

RI National Solidarity Fosters Social Cohesion through Theology and Social Ethics

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ABSTRACT

This research examines the role of the Indonesian National Solidarity Community in strengthening social cohesion in Indonesia's plural society through the approach of national theology and social ethics. The community successfully integrates religious and national values through activities such as Safari Kerukunan, interfaith dialog, interfaith prayer, and blood donation. The findings show that this collaboration contributes significantly to reducing social polarization and fostering harmony amidst diversity. In addition, this study recommends cooperation between the government, religious leaders and communities to design more inclusive national programs. This community not only acts as an agent of peace but also as a model of diversity praxis that is relevant to Indonesian society. With an interdisciplinary approach, this research provides a new perspective on the importance of synergy between nationality education and religious values in building social solidarity.

Keywords: National Solidarity, Social Cohesion, National Theology, Social Ethics, Diversity

INTRODUCTION

In the context of Indonesia's plural society, the diversity of religions, cultures and identities often creates the potential for social conflict. Community polarization is increasing along with the rise of issues of intolerance and group exclusivity. Various events show that inter-group harmony is still vulnerable to disruption, both due to gaps in understanding and provocation of sectarian issues. Although the government has launched various national programs, such as national dialogue and strengthening the values of Pancasila, challenges in maintaining social cohesion remain significant. This challenge to solidarity encourages the idea of making Pancasila the worldview of the Indonesian people and nation again [1]. This fact shows the need for initiatives that can bridge national and religious values in fostering solidarity in the midst of diversity.

A number of literatures emphasize the importance of social cohesion in plural societies. Theories on social inclusion and social harmony have been widely discussed, but implementation in the field often faces obstacles. Efforts to foster national solidarity even from early childhood [2].

National and religious approaches, in many studies, are still partial and tend not to be integrated. Previous research shows that policy interventions are often limited to formal regulations without penetrating the cultural and spiritual aspects of society. Therefore, there is a gap between the theory of social cohesion and the reality in society, where an interdisciplinary approach is needed that is able to connect national values with religion-based social ethics.

This research aims to analyze the role of the Indonesian National Solidarity Community in fostering social cohesion through the integration of national theology and social ethics. The main focus of this research is to understand how the community implements collaborative programs, such as Safari Kerukunan, interfaith dialogue, and interfaith prayer, as a means of strengthening community harmony. By emphasizing the importance of synergy between nationality education and religious values, this research is expected to provide recommendations for the government and other stakeholders in formulating more effective and inclusive nationality programs.

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RESEARCH METHODOLOGY

This research uses a qualitative method with a descriptive-narrative approach. This design was chosen to deeply explore the experiences and contributions of the Indonesian National Solidarity Community in fostering social cohesion through national theology and social ethics. This approach allows researchers to understand social dynamics, interactions between community members, and the impact of programs run in a plural society.

The research was conducted in several major cities in Indonesia where the RI National Solidarity Community is active, such as Jakarta, Medan and Surabaya. Research participants included community members, religious leaders, community leaders, and citizens involved in community activities. A purposive sampling technique was used to select participants who were considered to have relevant knowledge and experience related to the research theme.

Data was collected through in-depth interviews, direct observation and document analysis. Interviews were conducted with key figures in the community and participants who play an active role in collaborative activities. Observation was used to directly understand the process of social interaction during activities such as Safari Kerukunan and interfaith prayer. Documents analyzed included community activity reports, national education modules, and publications related to the harmony program.

The collected data were analyzed using thematic analysis techniques. The stages of analysis included interview transcription, data coding, identification of main themes, and interpretation of results based on the theoretical framework of national theology and social ethics. This process was conducted iteratively to ensure that the findings represent social reality and provide answers to the research questions.

To ensure the validity and reliability of the data, this study used triangulation techniques. Data from interviews, observations, and documents were compared to find consistency and strengthen findings. In addition, the researcher conducted member checking by asking for confirmation from participants regarding data interpretation to make the analysis results more accurate. This technique ensures that the research results can be scientifically accounted for and are relevant to the social context under study.

RESULTS AND DISCUSSION

Results

The Indonesian National Solidarity Community has carried out various social and religious activities aimed at fostering social cohesion in a plural society. Thus, it is a movement that needs to be reinvigorated to care for and protect the Indonesian homeland [3]. Their flagship programs, such as Safari Kerukunan and interfaith prayers, consistently invite people from different backgrounds to participate. These activities not only strengthen relationships between individuals, but also serve as a space for open dialog that strengthens understanding across religions and cultures.

The results show that cross-group participation in community activities has a positive impact on social cohesion. Community members actively involved themselves in activities such as blood donation, social aid distribution, and nationality discussions. This proves that when the community has a shared vision, diversity is not a barrier, but rather a strength to achieve common goals.

