, the basic structure of theological thinking that needs to be transformed in religious life to maintain national integration, namely: first, the tendency of prioritizing the loyalty of one's own group. Second, personal involvement and deep appreciation for theological teachings that are believed to be true and become a triumphalist attitude towards the truth of other religions. Third, building a theological community that is rigid, emotional, and exclusive. Therefore, the theology that needs to be developed is a theology that talks about human relationships with God and human

relationships with other humans⁸¹ based on the solidarity of Christ. This solidarity is to build a shared life in human life for the sake of creating togetherness in Indonesia.⁸² Such nationalistic values are needed in the lives of Christians in Indonesia, so that the relationships that are built between people are not only limited to relationships of faith, but also social relationships in a humanitarian context.⁸³ The relationship is inclusive and not exclusive. Such actions emphasize the existence of Indonesian Christians as an integral part of the Indonesian nation. Thus, a Christian needs to be a nationalist, because in essence Christianity and nationalism are intertwined, so nationalism is not a form that needs to be avoided.⁸⁴ Theological and nationalism's values need to be internalized. Theology is not used as a judge of nationality, nor is nationality dwarfed simply only because a nation is monopolized by certain religions, tribes, and groups. Theology and nationality are blueprint that is integrated into humans as God's creation. Theology contributes to strengthening

⁸¹ Marianus Patora, "Berteologi Secara Moderat Dalam Konteks Kebhinnekaan," *Kurios: Jurnal Teologidan Pendidikan Agama Kristen* 8, no. 1 (2002): 124–33.

⁸² Haposan Silalahi, "Bermisi Dalam Aksi: Kajian Teologis Misi Gereja Terhadap Perwujudan Kerukunan Umat Beragama Di Indonesia," *TE DEUM: Jurnal Teologi Dan Pengembangan Pelayanan* 10, no. 1 (2020): 25–47.

⁸³ Harls Evan Siahaan, "Mengajarkan Nasionalisme Lewat Momentum Perayaan Paskah: Refleksi Kritis Keluaran 12:1-51," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 1, no. 2 (2017): 39–54.

⁸⁴ Roynaldy Simaremare, "Pengaruh Alkitab Dalam Pergerakan Nasionalisme: Kasus Amir Syarifuddin," *TE DEUM: Jurnal Teologi Dan Pengembangan Pelayanan* 12, no. 2 (2023): 257–87.

⁷⁹ Johny C. & Yohanes Parihala. Ruhullessin, "Being an Indonesian Christian: Exploration of a Theology of Nationalism in the History of the Proclamation of Indonesian Independence on 17 August 1945," *HTS Theologiese Studies/Theological Studies* 77, no. 4 (2021): 1–8.

⁸⁰ Arthur Aritonang, "Kekristenan Dan Nasionalisme Di Indonesia," *Jurnal Amanat Agung* 15, no. 1 (2019): 111–41.

nationalism in order to build a strong human civilization in the midst of a pluralistic society. Theology penetrates national life to strengthen harmonious living together as an Indonesian society.⁸⁵

CONCLUSION

During the Indonesian independence revolution, 1945-1949, political upheavals in Maluku became increasingly strong, due to the existence of dualism in society. At that time, the people of Maluku grouped themselves into two groups, namely: the group supporting Indonesian independence with the pioneer PIM and the group opposing Indonesian independence with the pioneer PTB. Since the beginning of independence, in 1946, PTB supporters had been fighting against the raising of the Red-White flag in Maluku and the Indonesian National Anthem should not be sung. In contrast, the Wilhelmina song was sung everywhere in the Maluku region. PTB's action received a response from PIM who did not agree with it. PIM was fighting to maintain Indonesian independence and strived for the formation of Indonesia as unitary state.

The political upheavals between two groups of people who were pro and against Indonesian independence, especially the PIM group and the PTB group, had an impact on the unity of Indonesian society in Maluku. The people of Maluku who are pro for Indonesian independence are struggling amidst political pressure to make Maluku

remain being part of RI. Therefore, PIM figures, such as: Pupela and Reawaru, fought without giving in to pressure from groups opposed to Indonesia independence, including pressure from the KNIL, that did not support Indonesian independence.⁸⁶ The people of Maluku need to disseminate historical knowledge related to Indonesian nationalism to the current generation, so that nationalism is useful for the purposes of building the Indonesian nation amidst the onslaught of globalization and radicalism that are growing and shaking the integrity of national life at this time.

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⁸⁵ dan Martina Novalina Hanock., Edward Everson, Indria Samego, "Teologi Kebangsaan: Sebuah Tafsir Atas Sila Ketuhanan Yang Maha Esa," *Prosiding Pelita Bangsa* 1, no. 2 (2021): 131-38.

⁸⁶ Disjarahad Tentara Nasional Indonesia (TNI), "Himpunan Sejarah Peristiwa-SP-065/G/01/53, Pengakuan Th. Nussy Di Hadapan Pengadilan Yogyakarta, 24 Maret 1955," 1955.

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