This community has successfully integrated the values of national theology in each of their programs. In accordance with the values of Pancasila, it is a necessity to make the precept of Belief in One God as a theological meeting point in the frame of national theology [4]. In Safari Kerukunan, for example, the values of diversity and unity are taught through a spiritual approach, where participants are encouraged to see harmony as part of practicing religious teachings. This finding underscores that religious values can strengthen the sense of nationalism and encourage positive action in society.

Community-run interfaith dialogues have proven effective in reducing prejudice between religious groups. This activity provides a space for participants to discuss openly about social issues and differences in views. With continued dialogue, the potential for conflict can be minimized, and mutual understanding can be built.

The blood donation program conducted by the community has received a positive response from various circles of society. This activity is not only a humanitarian action, but also a concrete symbol of social solidarity. The results show that activities like this can foster a sense of empathy across identities and strengthen social relationships between individuals.

The results indicated that the RI National Solidarity community contributed significantly to fostering social cohesion. Participants felt more open to diversity and more connected to others. These positive effects are not only felt within the scope of the community, but also spread to the wider social environment, demonstrating the sustainable impact of community activities.

Despite the positive achievements, the community has also faced several challenges. Among these are limited funds and fluctuating participant engagement. In addition, resistance from certain groups that are less open to interfaith dialog is an obstacle that must be faced. However, the community remains committed to overcoming these challenges through cooperation with various parties.

The results show that the success of this community is inseparable from the support of the government and religious leaders. The government provides facilitation in the form of permits and logistical support, while religious leaders act as mediators in interfaith activities. This cooperation is an example of how cross-sector collaboration can strengthen social initiatives at the community level.

The community responded positively to the RI National Solidarity community programs. The research findings show that community participation in community activities increases the sense of belonging to the program. This indicates that programs that are designed inclusively and relevant to the needs of the community can build trust and strengthen social relationships.

Discussion

This research confirms that collaboration between national theology and social ethics is an effective approach in building social cohesion. Pancasila, as the foundation of the state, sets out principles that promote social inclusion and harmony in society. The values of Pancasila in the context of family in Indonesia using a literature and document analysis approach [5]. The theology of nationality emphasizes the importance of an inclusive spirituality and love for the country, while social ethics guides communities in building ethical and harmonious relationships. The integration of these two concepts results in a praxis that not only fosters harmony but also fosters high social awareness.

The Indonesian National Solidarity Community has demonstrated the relevance of its program in the context of Indonesia's plural society. Social solidarity is also a theme studied by Durkheim as a moral source to form a social order in society [6]. Programs such as interfaith dialogue and Safari Kerukunan are examples of how communities can respond to social challenges such as polarization and intolerance. Their praxis of diversity shows that harmony is not just a normative concept, but something that can be realized in everyday life.

The research findings reveal that the solidarity built in this community plays a key role in preventing social polarization. The concept of living well must continue to be built. A positive community builds bridges of kinship. So if we allow an indifference to living well in religion for the common good, in other words avoiding the concept of good living, will create a major problem that triggers social polarization. Citizens lose the moral force that unites them as one [7]. The RI National Solidarity Community conducts joint activities such as blood donation and interfaith prayers to strengthen the sense of togetherness across identities. The solidarity that naturally builds in these activities is an important foundation for social harmony in the midst of differences.

While this community program has been successful in fostering social cohesion, challenges such as limited funding and resistance from certain groups still need to be overcome. In terms of caring for oneself, it certainly has a positive impact on oneself as well as on others. Especially at the moment when each of them pays attention to doing something for the common progress of the community [8]. This is where the sense of humanity and caring comes in, to keep doing good even in difficult times. However, this challenge also opens up opportunities for communities to forge partnerships with the government and other community organizations. Cross-sector cooperation can strengthen social initiatives and create wider impact.

The findings of this study provide important implications for policymakers. The government and religious leaders are expected to collaborate more intensely in designing inclusive national programs. Community and government collaboration strengthens social cohesion and strengthens national unity to realize World Class Governance. Where this can meet the expectations of overcoming various problems or challenges in times of disruption or globalization. The government has good governance such as management, democratic, professional, high integrity, which provides good public services [9]. Social policies that strengthen social cohesion through spiritual approaches and social ethics can be an effective solution in reducing conflict and strengthening national unity.

Komunitas Solidaritas Kebangsaan RI telah menunjukkan bahwa model praksis kebangsaan berbasis komunitas dapat menjadi inspirasi bagi inisiatif serupa. Bahkan dalam hal akar sejarah bangsa Indonesia, khususnya kearifan lokal Batak, menginspirasi kita dalam hal spiritual "Itak Gurgur", yang tetap menjaga nilai-nilai kesederhanaan. Ada pesan nilai kesederhanaan, kejujuran dan keseimbangan dalam tradisi ini. Mekanisme "Itak Gurgur" sebagai doa untuk menjaga pertama kebersamaan, kedua adalah niat suci untuk keberkahan dan kesejahteraan, dan ketiga adalah cita-cita ("sada tahi"). Cita-cita bersama untuk nilai persatuan kita tingkatkan untuk semangat spiritual Solidaritas Kebangsaan [10].

Martutu Aek, salah satu ritual yang lekat dengan kepercayaan tradisional masyarakat Batak, di Sumatera Utara yang mencerminkan nilai-nilai luhur dalam menjaga keselarasan dengan alam. Praktik ini tidak hanya menjadi simbol penghormatan kepada leluhur, tetapi juga memperlihatkan kesadaran ekologis dan spiritual yang tinggi. Dalam konteks budaya bangsa yang kaya akan keberagaman, tradisi seperti Martutu Aek menjadi bukti nyata bahwa setiap suku di Indonesia memiliki kontribusi unik dalam menjaga kelestarian alam.

Solidaritas Kebangsaan ini juga menghargai dan menjaga nilai-nilai tradisi lokal masyarakat Sumatera Utara. Integrasi kearifan lokal Batak dengan ajaran Kristiani semakin memperdalam makna dari upaya pelestarian ini. Ajaran Kristiani yang menekankan tanggung jawab manusia sebagai penjaga ciptaan Tuhan, selaras dengan nilai-nilai lokal yang menghormati alam sebagai bagian dari kehidupan spiritual. Dengan demikian, Martutu Aek bukan sekadar ritual, melainkan refleksi dari identitas spiritual yang menekankan pentingnya menjaga alam. Hal ini memperlihatkan bahwa dalam menjaga kebhinnekaan, budaya lokal dapat bersanding harmonis dengan ajaran agama, sehingga memperkuat ikatan antara manusia, alam, dan Tuhan. Kekuatan nilai-nilai ini memperkuat kebersamaan dan solidaritas kebangsaan.

Hal ini memberikan wawasan baru mengenai cara masyarakat Batak melihat dan memperlakukan alam. Lebih dari itu, Martutu Aek mampu meningkatkan kesadaran ekologis dan spiritual di kalangan masyarakat, mengajak mereka untuk lebih mencintai dan melindungi lingkungan sebagai bagian dari tanggung jawab sosial dan spiritual. Membuka peluang untuk pemahaman yang lebih mendalam mengenai hubungan manusia dan alam dalam perspektif budaya Batak, yang pada akhirnya dapat menjadi landasan kuat bagi pembangunan yang menghargai keberagaman dan kelestarian alam [11].

Dengan demikian, praktik Martutu Aek menegaskan pentingnya menjaga keanekaragaman budaya dalam konteks kebangsaan, di mana setiap unsur tradisi lokal memiliki nilai-nilai yang relevan untuk menjaga kelestarian alam. Melalui pendekatan ini, diharapkan masyarakat dapat semakin sadar akan pentingnya keseimbangan ekologi dan spiritual sebagai bagian dari tanggung jawab bersama dalam membangun bangsa yang harmonis dan lestari. Hal ini merupakan keterlibatan kearifan lokal yang menjunjung nilai kebhinnekaan kita.

In the last decade, the diversity of the nation and state has experienced a very real and massive erosion. Lately, it is often seen by the public, the elites show a non-response attitude to instill the spirit of diversity, starting from the many cases of corruption that deviate from the philosophy of the nation, the role of politics, economy, social, culture and others does not describe togetherness and the spirit of togetherness over diversity.

By prioritizing the values of diversity, national theology, and social ethics, this community provides concrete examples of how solidarity can be realized in everyday life. This model is relevant to be applied in various regions in Indonesia to strengthen social harmony in the midst of diversity [12].

CONCLUSION

This research found that the RI National Solidarity Community plays an important role in fostering social cohesion in Indonesia's plural society. Through the integration of national theology and social ethics, the community has succeeded in creating spaces for dialog and collaboration that strengthen interfaith and intergroup harmony. Programs such as Safari Kerukunan and interfaith prayers are tangible manifestations of the values of diversity.

Based on these findings, the study recommends that the government, religious leaders and community organizations work together to design more inclusive national programs. Policy support that strengthens cross-sector collaboration is needed to ensure the sustainability of social initiatives that have been run by this community. Interfaith dialogues and social activities need to continue to be enhanced for wider impact.

This research opens up opportunities for further, more in-depth research on the role of national theology-based communities in other contexts, such as education and the economy. In addition, comparative studies with similar communities in other regions can provide a broader perspective on the effectiveness of this approach. Thus, the model of solidarity and social cohesion applied can continue to develop and be relevant for Indonesian society in the future.

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